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THE

EXPEDITION

FOR THE

SURVEY OF THE RIVERS

EUPHRATES AND TIGRIS,

CARRIED ON

BY ORDER OF THE BRITISH GOVERNMENT,

In the Years 1835, 1836, and 1837;

PRECEDED BY GEOGRAPHICAL AND HISTORICAL NOTICES OF THE REGIONS SITUATED BETWEEN THE RIVERS NILE AND INDUS.

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IN FOUR VOLUMES.

WITH FOURTEEN MAPS AND CHARTS, AND EMBELLISHED WITH NINETY-SEVEN PLATES, BESIDES NUMEROUS WOOD-CUTS.

BY

LIEUT.-COLONEL CHESNEY, R.A., F.R.S. F.R.G.S.

COLONEL IN ASIA;

COMMANDER OF THE EXPEDITION.

By Authority.

VOLUME THE FIRST.

3-6-15

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

1850.

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To the Queen.

Madam,

I most gratefully avail myself of Your Majesty's gracious permission to bring under Your Majesty's consideration the geographical and historical results of the Expedition which His Majesty, the late King William the Fourth, was pleased to intrust to my command, and which was ordered to explore the Euphrates and Tigris, with the countries adjacent to those great rivers.

The Two Volumes now humbly presented to Your Majesty contain, with a detailed account of the state of the Rivers Euphrates and Tigris, some geographical and historical notices of the countries which were the cradle of the human race, and the theatre of the most important events in the Jewish, Pagan, and early Christian histories; countries extending from the River Nile to the eastern extremity of the empire of Alexander the Great, where the many glorious achievements of Your Majesty's arms have recently terminated with the brilliant victory of Goojerat.

Many disappointments in the execution of the maps and plates, and an absence of four years on Your Majesty's service in a distant land, joined to the loss of my manuscripts after my return home, are the reasons now humbly offered in excuse for the delay which has occurred in the publication of this portion of my Work.

I have the honour to be,

Madam,

With profound respect,

Your Majesty's most humble

and devoted Servant,

F. R. Chesney,

Lieut.-Colonel commanding Royal Artillery,
Cork District.

Ballincollig, February 5, 1850.

PREFACE.

In presenting the following pages, and an atlas containing fourteen maps, to the Public, the Author considers it incumbent on him to avail himself of the privilege afforded by a Preface, for the purpose of explaining the circumstances under which the work has been executed. He is particularly bound to notice three points:—first, the object of the enterprise, and the manner in which it was committed to his management; secondly, the plan of the present work; and, lastly, the causes which have delayed its appearance.

The appointment to the command of the Expedition occurred in a manner little anticipated. The Author was about to return to England at the termination of hostilities in 1829, after having visited the Russian and Turkish armies in Roumelia, towards the close of that year, when the British Ambassador at the Porte, the late Sir Robert Gordon, suggested that a tour similar to that which had been just made, should be undertaken, for the purpose of ascertaining the state of the other Turkish provinces; and as this suggestion removed all difficulties about leave of absence, an extensive journey was forthwith planned.

On learning that the city of Baghdád was to be visited in the course of the proposed journey, the late Consul-General in Constantinople, Mr. Cartwright, recommended the accomplishment of a project, which, it appears, had been drawn up by Mr. Peacock of the India House, for determining the depth, current, and

state of the river Euphrates generally; and, on the Author's subsequent arrival in Alexandria, he received from Mr. Barker, our Consul-General in Egypt, a list of queries which had been sent to him by the Earl of Aberdeen, regarding the comparative advantages of the proposed lines to India, by the Euphrates, and by the Red Sea. Circumstances being then favourable, the Author determined to extend his travels so far as to enable him to answer these queries, as well as to gain the ends before proposed; accordingly he commenced with the Isthmus of Suëz, and passed down the Red Sea to Kosseir. Thence he crossed the desert to the Nile, which he afterwards descended to its mouths.[1]

The Author now embarked for Jaffa, and proceeded through Palestine, Syria, &c., to the Euphrates, which river he descended, principally on a raft made of hurdles, from El Ḳâyém to its estuary; and prepared a map on a scale of two inches to a mile, showing the depth, current, &c., throughout a distance of 701 miles thus surveyed.

An examination of the rivers of Susiana followed; but as one very important object, the state of the higher Euphrates, still remained to be ascertained, the Author continued his retrograde journey through Persia and Asia Minor, and carefully examined the upper part of the river, as well as the country lying between its banks and the ports of the Mediterranean. A statement of the relative advantages of the routes to India by the Red Sea and the Euphrates was afterwards laid before the British Government through the late and present Ambassadors at the Porte, Sir Robert Gordon and Sir Stratford Canning.[2]

A matter of such great national importance, when recom-

[1] See Letter, p. 88–91, in Appendix to the Report from the Select Committee on Steam Navigation to India, 14th July, 1834.

[2] Ibid., p. 50–98.

mended by those distinguished statesmen, could not fail to attract notice; and the Author had the pleasure of finding, on his return to England, that the subject of steam navigation to India was under consideration, more particularly by Lord Goderich, the President of the Board of Control, the Right Honourable Charles Grant, and the late Right Honourable John Sullivan.

Not long afterwards, the presence of the Author was commanded at St. James's, when the late king, William the Fourth, was pleased to express a desire that the route by the Euphrates to India should be put practically to the test; more particularly, as His Majesty observed, on account of the manifest advantage which it presented of involving little more than one-half of the length of sea voyage, compared with that of the route by the Red Sea.

The further consideration of the question was confided to the Marquis of Lansdowne, Lord Goderich, and Mr. Grant, now Lord Glenelg; and in 1834 a Committee of the House of Commons, with the latter Minister as Chairman, having taken evidence at great length on the routes by the Red Sea, and by the Euphrates, a vote of Parliament was passed for surveying the latter by means of a steam expedition.

Two iron steam-vessels were ordered to be constructed by Messrs. John Laird and Co. of Liverpool; which, when finished, were the sixth and seventh of that kind then built, and the first of the flat armed steamers, whose services have been so important in the rivers of Asia. The command of the Expedition was intrusted to the Author; and the autumn was employed in selecting naval and military officers, and in making other preparations for the equipment. In these the King took a warm interest, and every step of the progress being made known by private letters to Sir Herbert Taylor, His Majesty was pleased

to cause letters to be written to the Ordnance, to the Admiralty, and other departments, with a view to their hearty furtherance of the objects.

The Author was allowed to select from the Royal Artillery and Royal Sappers and Miners certain workmen, particularly smiths and millwrights, in all twenty-seven, who were afterwards employed in Mr. Laird's yard in riveting, and in other work connected with iron vessels. This measure was scarcely of less consequence than the selection of officers. The qualifications of these, with respect to steam machinery, surveying, and drawing, had particular reference to the wants of the service, and when the selection was made, their names were submitted to the King.

When the vessels, with their engines, and the other preparations at Liverpool were well advanced, the following instructions were issued for the guidance of the Expedition:—

COPIES OF INSTRUCTIONS TO COLONEL CHESNEY, THE OFFICER COMMANDING THE EUPHRATES EXPEDITION.

No. 1.

Letter from the Duke of Wellington to the President of the Board of Control.

Foreign Office, November 28, 1834.

SIR,

I TRANSMIT to you herewith a commission which the King has been graciously pleased to grant under his Royal Sign-manual to Captain Chesney, R.A., constituting and appointing him, with the rank of Colonel, on a particular service, to be Commander of the Expedition about to be undertaken for the establishment of a communication between the Mediterranean Sea and His Majesty's possessions in the East Indies, by means of a steam communication of the river Euphrates, in conformity with the recommendation of the Committee of the House of Commons to that effect.

I am at the same time commanded by the King to signify to you His Majesty's pleasure that an instruction to the following effect be addressed to Colonel Chesney:—

As the object of the House of Commons in appropriating a large sum of money to be employed by His Majesty for the purposes of this expedition was the promotion of the commerce and general interests of His

Majesty's subjects, it will be Colonel Chesney's first duty to use every exertion to secure the success of the expedition in the shortest possible time, and always to bear in mind the necessity of making his arrangements in such a manner as that their utility may be permanent in the event of his success.

Colonel Chesney will further be careful to maintain the most perfect discipline and subordination among the persons who compose the expedition. He will explain to them that His Majesty will view with the severest displeasure any conduct on their part calculated to defeat the objects of the expedition, whether arising from disagreement among themselves, or from an indifference to the habits and prejudices of the inhabitants of the country in which they are employed.

It will be the duty of Colonel Chesney, and of every other individual, to conciliate to the utmost of his power the friendship and goodwill, not only of the authorities of the Grand Seignior, but of the different communities and tribes with whom he may have intercourse; to abstain from all acts calculated to rouse the prejudices of the inhabitants; to take no part in any disturbances or quarrels which may exist among adverse tribes; and to avoid all acts of violence, unless in the last extremity, for the preservation of the lives of His Majesty's subjects.

In short, Colonel Chesney is always to bear in mind that the character of the expedition is one of peace; that it is undertaken with the permission of a friendly power, without whose countenance and co-operation success cannot reasonably be expected; and that having for its object peaceful and beneficial interests, it is only to be conducted by peaceful means.

Colonel Chesney will find His Majesty's Ambassador at the Porte instructed to afford him all possible assistance in the way of representation to the Turkish government, on any occasion where the intervention of that government with its authority is required. Colonel Chesney will communicate with His Majesty's Ambassador on all such occasions, and pay to his suggestions that attention which the position held by him at the Porte entitles him to expect.

Lastly, Colonel Chesney will report from time to time, for the information of His Majesty's Government, the progress and prospects of the expedition.

I have, &c.,

(Signed) WELLINGTON.

No. 2.

Letter from Lord Ellenborough to Colonel Chesney.

India Board, January 24, 1835.

SIR,

IT does not appear necessary to give you any further instructions for your general guidance in the prosecution of the object of the expedition under your command, beyond those which you have already received from the Duke of Wellington.

The minute of the Lords Commissioners of His Majesty's Treasury,

which has been communicated to you, points out the mode in which you are to draw for the necessary funds.

You have been already informed that His Majesty's Government cannot apply to Parliament for any grant in addition to that of 20,000*l.* which has been so liberally made, for the purpose of ascertaining the practicability of navigating the Euphrates.

You will always bear in mind that that is the one object of your expedition, and that scientific inquiries, however interesting, are not to be allowed to detain you.

This caution is become the more necessary, since you leave England at a period subsequent to that at which it was first calculated by you that you would arrive at the mouth of the Orontes.

Should you arrive at Bassora by descending the Euphrates, you will consider yourself to be under the command of the Bombay government. You will immediately on your arrival repair and refit your steam-boats, so as to be enabled to execute any orders you may receive.

In the event of the season being favourable for the voyage to Bombay, you are at liberty to proceed at once to that port. This measure may possibly be rendered advisable by the consideration due to the health of the officers and men under your command.

Such of the officers and men as the Bombay government may not deem it necessary to retain for the purpose of repairing the steam-boats, or of the further prosecution of the plan of navigating the Euphrates, will immediately proceed to England.

Should the Bombay government decide upon prosecuting the navigation of the Euphrates, and the steam-boats be despatched for Bassora at an early period, that government is empowered to afford, to such of the officers and men as may desire it, the opportunity of returning to England by the way of the Euphrates, on the steam-boats.

In the event of your finding it impracticable to convey the steam-boats from the mouth of the Orontes to the Euphrates, and of your abandoning the project of descending that river on that or any other ground, you are at liberty to proceed with the steam-boats to Bombay.

On your arrival at Bombay, you will place yourself under the orders of the Bombay government.

Immediately on your arrival on the Euphrates with the materials of the steam-boats, you will communicate to the Bombay government every particular you may think necessary, in order to enable them to judge of the probable time of your reaching Bassora, and to take measures for sending a steam vessel, or a vessel of the Indian Navy, to meet you there, and convey instructions to you.

I remain, &c.,
(Signed) ELLENBOROUGH.

At a private audience, with which the Author was honoured at St. James's, one week before the Expedition sailed, the King

was pleased to add to his commands these expressive words: "Remember, sir, that the success of England mainly depends "upon commerce, and that yours is a peaceable undertaking, "provided with the means of opening trade: I do not desire "war, but if you should be molested, due support shall not be "wanting. You are to write from time to time, through Sir "Herbert Taylor, for my information."

The Expedition quitted England the 10th February, 1835, and having at length achieved the transport of the vessels from the mouth of the Orontes to Bír, though unfortunately not without the loss of eight men by fever, the descent of the Euphrates was commenced on the 16th March, 1836; the following being the allotment of officers and men:—

EUPHRATES STEAMER.	TIGRIS STEAMER.
103 feet long, 19 feet beam, 50 horse power.	70 feet long, 16 feet beam, 20 horse power.

The Commanding Officer alternately in each vessel.

Capt. J. B. B. Estcourt, 43rd Light Infantry.	Lieut. H. B. Lynch, R.N.
Lieut. R. F. Cleaveland, R.N.	Mr. H. Eden, R.N.
Lieut. H. F. Murphy, R.E.	Lieut. R. Cockburn, R.A.
Mr. E. P. Charlewood, R.N.	Dr. Staunton, R.A.
Mr. J. Fitzjames, R.N.	Mr. A. Staunton.
Mr. W. Ainsworth, Surgeon and Geologist.	Mr. W. T. Thompson.
	Mr. A. Hector.
Mr. C. Rassam, Mr. Saïd 'Alí, } Interpreters.	Mr. W. Elliot, Mr. Yusuf Sader, } Interpreters.
Mr. T. Hurst, Engineer.	Mr. A. Clegg, Engineer.
Dr. Helfer, Mrs. Helfer, } Passengers.	Lieut. R. B. Lynch, 21st Bengal N.I., on his way to India.
Serjeant-Major Wm. Quin, R. A., Storekeeper and Master-at-Arms.	1 Non-commissioned Officer and 6 Gunners of the Royal Artillery.
6 Gunners of the Royal Artillery.	1 Non-commissioned Officer of the Sappers and Miners.
3 Sappers and Miners.	1 Carpenter.
1 Carpenter.	12 Seamen.
13 Seamen.	

Mr. John Bell left in charge at Port William.

It remains to say a few words respecting the Work, of which the two first volumes are now offered to the public.

When the preparation of the Work was proposed by Sir John Hobhouse, President of the Board of Control, the Author felt that, irrespective of impaired health, the habits and acquirements of a soldier were not exactly calculated to qualify him for so serious a task; but, it being observed to him that the task most naturally devolved on the Commander of the Expedition, he expressed his willingness to do his best; and he engaged to execute the Work in accordance with the outline then approved of—which was, that the account of the voyage should be preceded by a geographical and historical sketch of the countries with which the rivers Euphrates and Tigris have been intimately connected from the earliest times.

The Author, though not unwilling to give the necessary time to the Work, expressed a hope that the Government would bear the expense of the publication; and he was informed that a liberal contribution would be made. After some solicitation on the part of Sir John Hobhouse, and Mr. Robert Gordon, then Secretary to the Board of Control, a grant of 1500*l.* was promised from the Treasury, and the expectation being also entertained that 600*l.* might be contributed by the India Board, as well as a like sum by the India House, it was presumed that the Work might proceed without a risk of loss. The Author consequently engaged to commence the task, as soon as he should have finished laying down a survey of the Euphrates and Tigris, for the use of the steamers sent out under Lieutenant Lynch, of the Indian Navy.

To embrace in their full extent the subjects of this extensive field of inquiry, and to treat them in a manner corresponding to the interest which has ever attached to the region described, may seem to be, properly, the task of an individual more per-

fectly qualified than the Author. Yet it is hoped that the two volumes now submitted to the Public will be found to contain a correct description of the countries lying between the Indus and the Nile, with a brief account of the leading events connected with the nations by which they have been successively occupied.

In the first, second, and third chapters of the first or descriptive volume, the reader will find ample details of the four principal rivers of Western Asia; the soundings, bearings, &c., of two of them, the Euphrates and Tigris, laid down on charts, which in the case of the former river extend from Sumeïsat to the sea; and, in that of the latter, from Mósul to the Persian Gulf. The charts in question, though only on a scale of a quarter of an inch to a mile, will, it is hoped, besufficien t for the purposes of navigation; since it cannot be supposed that when full information is before the Public, two such noble rivers will be allowed to continue to expend their waters without being rendered every year more and more serviceable to mankind.

Irán in its largest sense, and its several provinces, are described in the succeeding Chapters from IV. to XII. In the last will be found various circumstances which tend to ascertain the primeval seat of the human race.

Chapters XIII. to XVI. are devoted to the geography and the social state of Asia Minor. Besides the results of the Author's own travels, he has availed himself of the journeys of others, together with the narratives and descriptions of ancient writers; and the mountain chains have been carefully laid down on the general or Index Map.

Chapters XVII. to XXI., inclusive, treat of the climate and productions of Syria, Phœnicia, Palestine, &c.; and in the same way those from XXII. to XXV. describe Arabia, from

every available source of information, as well as from personal observations.

Besides objects of natural history, the Appendix contains a list of the ancient and modern Arab tribes, as far as they could be ascertained; and a copious Index will enable the reader to find the various subjects contained in the first volume.

The Author cannot but feel some anxiety about the second volume of the work, the subjects of which deserve to have been placed in more able hands. His first journeys during upwards of three years in the East, opened to him a wide field of inquiry; and, on his return, he availed himself of the vast stores of information contained in the British Museum. The extracts there made were found highly useful to the Expedition, when navigating the rivers which flow through lands memorable as the theatre of the great events recorded in sacred and profane history, and traversed by Cyrus, Alexander, Trajan, and Julian, as well as by the most renowned of the Muslim leaders.

The stirring events, which, in ancient and modern times, are more frequently connected with the Euphrates than perhaps with any other part of the world, seem to be the first which require attention. In attempting this task, the Author had the assistance of Mr. Rassam, the principal Interpreter of the Expedition, for Arabic researches; and afterwards that of the very learned and industrious Aloys Sprenger, M.D., who, being both an Oriental and a classical scholar, was of the greatest service. During these researches, the resources of the British Museum, of the Bodleian at Oxford, and of the vast library at Paris, were turned to account; and the fifteen chapters, beginning with the dispersion of mankind, and ending with the establishment of the Turkish power in Europe, have been the result.

In Chapters XVI. and XVII. the Author has endeavoured

to show the connexion at different periods between Asia and Europe, with respect to literature and science. The eighteenth chapter is devoted to ancient and modern commerce. The nineteenth describes the architecture, sculpture, &c. of I'rán; and the twentieth the boats and hydraulic works of the East.

In the volumes now introduced to public notice, authorities will be found for every statement which has been made; and in some instances circumstances have been confirmed by quotations from other writers, even though they have come within the Author's knowledge.

In concluding what relates to the Work itself, the Author should mention that the orthography and accentuation of Oriental words are the same as those which have been used by the Royal Geographical Society. The Author is aware that such material changes as "'Akká" for the well-known fortress of Acre, and Ṭarábuzún for Trebizond, are not without disadvantage; but they will cease to be so, when the public shall be accustomed to them. For the system itself we are indebted to the Rev. G. C. Renouard, of Swanscombe Rectory, Kent, the talented Oriental scholar, by whom the Author has been assisted from time to time, especially in correcting the orthography of the maps.

Finally, in respect to the long delay of the Work, the Author requests the indulgence of the public while he relates the circumstances which have caused it. The illustrations selected by the Officers to elucidate the Expedition were put in hand at the earliest moment, with a clear understanding that two would be completed each week; but when nearly five years had elapsed, the Author was obliged to seek redress in a court of law, and a verdict was scarcely obtained, with the prospect of the immediate completion of the plates, when he was ordered to take the command of the Artillery in China.

The alternative of postponing for an indefinite period the publication of the Work, or of going on half-pay, placed the Author in a state of painful embarrassment. He had incurred a serious outlay, which it was necessary to recover if possible; and he was most anxious for the publication of the Work, in furtherance of which part of the funds granted had been drawn from the Treasury; while, on the other hand, his position as a soldier of fortune would not justify him in making such a sacrifice as that of quitting active service, particularly as he had been serving without pay when commanding the Expedition; and neither the Minute regarding an increase of Army rank, nor the repayment of the expenses incurred previously to the Expedition, had been realized by Government: the hope also of assistance from the Board of Control and India House towards the expenses of the Work had been disappointed.*

The Author eventually set out for China; and about half the first volume being printed, he availed himself of the opportunity afforded by the leisure of the voyage to improve the remaining portion of the work. The recent success in deciphering the cuneiform character, has also led to the establishment of some facts which served to elucidate several important points in the Persian history.

The manuscript was sent to England in portions as it was prepared, and the printing of the first volume was completed. Some difficulties caused by the Author's absence prevented the completion of the Index Map and of the map of Arabia till his return; when, the difficulties being removed, the maps were finished, and the printing of the second volume proceeded.

By an accident which it is unnecessary to dwell on, the

* The East India Company had it appears declined the request, and the Solicitor of the Board of Control gave it as his opinion that their funds were not applicable to such a purpose.

Author, on his return to England, after an absence of four years, had the misfortune to lose, together with other valuable effects, a large portion of the manuscript; and the time since spent in making good the deficiency led to a still further delay in the publication of the Work.

It is hoped, however, that these circumstances have rendered the Work as it now appears more worthy of the public favour than when it was first written; though the Author must still rely on their indulgence for the faults which may yet be found in it. In extenuation, he can only plead that he has used his utmost endeavours under the disadvantages of his situation; and he cannot reproach himself with having lost a day in the prosecution of the Work.

Though the publication of the narrative of the Expedition will offer a more fitting place to acknowledge the many kindnesses experienced from public men at home and abroad, the Author cannot deny himself the grateful duty of expressing his sincere acknowledgments to Viscount Ponsonby, when Her Majesty's Ambassador at the Porte, for his successful exertions and untiring support of the enterprise.

And even for the portion of the work which now appears, a large debt of gratitude is due, and felt. To the kindness and industry of the Rev. R. Sheepshanks, the Author is indebted for the calculations of the valuable astronomical observations made by the astronomer of the Expedition, the late Lieutenant Murphy, R.E.; and also for giving the triangulations and other materials for the maps. On these much time and care have been bestowed by Rear-Admiral Sir Francis Beaufort and Mr. Walker, as well as by the gentlemen in the Hydrographer's Office. Without the assistance of these his fellow-labourers the Author could not have hoped to place before the public,

in their present state, the fourteen maps which accompany this work.

To Captain Washington, R.N., he is and has been largely indebted for aid and advice given to himself, as well as to the Expedition, from time to time; while, from the Rev. John Alcorn, of Trinity College, Dublin, Christopher Cookson, Esq., of St. John's College, Oxford, and from Lieut.-Colonel Stolzman, he has received great assistance in the verification of references. To the friends of his youth, Professor Narrien, of the Royal Military College, and Lieut.-Colonel Sabine, R.A., he must also offer his warmest acknowledgments for various acts of kindness: every sheet of the work has passed through the hands of the former of these gentlemen.

CONTENTS TO VOL. I.

CHAPTER I.

[Page 1 to 12.]

Nature of the Work stated.—Sources of the four greatest Rivers of Western Asia.—The commercial importance of those Rivers.—The Ḳizil-Irmák, or Halys—Its springs, course, and affluents.—Ancient geography of the River.—The country about the Halys.—The Aras, or Araxes—Its springs, course, and tributaries.—Ancient name of the Araxes.—River Kur, or Cyrus—Its springs, course, and tributaries.—River Jorák, or Acampsis.

CHAPTER II.

[Page 13 to 39.]

GENERAL COURSE OF THE TIGRIS.

The two Sources of the River.—The Town of Diyár Bekr described.—Junction of the two Branches near 'Osmán Keiu.—The Bitlís Cháï and Sert fall into the Diyár Bekr branch near Til.—Brief description of Móṣul and Nineveh.—The dykes of Nimrúd and Ismael.—Ruins of Sámarrah.—The Median Wall described.—State of the Tigris from Móṣul to Baghdád.—The Diyálah River described.—Bifurcation of the Tigris at Kút el 'amárah.—Probable Bed of the Chaldean Lake.

CHAPTER III.

[Page 40 to 62.]

GENERAL COURSE OF THE EUPHRATES.

The two Sources of the Euphrates in Armenia.—Chasms at Kemákh and Pash-ṭásh.—The Euphrates joined by the Murád Cháï.—Town and Castle of Bír.—Difference of level between the Euphrates at Bír and the Mediterranean.—The deserted towns of Zelebi.—The Khábúr enters the Euphrates.—Course of the River to Werdí.—Bend of the Euphrates near Ḥaditha.—The Canal of Saḳláwíyah joins the Euphrates and Tigris.—State of the Euphrates at Ḥilláh.—Town of Lamlúm.—Mouth of the Euphrates.

CHAPTER IV.

[Page 63 to 91.]

I'RÁN.

General Observations on the Countries between the Rivers Nile and Indus.—Features.—Variety of Climate.—Divisions.—Mount Ararat as the centre of the Mountains and Rivers.—Great ridge of Kurdistán.—Anti-Taurus.—Taurus.—Southern range of I'rán.—Northern range.—Minerals.—Water-courses.—Surface.—Deserts.—Aspect.—Four Climates.—Vegetation.—Zoology.—Man.—Language.—Religion.—Zoroaster.—Sunnies.—Shí'ahs.—Mullá.—Heterodox Creeds.—Pagans.—Astrology—Superstitions.—Subdivisions of I'rán.

CHAPTER V.

[Page 92 to 102.]

CHALDEA AND ARMENIA.

Seats of the first Chaldeans.—Division of Armenia.—Provinces of Armenia, according to Moses Choronensis.—Four Modern Subdivisions of Armenia.—Appearance of the Country.—Vegetable Productions and Minerals.—Exports and Manufactures.—Condition of the People.—Residences of the Armenian Patriarchs.

CHAPTER VI.

[Page 103 to 128.]

DESCRIPTION OF BABYLONIA, MESOPOTAMIA, AND ASSYRIA.

Babylonia.—Shape of Mesopotamia.—Limits and Extent.—Mountains.—Lakes.—Climate.—Vegetable Productions.—Birds.—Animals.—Manufactures.—Commerce.—Revenue.—Army, and Resources, of the Páshálic of Baghdád.—Towns.—Inhabitants—Sabeans, Yezídís, and Arabs.—Population of the Province.—Government.—Comparative Geography.—Seroug.—Háran.—Babel.—Accad.—Erech.—Limits of Ancient Babylonia.—Ancient Assyria.—Nineveh.—Rehoboth.—Calah and Resen.—Kaldání Country.—Mountains and Rivers, and Products of Kurdistán.—Manna.—Animals.—Kurds.—Villages.—Houses.—Population.

CHAPTER VII.

[Page 129 to 159.]

RUSSIAN PROVINCES.

Their gradual acquisition.—Geographical position.—Extent.—Range of the Caucasus.—Dághestán.—Position.—Extent.—Mountains.—Rivers.—Derbend.—Tarkú.—Bákú.—Shírván.—Mountains.—Rivers.—Climate.—Products.—Shamahkee.—Tálísh.—Lenkoran.—Inhabitants.—Character.—Choice of a Chief.—Comparative Geography of Shírván.—Karábágh.—Superficies.—Rivers.—Products.—Capital.—Character of the People.—The Armenian Districts.—Nakhchiván.—Urd-ábád, and Eríván.—Its ancient History.—Provinces of Kars, Akhltskhá'ï, and its Castle.—Imiretia.—Mingrelia.—Abasia and Goria.—Elizabethpol.—Shamshadil.—Kazakh.—Bambak-Shuragel.—Bortchalin.—Karketia, and Kartelínia.—General Description of Georgia.—Products.—Population.—Lezgistán, and the Ossetes.

CHAPTER VIII.

[Page 160 to 187.]

AFGHÁNISTÁN AND BÁLÚCHISTÁN.

Separation from Persia—Afghán kingdom.—Description.—Turkistán.—Mountains of Afghánistán.—Rivers.—Herat.—The Hélmand.—Valley of the Hélmand.—Arachosia—Kábul Proper.—City of Kábul.—Margiana.—Leading features of Afghánistán.—Climate and Temperature.—Productions.—Character of the People.—Domestic Government.—Amusements.—Revenue, and Method of Raising Troops.—Bálúchistán.—Description.—Mountains.—Rivers.—Exports.—Kach'h Gandávah.—Kohistán.—Climate, &c.

CHAPTER IX.

[Page 188 to 210.]

PERSIA PROPER.

COMPARATIVE GEOGRAPHY OF THE PROVINCES OF KHÚZISTÁN, LURISTÁN, AND FÁRS.

General Limits of Persia Proper.—Mountains and Rivers.—Province of Khúzistán.—Rivers Kerkhah, Shápúr, Dizfúl, and Kárún.—Ancient Communications of the last with the Sea.—Courses of the Jeráhí and Táb.—Comparative Geography of the Province.—Supposed identity of the Choaspes—Coprates—Eulæus—Hedyphon and Oroatis of the Ancients.

CHAPTER X.

[Page 211 to 231.]

COMPARATIVE GEOGRAPHY OF 'IRÁḲ AJEMÍ, ARDELÁN, GILAN, AND THE REMAINING PROVINCES OF PERSIA.

Position of 'Irák Ajemí.—Towns of Yezdikhást, Hamadán, Ḳomisháh.—Capital Cities, Teherán, Ispahán.—Provinces of Ardelán—Ḳirmán-sháh, Gilan, and Mázanderán.—Media Magna.—Ancient Geography, Inhabitants, and Cities.—Province of Azerbáïján—Its Position—Mountains—Towns—Caves and Rivers.—Tabríz.—Ancient Geography.—Atropatene.—Ecbatana.—Province of Khorásán.—Mountains.—Yezd, and other Oases.—Múshed.—Aster-ábád.—Ancient Geography and People.—Province of Kirmán.—Mountains, &c.—Desert Carmania.—Carmania Felix.—Provinces of Láristán and Moghostán.—Capital.—Island of Ormus.—Kishm, Busheab, &c.

CHAPTER XI.

[Page 232 to 265.]

GOVERNMENT AND SOCIAL STATE OF PERSIA.

Classes of People.—Government.—Courts of Justice.—Learning.—Literature.—Fine Arts.—Resources.—Commercial Routes.—Revenue.—Expenditure.—Dress.—Food.—Houses.—Towns.—Villages.—Tents.—Customs.—Occupations.—Funerals.—Personal qualities.—Habits.—Predatory disposition.—I'liyáts, Kurds, &c.—Population.

CHAPTER XII.

[Page 266 to 282.]

ON THE SUPPOSED SEAT OF PARADISE.

Probability that the country about the sources of the Euphrates and Tigris is the seat of Paradise.—The springs, and separation of four great rivers in the heart of the Old World.—Country about Sívás, and eastward of the Euphrates.—Country round Lakes Ván and Urumíyah.—The Halys and Araxes shown to be the Pison and Gihon of the Scriptures.—Description of the country westward of the Euphrates.—Ḥavílah shown to correspond to Colchis.—Bdellium.—Country of the Cossæi.—Dissemination of the Cushites.—The Cush of Scripture shown to be near, and eastward of Colchis.

CHAPTER XIII.

[Page 283 to 301.]

ASIA MINOR.—MOUNTAINS AND RIVERS.

General Observations.—Geographical Position—Extent—Boundaries—Superficies.—Principal Mountain chains and their culminating points.—Northern chain of the Taurus—Interior chains—Mount Arjísh, the Anti-Taurus, &c.—The southern range of Taurus and its principal branches.—The Rivers Saḳáríyah, Mendereh, Mezárluk-Cháï, Saïhún, and Jaïhán.

CHAPTER XIV.

[Page 302 to 332.]

THE EASTERN AND NORTH-WESTERN PÁSHÁLIKS OF ASIA MINOR.

Asia Minor divided by the Halys.—Páshálíks of Malátíyah, Sívás, and Ṭarábuzún.—Vizirate of Anadóli.—Sárú-khán.—The river Hermus.—Lydia, its ancient Sites.—Smyrna.—Ḳará-sí.—Malátíyah.—Bíghah.—Troy and its Rivers.—The Dardanelles.—Khodávendí-kár.—Bólí.—Bithynia.—Nicara.—Nicomedia.—The Bosphorus.—Angora District.—Kastamúní.—City of Angora.

CHAPTER XV.

[Page 333 to 356.]

THE SOUTH-WESTERN DISTRICTS OF ASIA MINOR.

Kermiyán.—Its limits.—Sultán Oḥí.—Towns and ancient Sites.—The Katakekaumené.—Afiyúm Ḳará-ḥiṣár.—Phrygia-Major, Ḥamíd, and Tekéh.—Ancient Cities.—Districts of Meis and Menteshá.—Rivers.—Ruins of Caunus, Ṭlos, and Xanthus.—Ancient Lycians.—District of Ḳóniyeh.—Surface.—Lakes of Beg-Shehr, Síghlah, Ak-Shehr, and Ṭúz Gṓló.—Towns of Kaïsaríyeh, Nígdeh, Karamán, and Kóniyeh.—Páshálik of Mar'ash, Towns and Capital.—Slopes and passes of the Taurus.—I'ch-ílí, Adánáh, and Tarsus.

CHAPTER XVI.

[Page 357 to 382.]

PRODUCTIONS, PEOPLE, AND SOCIAL STATE OF ASIA MINOR.

Soil and Climate.—Animal and vegetable Productions.—Objects of Industry.—Commercial Lines.—Exports.—Imports.—Permanent Villages.—Houses.—Kiosks and Cottages.—Tents of the Turkománs, Kurds, and Yúruks.—Nomadic Customs.—Towns.—Houses.—Bázárs.—Káravánseráïs.—Kháns, Baths, and Mosques.—Inhabitants.—Language, Religion, &c. of Asia Minor.—Food, Clothing, and Character of the Armenians, Greeks, Kurds, Turkománs, Yúruks, and Turks.—Governments and Population of Asia Minor.

CHAPTER XVII.

[Page 383 to 405.]

SYRIA, PHŒNICIA, AND PALESTINE.

General figure and extent of the Country.—Its principal features.—The Chain of Amanus from the foot of the Taurus.—The Jáwúr Ṭágh.—The Akmá Ṭagh and Jebel Músa.—The Anti-Casius.—The Jebel Libnán or Lebanon.—The valley of the Orontes, and Bíḳá.—The Anti-Lebanon.—The Basin of the Jordan.—The mountain ranges on its western and eastern sides.—The Orontes.—The Ḳará-ṣú.—The Leontes.—Head Waters of the Jordan.—The course of the River.—The Dead Sea.

CHAPTER XVIII.

[Page 406 to 448.]

NORTHERN SYRIA.—THE PÁSHÁLIK OF ALEPPO.

Position.—Limits.—Superficies.—Subdivisions of Climate.—Plain of 'Umk.—Sea-coast.—Edlíp.—Jisr Shúgher.—Plain of Aleppo, and its Tells.—The Ḳoweïḳ or Chalus.—Kinnisrín.—Village of Sphiri and Lake of El-Melak.—The Daradax.—Bális.—Thapsacus.—Zelebí.—The Kersín.—Nizíb.—The Sájúr.—Tell Khalid.—Kal'aṭ-en-Nejm.—Munbedj.—Corus.—Kilís.—A'záz.—Convent of St. Simon Stylites.—Murád Páshá.—Antioch.—Scenery of the Orontes.—Ruins of Seleucia.—Aleppo.—Turkománs.—Kurds.—Syrians.—Climate.—Earthquakes.—Vegetable and Animal Productions.—Imports, Exports, and Commercial Resources.

CHAPTER XIX.

[Page 449 to 485.]

PÁSHÁLIKS OF TRIPOLI AND 'AKKÁ.

Mountains, Rivers, and Subdivisions of Tripoli.—Towns of Tortosa, Markab, Jebíli, and Ladíkíyéh.—El Futeh and Districts of the Interior.—City of Tripoli, Ancient and Modern.—Island of Cyprus; Extent, Surface, &c.—Towns of Nikosia, Famagosta, and Larnika.—Products.—Ancient Names and History.

Páshálik of 'Akka; Limits, &c.—Plains of Jezreel, Esdraelon, &c.—Villages of Nain, Endor, &c.—Mount Tabor.—Mountains of the Druses and Maronites.—Rivers.—Towns of Beïrút and Sidon.—Deïr-el-Kammar.—Palace of Beteddin.—Zahle.—Tomb of Noah.—Ruins of Heusn Niéha.—Pyramids.—Ba'albek.—Towns of Galilee, Beïsan, Ginea, Jezreel, Nazareth, Ṣafet.—Tyre.—The Ladder.—Mount Carmel.—'Akká, or Acre.

CHAPTER XX.

[Page 486 to 532.]

THE PÁSHÁLIKS OF GAZA AND DAMASCUS.

Surface of Gaza.—Rivers and Mountains.—Towns of Jenín, Samaria, and Nábulus.—Ebal and Gerizim.—Towns of Jáffá, Lydda, Ramleh, 'Askulán, Gaza, Hebron, and Bethlehem.—Cisterns of Solomon.—Jerusalem.—Surface of Damascus.—Mountains.—Abana and Pharpar.—Districts of Ez Záffa, El Lowa, the Ledja, &c.—Ezra, Salem, Nejran, Medjedel, and Shaara.—Jebel Haouran.—Soueída.—Zaele.—Kanouat.—Shohba.—Plain of the Haouran.—Es Szanamein, El Mezareib, Remtha, Zerka, and the Decapolis.—El Kura, Gadara, 'Ajlún, and Jerash.—Peræa Proper.—River Arnon.—Omm-el rasás, Madeba, Hesban, Zey, El Belka, Szalt, Jebel Jel'ád.—Ammon.—Kerak.—Moab.—Palmyra.—Damascus.

CHAPTER XXI.

[Page 533 to 558.]

CLIMATE, PRODUCTIONS, PEOPLE, AND SOCIAL STATE OF SYRIA.

Climate.—Soil.—Surface.—Minerals.—Animal and Vegetable Productions.—Imports.—Exports.—Ancient Divisions.—Ancient People, Religions, &c.—Anṣáries, Syrians and Assassins, Hebrews, Arabs, Armenians, Mitaulis, Maronites, Druses, Kurds, Turkománs, Turks, and Fellâhs.—Administration of Justice.—Tenures of Property. Taxes.—Customs.—Avanias; Social State of the People.—Population.

CHAPTER XXII.

[Page 559 to 593.]

ARABIA.

Situation, Extent, &c.—Mountains of Arabia.—Persian and Arabian Gulfs.—Winds, Commerce, &c.—Lakes and Rivers.—Mirage.—General Surface: Plateau, and Deserts of Arabia.—Temperature.—Rain.—Desert Winds.—Loss of Caravans.—Animal and Vegetable Productions.—Manufactures.—Imports and Exports.

CHAPTER XXIII.

[Page 594 to 625.]

ARABIA PETRÆA, THE ḤIJÁZ, AND TEHAMEH.

Description of Arabia Petræa and Wádí Músa.—Medina.—Description of the Mosque.—Country eastward of the City.—Wádí Fátimah.—City of Mekkah.—The Mosque and Plain of Arafat.—Taïf.—Yemen and the Coffee Country.—Tehámeh.—Lohayáh.—Island of Kamran.—Towns of Hodeida, Mokhá, Beït-el-Fakih, and Zebíd.—Sarwát.—Ṣan'á.—'Aden.—Ta'ez.—Coffee Plantations.—District of Belád-el-Jóf, and Cities of Mareb and Saba.—Belád-el-Saláh-ed-din, and Belád el-Sheríf.

CHAPTER XXIV.

[Page 626 to 657.]

PROVINCES OF NEDJD, ḤAḌRAMAÚT, 'OMAN, AND EL AḤ'SÁ.

Position and Surface of Nedjd.—Jóf es Syrhan.—Jebel Shammar.—Districts of El Sedeir and El Kassym.—Town of Anizéh.—Districts of El Woschem, Nedjd 'Aridh, and Yemameh.—Wádí-el-Khardj.—Towns of Zumeyhah, Manfoúah, and Der'ayyah.—Wádí Sobeyh.—Wádí Scheran.—Town of Bische.—The Beni Kaktan and Dowaser Arabs.—Desert of Rhobah-el-Kháli.—Wahhabí Power.—Routes through Arabia.—Desert of Aḥḳáf.—District of Jaffea and its Towns.—Ḥaḍramaút.—Shehr.—Makallah.—Mahrah.—Kuria Muria Isles.—Himyaritic Language.—'Omán and its Districts.—Maskaṭ.—Belád Ser.—Pirate Coast and its People.—Baḥreïn and the Pearl Fishery.—District of El Ah'sá.—Town of Khátif.—Island of Tir-hoot.—Port of Grane.—Interior of El Ah'sá.—Ancient Trade by Land and Sea.—Comparative Geography.

CHAPTER XXV.

[Page 658 to 700.]

PEOPLE AND SOCIAL STATE OF ARABIA.

Fixed and Nomadic Inhabitants.—Ancient Arabs.—Written Character.—Language.—Religion.—Astrology and Idolatry.—Fairs.—Philosophy and early Knowledge.—Tanks and Architecture.—Persons.—Dress and Weapons of the Arabs.—Women's Dress.—Food of the Arabs.—Houses, Huts, and Tents.—Government.—Modern Religions.—Marriages.—Deaths.—Mourning Women.—Men's Occupations.—Women's Occupations.—Tent Life.—Commercial Caravans.—Pilgrim Caravans.—State and Decline of Knowledge in Arabia.—Characters given of the Arab.—His Qualities.—Truces, War, &c.—Fidelity to Engagements and general Character.

APPENDIX.

[Page 701.]

LIST OF PLATES.

No. of Plate.		
1.	First Caravan preparing to leave Amelia Depôt	*Frontispiece.*
33.	Ruins of Julfah	*To face page* 9
3.	Ruins of Seleucia and Ctesiphon	,, 35
4.	Zelibé	,, 49
6.	Erz-Rúm	,, 92
7.	Ur'fah	,, 114
8.	Ruins of Accad	,, 117
9.	Ruins of Julfah and the River Aras	,, 139
11.	Bundikir	,, 198
12.	Tomb of Sadi and Shiraz	,, 209
5.	Hamadán, and Castle of Darius	,, 212
13.	Buseab	,, 230
14.	Source of the Tigris	,, 267
16.	View of the Plain of the Hermus and Mount Sipylus	,, 310
15.	View of the City of Brusa and Mount Olympus	,, 325
17.	Ruins of the Palace of the Cæsárs, near Gusel Hiṣar	,, 337
19.	Aïntab	,, 350
18.	Interior of a Caravansera	,, 369
25.	Convent of Santa Saba	,, 392
20.	Mur'ad Pasha	,, 407
22.	Antioch	,, 427
21.	Aleppo	,, 432
23.	Beteddin	,, 471
24.	Nábulus	,, 490
37.	Damascus	,, 527
42.	Yamboo	,, 597
28.	Aden	,, 617
26 and 39.	Palace of San'á and Bustan Sulṭán San'á	,, 622
43.	Makallah	,, 637

It has been necessary to alter the order of succession of a few of the Plates; but they will easily be found by reference to the above pages.

LIST OF MAPS.

Map of the countries situated between the Rivers Nile and Indus, serving as an Index to the Work.

Map of Arabia, from original Surveys.

I. The River Euphrates, with the Cilician Taurus and Northern Syria.

II. „ „ from Sumeïsát to Ḳal'aṭ En Nejm.

III. „ „ from Ḳal'aṭ En Nejm to Abú Saïde.

IV. „ „ from Abú Saïde to Werdí.

V. „ „ from Werdí to Hít.

VI. The River Tigris, from Nineveh to Ḳal'ah Sherḳát, and again from Ḳal'ah Sherḳát to Sámmarrá.

VII. The River Euphrates, from Hít to the Kuthah River, and River Tigris from Sámmarrá to the Abú Hitti Canal.

VIII. The River Euphrates from the Kuthah River to El Wuja Island, and the River Tigris from the Abú Hitti Canal to Judifáh Island.

IX. The River Euphrates from El Wuja Island to Ummu-l-Huntah, and the River Tigris from Judifáh Island to Serút Castle.

X. The River Euphrates from Ummu-l-Huntah to Ḳúrnah, and the River Tigris from Serút Castle to Ḳúrnah.

XI. The River Kárún from Shuster to Salmanah Island.

XII. The Shaṭṭ el 'Arab from Baṣrah to the Bar of the Euphrates, and the River Kárún from Salmanah Island to Moḥammerah, with the Bah-a-Mishír.

EXPEDITION

TO THE

EUPHRATES AND TIGRIS.

CHAPTER I.

Nature of the Work stated.—Sources of the four greatest Rivers of Western Asia.—The commercial importance of those Rivers.—The Kizil-Irmák, or Halys—Its springs, course, and affluents.—Ancient geography of the River.—The country about the Halys.—The Aras, or Araxes—Its springs, course, and tributaries.—Ancient name of the Araxes.—River Kur, or Cyrus—Its springs, course, and tributaries.—River Jorák, or Acampsis.

In the following work, it is intended, in obedience to the commands of Her Majesty's Government, to lay before the public the circumstances which led to the organization of an Expedition destined to explore the rivers Euphrates and Tigris, as well as to relate the progress and results of the undertaking itself; and since this novel enterprise was conducted through the most interesting part of the ancient world, it has been thought proper that the first volume should contain a geographical notice of the four principal rivers of Western Asia; together with a general account of the countries lying between the rivers Nile and Indus.

The second volume will contain the leading historical events connected with that part of the world. A knowledge of these has been derived from Arabic manuscripts, as well as from local and other sources of information; which, if not altogether new to our learned oriental historians, might have long remained unknown to the public in general, except

from the circumstances which led to their becoming objects of particular attention during the late Expedition.

In that division of the work it is likewise intended to give a succinct account of my individual journeys and researches in the same countries during the years 1830, 1831, and 1832. And in the succeeding, or principal division, there will be given a detailed relation of the Expedition which was undertaken in the years 1835, 1836, and 1837, in consequence of the results obtained from the researches previously made in that part of Asia.

Labouring under the disadvantage of impaired health, and being doubtful of my fitness for the present undertaking, I should have preferred that the Government had permitted the materials to be placed in hands more able, and consequently more likely to do them justice than mine; but, as this has been decided otherwise, I proceed to acquit myself, to the best of my ability, of the task which it has fallen to my lot to perform; and I apply to it the less unwillingly, as it will afford me an opportunity of showing how the public money, as well as the other means so liberally placed at my disposal, were employed during the progress of the Expedition.

I may here state, that through the unwearied exertions of the officers and men, every end attainable by human skill and industry was accomplished; and if, in the following pages, I succeed in doing justice to those who were placed under my direction, the reader will at least perceive that no commander was ever better supported throughout an arduous and novel enterprise. It is not surprising, therefore, that every difficulty was successfully overcome; and, in recording with no common degree of gratitude, the support which was so cordially given to me, I am free to acknowledge that to me belongs the blame for whatever may seem to have been neglected, or in any way deficient, in the prosecution of the objects contemplated in the plan of the Expedition. But, leaving my conduct in this respect to be judged by the impartial reader, I proceed immediately to consider the extensive basins forming the principal water-courses of Western Asia.

The elevated plateau[1] which extends from the base of Mount Ararat into Northern Armenia, Kurdistán, and part of Asia Minor, contains the sources of four noble rivers, having their estuaries in three different seas; and thus, from Armenia as from the centre of a great continent, giving an easy communication to the several nations of Europe and Asia. A reference to the Index Map will show that by following the Kizil-Irmák through Asia Minor we reach the Black Sea; from whence there are inlets to Russia, Austria, Turkey, &c. In the same way the Aras, by terminating in the Caspian, opens several routes towards Great Tartary, as well as towards the rest of Central Asia and China; while the Tigris and Euphrates, with their numerous ramifications, afford abundant means of communicating with Persia, India, Arabia, and the continent of Africa. An extensive mercantile intercourse is also maintained with the same regions by means of numerous caravans, which, since the time of Abraham at least, have traversed the countries watered by those four rivers.

THE KIZIL-IRMA'K.

The most westerly of these rivers, the Kizil-Irmák, has its sources at two places, both of which are much farther to the eastward than they are generally represented to be on the maps. Of these sources, the most northern are on the sides of Gemin Beli Tágh;[2] but the others are on the western slopes of the Karà-bel group, which separate the springs of this river from those of the Euphrates,[3] at a spot about 70 miles E.N.E. from Sívás, the seat of one of the local governments of Asiatic Turkey. The united waters of the several springs alluded to, having scooped a bed through sandstone and salt deposits, which occasionally form salt

[1] The bridge over the Aras is 5478 feet above the Black Sea.—Mr. Brant's Journey, Vol. X. Part III., p. 431, of the Journal of the Royal Geographical Society of London.

[2] In about 40° N. lat., and 37° 45′ E. long., as traced by Mr. Consul Suter.

[3] Mr. Ainsworth's MS. on the river Halys and its affluents.

lakes,[1] run W. by S. through the valley of Kóch-hisár towards Sívás, with a sufficient body to float timber from the forests in the mountains;[2] and at 11 miles E. by S. from that place[3] the river is 60 paces wide. At three miles short of the city the stream sweeps northward, but again resumes the previous direction, running close by the houses; and from thence it tends towards the hills which form the abutments of the Anti-Taurus. In this part of its course the river is augmented by several small affluents, so that at 55 miles W. by S. from the place above-mentioned it has a breadth of 100 yards, and is crossed by a handsome bridge of 17 arches. The onward course continues as before in the general direction of W. by S.; and, after passing about 15 miles distant from Ḳaïseríyeh on the northern side, it receives a tributary which runs into it from the north; and again, a few miles westward, another on the opposite side, called the Ḳará ṣú, a considerable stream, which comes from the Taurus, and skirts the southern slope of the lofty Arjísh Ṭágh (Argæus). The bed of the Ḳizil Irmák westward of Sívás is almost always narrow and deep, being hemmed in by heights composed of soft, pliable, and soluble materials.[4] Below Yárápasón it flows through a country alternately of volcanic rocks and saliferous deposits: and here it receives the Tatlar river, besides its greatest southern tributary, the river of Akajik, or Argustana; which seems to correspond with the southern Halys of Pliny.[5] This junction takes place near the beautiful vale of Parnassus, on entering which the Halys is repelled by the granite rocks of Sari-bulak Ṭágh;[6] and in 38° 41′ N. latitude, it has attained its most westerly point,[7] being about 400 miles from its source. Here it makes a short bend towards the east, and then runs nearly north through a fine open valley, generally covered with saliferous deposits, between the Baranli Ṭágh on the

[1] Such as Tuz-li Goli, Tuz-li Hisar, &c.
[2] Mr. Brant's Journey, Vol. VI. Part II., p. 214, of Royal Geog. Journal.
[3] I crossed the river here in 1831.
[4] MS. of Mr. Ainsworth on the river Halys and its affluents.
[5] Lib. III. [6] Ibid. [7] Ibid.

east, and the Pásha and Kartal Ṭághs on the west. The Halys receives in this part of its course many small tributaries, such as the Kalichi ṣú (Sword River), or the river of Kirshehr, which flows from the Boz Ṭágh, the Kerwan Serai Ṭágh, and the Karà Goz hills;[1] and is probably the Cappadox river of Pliny.[2] The river now runs nearly N.E., between the Enkúrí (Angora) and Sívás districts; and at Cheshní Kóprí,[3] a remarkable mass of sienitic rocks oppose themselves to the progress of the water, by forming a partial barrier at the foot of the Begrek Ṭágh. Having overcome this obstacle by passing a succession of rapids, the river runs nearly north through a hilly country and into a great valley, in which, on the eastern side, it receives the Deliah ṣú (Mad Water), or river of Yúz-Kát, with several minor streams. At the termination of this valley the river enters into one more spacious, called Osmanjik, in which it receives, from the eastern side, the small tributary, Kerchak-cháï. Just below Osmanjik the river turns N.W., and enters the heart of the Kush Ṭágh by a narrow and deep ravine, everywhere hemmed in by steep and lofty acclivities, having abrupt cliffs above them. It opens for a moment immediately north of Hajji Hamsa, to receive, on the western side, the waters of the Devrek-cháï.[4] This stream, which seems to be the ancient Doros, has its source below the rude and hilly district of Karaüler and Kara Víran (Black Ruin); a country of basaltic and igneous rocks, which extend across from the slopes of the Kush Ṭágh to those of the Al Goz Ṭágh. Several tributary streams here conspire to fertilize the land and enrich the villages, especially in the vale of Tosiyah, which is one of the best cultivated and most productive in Asia Minor,[5] abounding with gardens and the country-houses of the principal inhabitants.

After receiving the Devrek-cháï, the Kizil Irmák enters the almost impracticable glens of the Al Goz Ṭágh, below which, within a very circumscribed space, it receives also,

[1] Ainsworth's MS. [2] Lib. VI., c. 3.

[3] Cheshní Kóprí, properly Chásnígír, the King's taster.—Mr. Renouard Vol. X. Part III., p. 283, of Journal of the Royal Geographical Society.

[4] MS. of Mr. Ainsworth on the Halys, &c. [5] Ibid.

from the west, another affluent, called the Gok ṣú (Blue River).

This latter river, which represents the ancient Amnias, has for one of its tributaries the stream called the Dadah, whose waters enter it after having fallen into the short river of Kastamuni a few miles below the city of that name. The valley of the Gok Irmák, the Ḳará ṣú of Kinneir, runs N.E. for six miles, and then turns E.N.E., opening towards the main river; it contains numerous villages, which are surrounded by vineyards, gardens, and groves of poplars. At Ilik Ṭágh the valley becomes so narrow as only to leave room for the water to flow through. But after passing Boí-Abad it begins to widen, and runs nearly east; being in this part of its course fertile, well wooded, and covered with villages, which are at short distances from one another, and occasionally hidden by lofty and precipitous promontories. The average width of the Gok ṣú is from half a mile to a mile; its course is characterized by abrupt windings and long reaches between wooded hills and rocky precipices; occasionally luxuriant vegetation surrounds its villages, and the country exhibits a succession of varied and beautiful landscapes.[1] This river has but few tributaries of importance, and it eventually falls into the Kizil Irmák just where the latter overcomes an almost impenetrable rocky barrier. It ultimately gains its own smooth bed of alluvium, over which it flows with diminished velocity[2] to the N.E., till it enters the Black Sea near the town of Bafiráh, 40 miles west of Ṣámṣún, after a course of upwards of 700 miles. The Kizil Irmák, however, is not available for the purposes of navigation, in consequence of the rapids which occur in passing through the several chains of mountains, the Kirk Delim, Kush Ṭágh, Al Goz, and Ada Teppeh; as well as from the existence of volcanic rocks in its bed at certain places. The elevation of the Kara Bel, or Paryadres, at the springs of the river, is 5800 feet above the Black Sea; and that of the springs themselves, at Koch Hissar, is 4000 feet. Such is the general course of the Ḳizil Irmák, or Halys, the noblest river of Hither Asia: it traverses Lower

[1] Mr. Ainsworth's MS. [2] Ibid.

Asia almost the whole way from the sea of Cyprus to the Euxine, and was once the boundary of the kingdom of Crœsus on the east. Herodotus[1] says, that the empire of Lydia was divided from Media by the river which comes from the Armenian mountains.[2] It runs at first through Cilicia; then between Matiena on the right, and Phrygia on the left; afterwards it passes the lands of the Syrians, having Cappadocia to the right and Paphlagonia to the left. And, according to Arrian,[2] it divides the Sinopians from the Armenians. Its name[3] is derived from the salt country through which it passes. The Turkish name is, however, Kizil (Red), such being the colour of the soil throughout much of its course. Pliny calls it an immense river of Asia Minor;[4] and Strabo says that its waters are of a salt and bitter taste;[5] which is particularly the case in the salt districts of Sívás and Yárápasón.

The country bordering on the Halys is, for the most part, but thinly peopled, and only partially cultivated; chiefly owing, as it is said, to the apprehension entertained that the produce may be consumed by the hordes of Kurds who inhabit the mountains in summer, and descend to the plains in winter, accompanied by their numerous flocks; but more probably for want of a commercial outlet. Here the productions of a warm climate are found, such as melons, figs, pomegranates, grapes, &c., as well as the dye called yellowberry.[6] There is, on the whole, such a fair proportion of the necessaries of life, that the people are at their ease, notwithstanding the forced loans exacted by the Kurds, and the other impositions to which they are subject. Throughout a distance of about 100 miles E.N.E., from Yúz Kát to Tókát, the country is a succession of plains, separated by low hills. This part is well peopled, well cultivated,[7] and enjoys a moderate

[1] Lib. I. c. 72; also V. c. 52.
[2] Arrian, Periplus.
[3] In Greek, Ἅλυς.—Strabo, lib. XII., p. 35.
[4] Lib. VI., c. 2.
[5] Lib. XII., p. 546; and Excerpta ex Strabone in Dodwell, p. 46.
[6] Rhamnus infectorius.
[7] Wherever I have been in Asia Minor, the fields were thoroughly cleaned by weeding during the early part of the growth of the grain.

degree of heat in summer. The last great plain before reaching Tókát contains about 70 villages, and produces an incredible quantity of grain.[1]

Between Tókát and Ṭarábuzún there are several considerable towns, and numerous villages; and the whole district forms a beautiful, fertile, and prosperous portion of Asia Minor.[2]

The Aras, or Araxes.

Towards the north of Armenia we have the second river, namely, the Araxes, with its numerous tributaries. This river, which at its commencement, owing to its many affluents, bears the Persian appellation of Harharas, springs from the side of the Bín Gól, or "Mountain of a thousand Lakes," about 30 miles south of Erẓ-Rúm, and nearly in the centre of the space between the eastern and western branches of the Euphrates.[3]

Its course, from its first spring near Jebel Seïḥán, is almost N.E. for about 145 miles through Armenia; when it turns eastward, being then near the frontier of Kars: this proximity continues for 110 miles; the river in all that extent running parallel to the frontier, and eventually touching it for an instant at the southern extremity, where it is joined by its first large tributary, the Arpah-cháï (the Harpasus), which comes from the north, and forms the eastern boundary of Kars. On receiving this stream the Araxes leaves the province, taking a south-easterly and tortuous course, between the foot of Mount Ararat and Eríván, opposite to which city the Ḳará sú runs into it from the north; and a little farther east it is joined by the Zenani, which also comes from the north, and washes Eríván. The general direction, after rounding Ararat, continues as before, S.E., the river separating

[1] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 219.

[2] Ibid., p. 220.

[3] The sources of the Aras and those of the north branch of the Euphrates are about 10 miles from one another.—Journal of the Royal Geographical Society, Vol. VI. Part II., p. 200. According to Pliny (lib. VI., c. 9), those sources are in the same mountain, and 6000 paces asunder.

Lt Col D'Arcy delt

Fairland lith.

VIEW OF THE CUMHED I DOKHTER OR DAMSEL'S TOWER, ON THE BANKS OF THE ARAXES NEAR THE RUINS OF JULFA IN ARMENIA.

the territory of Erívan from the district at the foot of that mountain. It receives on the right side, in this part of its course, the southern Ḳará ṣú, which comes by a north-easterly course from the same district, and the Ají-cháï, also from the south; whilst on the opposite, or northern side, it is joined by the Zanghou, the small Arpah-cháï, the northern Ḳará ṣú, the Abaran, and, at the northern extremity of Nakhchiván,[1] by the great Arpah-cháï, which forms the western limits of the province.

Being thus augmented, it flows round the southern border of Nakhchiván, for nearly a distance of 38 miles, to the fortress of Abbás ābád; and here it receives a third Arpah-cháï, in addition to two other streams, viz. the Nakhchiván-cháï and the Atendja-cháï.[2]

As the country is here moderately level, the course of the Araxes continues to be tranquil as far as the village of Djulfa, where it enters a rocky defile extending about 14 miles; and, having forced its way over a succession of cataracts, it finally enters the level country with a noise which is heard at the distance of an English mile. The Aras now bends to the N.E. for a distance of about 35 miles, along the district of Urd-ábád, where it is augmented by the Ghilan-cháï, the Oustoukon-cháï, the Nenate-cháï, the Ailisse-cháï, and, finally, the Urd-ábád-cháï.[3]

In quitting the latter district the course of the Aras becomes much more tortuous, and it takes the general direction of N.E. between the provinces of Ḳarábágh and Ḳará Ṭágh, till it enters the extensive plain of Moghán. A few miles short of this tract it is joined, on the southern side, by a considerable tributary, formed by two branches, viz. the Ḳará ṣú, coming N.N.W. from the mountains of Ghilan, and the Adhar, which falls into the former branch a few miles before it enters the Araxes, after a lengthened course

[1] Aperçu des Possessions Russes au-delà du Caucase, sous le Rapport statistique, ethnographique, topographique, et financier; exécuté et publié avec le consentement suprême. St. Pétersbourg, 1836, 4 volumes en 8°, avec une Carte. Tome IV., p. 303.

[2] Ibid., p. 352. [3] Ibid.

from the mountains north of Tabríz. Having run about 35 miles through the plain of Moghán, where it receives the Bergushet stream on the left, the Araxes, at some distance from their common estuary, is joined by the Kur, whose length, to the place of junction, is greater than that of the former river.

The Kur, or Cyrus.

The Kur (the ancient Cyrus,[1] or Kyrus) springs from the side of the Saghanlou mountain, in the pachalic of Akhaltskhaï, at a spot only a few miles northward of the sources of the Araxes. The course which it first takes is a little east of north; in this direction it flows through the province, and almost to the capital, being augmented by numerous tributaries which enter it on both sides.

Near the town of Akhaltskhaï the river takes, for about 70 miles, a north-easterly direction, when it runs E.S.E. an additional distance of 50 miles, to Mitzkheta, where it is joined by a large tributary coming in a S.S. easterly direction from the Caucasus. Ten miles below the junction the main trunk passes through the city of Tiflís, where its ordinary width is 93 yards, which, in the season of floods, is augmented to 233 yards; and, at the latter period, it has a depth of 27 feet. Here the river bears the name of Mtwari, and it abounds with salmon and other fish; but it requires to be filtered previously to being drunk.[2] Below Tiflís its course is S.E. for a distance of 115 miles through the province of that name; in which it is increased by the rivers Martkoby, Dygom, and Vera. Lastly, on arriving at the borders of Karábágh, it is joined by a great stream formed by the Alazani and Yori rivers, whose courses, from the slopes of the Caucasus, are nearly S.E., or almost parallel to the Araxes as far as their point of junction, which takes place within two miles of the latter. The Kur now pursues a south-easterly course for about 120 miles between Eríván and Shirván; from the last of which it receives numerous streams,

[1] Pliny, lib. VI., c. 9.

[2] Aperçu, &c., p. 353, &c.

running into it in a southerly direction from the same mountains.

The waters of the Cyrus and Araxes, at length uniting, form one river, which makes a bold sweep northward, and again another southward, through the plain of Moghán; when, after having run a distance of about 110 miles, measured along the windings, it falls into the Caspian Sea by three mouths, being navigable for boats up to the point of junction. Strabo[1] makes the Araxes larger than the Cyrus, which, he says, augments the former; and at one time it had a separate channel to the sea, merely communicating with the Cyrus by means of a canal.

The name of the former river is supposed to be derived from Araxes, son of Polusis, who was drowned in it.[2] Moses Choronensis calls it Erashes; and other oriental writers give it different terminations, as Arashe, Raksi, Eris, Araksis, Arras, Ras, Rus, Arsinas, Cras, and Arras; but Xenophon thinks it came from *ar-ax*, or holy water, and that it was dedicated to the sun. In very ancient times it was called Raktos,[3] from a mercantile colony which came from the east and settled on its banks. Owing to its rapidity, it is navigable only for a short distance; but it no longer justifies the expression of the poet;[4] for Shah Abbas constructed over it, at about 60 miles north of Tabríz, a stone bridge, which is a very fine specimen of architecture: there is a second, of seven arches, each double,[5] of beautifully light construction, by which I crossed the Aras at Kóprí Keiu;[6] and there is another at Hasan kal'eh, of two arches only. The river itself, however, is occasionally fordable at some places in summer.

[1] Lib. IX., p. 491.

[2] Plutarch. See, also, Vol. II., chap. I. It is called Arath and Arasson by some writers.

[3] Aperçu, &c., p. 354.

[4] Virgil, VIII., 726, 728.

"———————— ibat jam mollior undis,
———————— pontem indignatus Araxes."

[5] The Persians are accustomed to construct two arches touching each other, instead of a single one of greater solidity.—See the Chapter on Architecture, Vol. II.

[6] Thirteen hours from Erz-Rúm.

The numerous windings of the Aras appear to give about 830 miles from its source to the sea; and of this length, 560 miles extend through the rich valleys of Eastern, or Persian Armenia.

It is proper to notice that there is, in the tract of country of which we are speaking, the source of another river, which is also of the first class, although considerably smaller than the others. This is the Jorák, or Acampsis, which rises about 30 miles north of Erz-Rúm, and is, according to Mr. Brant's description, "one of the largest rivers of Armenia." It unites the waters on the western and northern sides of the mountains containing the sources of the Kur, Aras, Arpah-cháï, or Harpasus, and the Western Euphrates, which serve as drains to the valleys on the opposite sides of the chain. Rafts come down the Jorák, from Atvin to the sea, in three days; and sometimes, though rarely, track up against the stream in eight or ten; but, from all that I could learn, the river is not navigable for boats, on account of rapids and rocks. The windings of the river Jorák seem to give a course of about 200 miles; it bounds Colchis to the west; and is, in all probability, the Bathys, which, according to Pliny,[1] is a river of Colchis.

[1] Lib. VI., c. 4.

CHAPTER II.

GENERAL COURSE OF THE TIGRIS.

The two Sources of the River.—The Town of Diyár Bekr described.—Junction of the two Branches near 'Osmán Keiu.—The Bitlis Cháï and Sert fall into the Diyár Bekr branch near Til.—Brief description of Mósul and Nineveh.—The dykes of Nimrúd and Ismael.—Ruins of Sámarrah.—The Median Wall described.—State of the Tigris from Mósul to Baghdád.—The Diyálah River described.—Bifurcation of the Tigris at Kút el 'amárah.—Probable Bed of the Chaldean Lake.

ALTHOUGH much has been done by D'Anville, Rennell, Rich, and, more recently, by Ormsby, Lynch, Brant, and others, in investigating the origin and course of the Tigris, there still remains a vast field for research concerning this important river and its tributaries: these last, within an equal extent of territory, are probably more numerous than those of any other river with which we are acquainted.

The Tigris has, in Central Armenia, two principal sources, both of which spring from the southern slope of the Anti-Taurus, near those of the Araxes and Euphrates, and not very distant from that of the Halys. It was called *Diglah* by the Chaldeans, and the designation applied to it in the Scriptures is Hiddekel, a name which it bears at the present day among a large portion of the people living near its banks.[1]

The *western branch* rises at a spot which is about 20 miles westward of Arghaní Ma'den, and near 10 southward of the centre of the Ghuiljik lake:[2] its course is north-eastward along the deep valley at the foot of the elevated ground of Kizán;[3] and, after having continued in the same direction

[1] Viscount Pollington also found this name in use.—Vol. X. Part III., p. 449, of the Royal Geographical Journal. Pliny calls it Diglito, lib. VI., c. 27.

[2] This has been ascertained in the recent Journey of James Brant, Esq., Her Majesty's Consul at Erz-Rúm, accompanied by Mr. Glascott, R.N., and Dr. Dickson.

[3] 4568 feet above the Black Sea.

towards the heart of Kurdistán, when at a little more than 25 miles from the spring it makes a sweep so as to take the direction of Arghaní Ma'den, or nearly south. Within a few miles of that place it receives the addition of a considerable stream coming from the S.W., or in a direction almost parallel to the main branch. A little below the mines in that district the stream bends rather eastward of south, passing at a short distance on the east side of the town of Arghaní, and receiving about the middle of this part of its course a tributary coming from the Taurus. The course below Arghaní continues in the general direction of S.S.E. to the environs of Diyár Bekr,[1] where it makes a semicircular bend to the eastward. Within the space thus formed the modern town just mentioned has been built, at a short distance from the right bank of the river; from which it is separated by rich gardens, containing white and black mulberries, prunes, apricots, peaches, figs, and gooseberries, together with large forest trees; also ashes, poplars, and willows, interspersed with balm, madder, and other plants.[2]

The town stands upon an elevated rocky range, stretching from the citadel, at its north-western extremity, towards the S.W., in the shape of a boat, and is about 200 yards from the river at the nearest point.[3] The citadel is on a precipitous mass of volcanic[4] rock, to which the walls of the town are joined. These are high, well-built, and strong, being flanked by 72 towers, which, like the walls, and even the houses, are constructed of lava,[5] mixed with the ruins of ancient buildings. The walls inclose a space of which the circumference is about five miles.[6] The houses are flat-roofed and two stories high, the lower one of stone, and the upper of clay; and the buildings rise in stages, like a succession of

[1] The Tents or Dwellings of Bekr, the Kara Amid of the Turks; also supposed to be the ancient Amida; by Pocock, the Dorbeta of Ptolemy; and Mr. Ainsworth considers it to be the Tigranocerta of the campaigns of Lucullus.

[2] Voyage de Constantinople à Bassora par Sestini. Paris, l'An VI., pp. 104 and 105.

[3] Niebuhr, tom. II., pp. 324, 325.

[4] Once a crater, according to Sestini, p. 94.

[5] Sestini, Voyage à Bassora, p. 93. [6] Niebuhr, Plan, tome II., p. 326.

terraces, one above another.[1] The streets are paved, and there are 16 mosques, most of them covered with lead.[2]

Diyár Bekr in its prosperity contained 40,000 houses, with numerous cotton-looms constantly at work; and it enjoyed an active trade in gall-nuts, not only with Kurdistán, but also with India, on one side, through Baghdád, and with Europe, through Aleppo, on the other; but at present there are scarcely 8000 houses,[3] and its commerce is almost annihilated.

The situation of Diyár Bekr is admirably calculated for that of a great commercial city,[4] and nothing appears necessary to revive its ancient importance but the removal of the chief cause of its decline; namely, the insecurity of its commercial communications with Syria, Asia Minor, and Kurdistán, and with the estuary of the Shatt el Arab.

Although the course above described is not long, the Tigris has already collected a considerable body of water, which spreads out to some extent on entering a small level tract opposite the town of Diyár Bekr, where it is about 250 yards wide in the season of floods;[5] but it is not here used for any other purpose than, occasionally, to float down rafts of timber from the mountains.[6]

Below Diyár Bekr the Tigris contains several islands. Its banks are thinly peopled, and the country about them is only partially cultivated; but the pasture grounds are rich and well suited for the visits of the nomadic tribes which come occasionally to the river from the neighbouring countries.

Soon after passing through the level tract alluded to, the river becomes narrower and deeper, being inclosed between steep banks; at one mile and three-quarters from the Márdín

[1] Niebuhr, Vol. II., p. 326. [2] Ibid.

[3] 1500 Armenians and 6300 Turks.—Brant's Journey through a part of Asia Minor: Vol. VI. Part II., of the Geographical Journal, p. 210.

[4] Ibid.

[5] Captain Estcourt found it fordable at two places opposite the town in May, 1835.

[6] Mr. Brant's Journey: Vol. VI. Part II., p. 210, Journal of the Geographical Society.

Gate it is only about 100 yards wide, and here it is crossed by a fine bridge of 10 arches.[1]

A little below the bridge the Tigris curves round, so as to take a general direction eastward, and passes through a rich plain of pasture land, bounded by a low range of hills on each side. A few villages still appear here and there, but formerly this plain was cultivated in every part, and covered with towns, some of which contained from 400 to 500 houses, and more than one Christian church.[2]

After continuing nearly 40 miles in the same direction, the Tigris receives a tributary from the northern slope of Mount Masius.[3]

After this junction has taken place, the main branch makes a sweep northward, and then eastward, for about 18 miles, to Osmán Keiu, where it is joined by the eastern, or second great branch of the Tigris; which is formed by the union of different smaller branches, springing from the sides of Ali Ṭágh, the ancient Niphates. The principal of these branches rises in the latter range, at a short distance from the Murád-cháï, and takes a S.W. course along a spacious mountain valley, going in the same direction towards the Tigris, till, at about 25 miles from its spring, it receives, near Myáfárekín, an abundant stream, which rises at a short distance westward of that place.

The town stands at the foot of a range of mountains, and is about half a mile square. Its houses, which are flat-roofed, are chiefly in a ruinous condition; and there are some mosques of simple architecture. It is surrounded by an ancient wall of massive construction, and about 25 feet high, with square towers, to flank it, at intervals of 100 yards from each other.

Myáfárekín was the capital of Sophene before the time of the Moslems,[4] and the river, passing about 20 miles eastward

[1] Niebuhr, Vol. II., p. 326.

[2] Brant's Journey, p. 209, Vol. VI. Part II., Geographical Journal.

[3] This stream was crossed by Niebuhr, and, subsequently, by Mr. Ainsworth in 1837, but was not followed to its junction with the Tigris.—See Vol. III.

[4] Abú-l-fedá, Mr. Rassam's translation.

of the town, is particularly noticed by Abú-l-fedá, who says, on the authority of Almuklabi, that the source of the Tigris is on the north of Myáfárekín, below the castle of Alexander.[1]

Town of Myáfárekín.

This implies that the Arab supposed the present to be the main branch; but that of Diyár Bekr is no doubt the true Tigris.

The windings of the Diyár Bekr river thus far have a length of rather more than 150 miles, whilst those of the tributary by Myáfárekín are less than 100 miles.

The direction of the Tigris, after the junction of these two branches, is nearly E.S.E., through the Kurdistán range; and at Hisn Keïfa, about 35 miles from thence, it receives a considerable stream, coming from the foot of Mount Masius, near Márdín. It passes from thence through a tract of country which, probably in consequence of the number of

[1] MS. translation of Abú-l-fedá, by Mr. Rassam.

ancient Chaldæan religious establishments there existing, such as Deïr, Zaferan (Yellow Monastery), Deïr Ṣafá, &c., has long borne the name of Sacred.

On the opposite side, and about 29 miles lower than the last mentioned tributary, the main stream is entered by the Bitlís-cháï, probably the second Nicephorius of Xenophon,[1] who appears to have regarded it as the principal branch. It rises at Bash Khán, on the southern side of Jebel Nimrúd, at a short distance westward of lake Ván, and its course from thence is nearly south, to the town of Bitlís. Sixteen miles southward of this place it is joined by a more considerable stream, called the Bakiyáh-cháï, which comes into it from the west. These waters unite at the foot of the Sír Será, a high mountain, forming part of the Alí Ṭágh range; from whence the deep and rapid river thus formed, takes a south-westerly direction to a spot eight miles N.W. of Se'rt, where it receives the Kharzán-cháï.[2] This river comes from the west, through the mountainous country of the Kharzán Kurds,[3] the ancient Arzanene;[4] in which it receives a more western tributary, the I'lijeh ṣú, coming from the north of Khazeró. After this increase, the Bitlís-cháï is about 50 yards broad and knee deep, as it sweeps westward, at the distance of six or seven miles from Se'rt; it then takes a southerly course, and falls into the Diyár Bekr branch, some distance above Til.[5]

At this small but remarkable village,[6] the Tigris is joined by another considerable stream, the Buhtán-cháï, which, by its course from the slopes of the Algerósh Ṭágh, would appear to represent the Centrites of the ten thousand.[7] As this river passes within four miles of the eastern side of Se'rt, it is like the Bakiyáh-cháï (on the other side), known as the Se'rt ṣú, although neither stream touches that town; and

[1] The other Nicephorius being a tributary of the Euphrates.

[2] Mr. Ainsworth's MS.

[3] Visited by Mr. Brant.—See Vol. X. Part III., p. 377, of the Royal Geographical Journal. [4] Mr. Ainsworth's MS. [5] Ibid.

[6] Aristashes, the Pontiff who succeeded St. Gregory, being murdered by an Armenian, his body was brought to Til, and there interred: and Tigranes caused a statue of Minerva to be brought from Greece and placed in this village.—Mr. Ainsworth's MS. notes. [7] Ibid.

much geographical difficulty has arisen in consequence. The main branch of the Khábúr, which will be noticed presently, appears to have been confounded by Rennell, Kinneir, and others, with the *so* called Se'rt sú; and nearly a similar mistake occurred in the case of Mr. Rich, who was informed that the Eastern Tigris rises 11 hours beyond Júlámerik, and passes Se'rt, where it is difficult to ford, even at its lowest; and is, in the early part of its course, a much more considerable river than the Diyár Bekr branch.[1] Now, however, it is ascertained, that the Buhtán and Bitlís are not only smaller rivers, but the course of each is much shorter than that of the great western branch. The windings of the Bitlís-chái, for instance, appear to give only a distance of about 100 miles to the point of junction; whilst the Diyár Bekr river makes a sweep of 275 miles in coming thither, and carries a breadth of 150 yards nearly waist deep.[2]

Soon after the junction of the Buhtán-chái, the Tigris passes E.S.E., through a mountainous ravine, into the valley of Chelek, in which there is a ferry and a large village of the same name, defended by a strong, handsome castle, built on a rock.[3] A little lower it traverses another bold ravine, and then makes a great bend westward round the peninsula of Findik; forcing its way between limestone precipices, similar to those of the Frát near Rúm Kal'ah. The river then sweeps E.S.E., and again takes a more southerly course to the castles and gardens of Feník; below which it makes its way through Jebel Júdí at the celebrated pass of Xenophon.[4] Having cleared the latter, the Tigris winds to the E.S.E., and again west of south, till, at about 60 miles below the junction of the eastern and western branches, it washes Jezíreh-ibn-'Omar.[5] The island is covered with modern buildings, which, generally speaking, are in a ruinous state; but portions of the bridge constructed by the minister Noureddin over the two branches still remain. This place is called in Syriac (ac-

[1] Rich's Kurdistán, Vol. I., p. 378.

[2] In July, 1836, above the Bitlís river.—Colonel Shiel's Journey: Vol. VIII. Part I., p. 80, of the Royal Geographical Journal.

[3] Ibid. [4] Mr. Ainsworth's MSS. [5] Probably the Tigre of Ptolemy.

cording to St. Martin)[1] Zozarta Zabelita; the Chaldeans give it the name of Xurta; and, under the Romans, it had that of Bázebdá: its elevation is 900 feet above the level of the sea;[2] and, in the time of Edrisi, it was a commercial depôt for goods passing into Armenia, as well as by water to Móṣul.[3]

At about 23 miles S.E. of Jezíreh, measuring along the windings, the Tigris receives the Khábúr. Of this stream very little is known at present beyond the mere fact, that the main branch rises about one day's journey to the N.E. of Júlámerik, and takes a westerly direction from thence towards Zákhó; receiving in this part of its course several tributaries from the mountainous countries lying southward and northward of its course. One of those from the south comes from the neighbourhood of 'Amádíyah; and this stream, which is noticed by Tavernier and other travellers, has been, till recently, taken for the Khábúr itself; but we now know that the latter has its source a great distance to the northward: and by its presumed distance from Júlámerik it would seem to be one of the streams described as the Se'rt river.

The main trunk of the Khábúr, having received this accession, pursues a south-westerly course to the town and island of Zákhó. At about 15 miles below this place, the Ḥazir-ṣú comes into the Khábúr by a southerly course from Jebel Júdí, and is then apparently a large stream.[4] After the junction this river takes the name of Peïshábur,[5] and pursues nearly a W.S.W. course till it enters the Tigris near the Roman Catholic village and ferry of Peïshábur. It appears, however, to carry into the Tigris a much smaller body of water than the great stream bearing the name of Khábúr which joins the Euphrates below Deïr.

The Tigris pursues the previous direction, that is, nearly S.E., almost to Eski Móṣul, which it passes by a western

[1] Mémoires sur l'Arménie, Vol. I.

[2] See Ainsworth's Journey in the 'Expedition.' Sestini thinks this was the ancient Batna, or Zabda, capital of the Zabideceni.—Voyage de Constantinople à Basrah, p. 128.

[3] Recueil de Voyages et Mémoires publié par la Société de Géographie, Tome IV., p. 153. Paris, 1840.

[4] See Ainsworth's Journey, sequel. [5] Rich's Kurdistán, Vol. I., p. 379.

course; and afterwards curves round Tel Ajus, so as to approach Móṣul itself in a S.S. easterly direction; having, in the latter part of its course of about 80 miles from the Khábúr, received many[1] feeders, which come from the elevated grounds in its neighbourhood, but more particularly on the eastern side.

Móṣul is a walled city, with eight gates, standing on the right bank of the Tigris. It contains about 20,000 families, Turks, Christians, and Jews, who still carry on some commerce with Kurdistán, Diyár Bekr, Baghdád, and other provinces, chiefly by caravans. On the left bank, both above and below Móṣul, are the ruins of Nineveh, the walls of which city extend about 3100 yards along the river,[2] and nearly the same distance towards the interior.

At about 28 miles by the river, and 20 miles in direct distance south, 12° east below Nineveh, is the celebrated bund, or dyke of solid masonry, called Żikru-l awáz, or Nimrúd, which crosses the bed of the river;[3] and at seven miles lower there is a dyke, called Żikr Ismá'il,[4] similar to the former, but in a more dilapidated state. At the distance of about two miles and three-quarters S.E. from the first dyke, and about four miles and a half N.N.E. from the other, are the ruins of Nimrúd, or Ashur.[5] These, which are still known to the people by the name of Al-Athur,[6] are, at the present time, less considerable than those of Nineveh, being only about four miles in circumference; they are terminated at the N.W. angle by a great pyramidal mound, 144½ feet high, and 777 in circumference,[7] which was once coated with bricks. Some of these were found by Mr. Rich, who states, that they are about the same size as those of Babylon, and are inscribed with arrow-headed characters.[8] Here Mr. Ainsworth also discovered the foundations of some massive walls,

[1] MS. of Mr. Ainsworth.

[2] For a further description of Nineveh and Móṣul, the Mes-Pylæ of Xenophon, see the 'Expedition.'

[3] Ormsby's MSS., and Rich's Kurdistán, Vol. II., p. 129.

[4] Ormsby, and Rich, p. 352.

[5] Probably the Larissa of Xenophon.—Rich, Vol. II., p. 129.

[6] Ibid., p. 131. [7] Ibid., p. 132. [8] Ibid., p. 130.

which may possibly be the remains of the great city of Resen, being placed between Nineveh and Calah.[1] As the country is in complete cultivation, these ruins have been nearly obliterated by the plough; and as several villages occupy part of the site, it would be very difficult to ascertain the ancient extent of the city.

Deráwísh, the principal village, was, according to tradition, founded by Nimrúd: it is only one quarter of a mile from the great mound, and is watered by the Seïkh Dereh stream, into which the Karádásh dereh falls before it reaches the Tigris.[2] But as both are dry during the summer season, it is possible that the two great bunds already mentioned may have been constructed to raise the surface of the Tigris, so as to give a supply of water to the city at that time of the year, by means of canals or aqueducts. Canals still exist in some places along the Euphrates, at the extremities of similar walls, and they have been evidently constructed there for the purpose of conveying water inwards to the fertile, alluvial plain, spreading from the Tigris to the lower part of the Záb. At about 12½ miles below Zikru-l awáz, and at the southern extremity of the district of Móṣul, or Ashur, the greater Záb[3] enters the Tigris.

The Záb, probably the Zerbis of Pliny,[4] is formed by several different streams running through the Jáwur mountains, and converging on the southern slope of the great Kurdistán chain.

The main branch has its sources at Kóniyeh, Karásún, and Kashen; all three of which places are on the slopes of the Sar-al-Bágh range, in about 38° 30′ N. latitude, and nearly midway between lakes Ván and Urumíyah. The trunk formed by the junction of these streams has at Kandá Kilissa an elevation of 6,800 feet above the Black Sea;[5] and is augmented by several smaller affluents as it winds, in a southerly

[1] Gen. x. 12.

[2] Rich, Vol. II., p. 133.

[3] Called Zerb by the Kurds.—Rich's Kurdistán, Vol. II., p. 20. Also called the Mad River, from its rapidity.—Abú-l-fedá, Mr. Rassam's MSS.

[4] Lib. VI., c. 26.

[5] Ainsworth's Visit to the Chaldeans: p. 47, Part I. Vol. XI., of the Royal Geographical Journal.

direction, through the mountains. At 37° 19′ N. latitude it bends to the S.W., along a fine valley, in which are many villages and delightful groves, with varied and abundant vegetation. After passing near the southern side of the town and castle of Júlámerik, the capital of the Chaldean Christians, it flows onward, separating the high mountains on the northern, and the still loftier peaks of Jáwur Ṭágh on the southern side. It is joined by the Berdizáwí, or western branch, near the village of Kiyaú in Warendún, in about 34° 5′ N. latitude, and 43° 26′ E. longitude;[1] and the space between these two arms near their confluence is occupied by the huge mountain mass called Mekannah.[2] The Berdizáwí, which bears the local name of the Little Záb, is understood to spring from the slopes of Erdish Ṭágh, some miles southward of the eastern extremity of lake Ván; from whence it winds through limestone formations in the general direction of S.S.E. to the point of junction. In the latter part of its course it is augmented by the Mar Hannan, and several other streams. On both sides of the river the country is well cultivated, and contains numerous villages, which communicate with each other by means of bridges formed of twigs twisted together with much ingenuity.[3] Soon after a large tributary from the N.E. enters the Berdizáwí near the village of Leihun, the river throws itself, with a cloud of foam and spray, over the succession of limestone terraces, which form at this place a great and striking waterfall;[4] and, a little lower, it joins the eastern branch. After the junction of the two great arms, the Záb takes the direction of the western branch; that is, S. of E., till at about 12 miles E. by N. of Amádíyah it sweeps round to the east, and soon afterwards receives a moderate-sized stream, which comes by an easterly course from beyond that town. From hence the general direction of the trunk is rather N. of E. along the great valley between the Tura Tobi and Zibar mountains on the north, and those of Zibeiri on the south, as far as a point

[1] Ainsworth's Visit to the Chaldeans: p. 47, Part I. Vol. XI., of the Royal Geographical Journal.
[2] Ibid.
[3] Ibid., p. 48.
[4] Ibid.

10 miles westward of Rowánduz, where, being joined by a considerable tributary, it suddenly sweeps round to the W.S.W. This tributary, which, up to the recent visit of Mr. Ainsworth, had been mistaken for the great Záb, is formed by numerous branches springing from the slopes of the Keli Shin and Kendilan mountains; the principal of these branches, the Sidaka, receives the others a few miles north of Rowánduz, after flowing W.S.W. through a limestone bed. The united waters wind southward to that town, and from thence, on being joined by the Rowánduz river, flow W. and W.N.W. into the Záb; having previously, at about two miles and a half below this remarkable strong hold of the Kurds, received a river, which, flowing through deep ravines and secluded dells, comes into it from the limestone chain to the S.W., called Sar Hassan Beg.[1] The main trunk now, under the appellation of the great Záb, winds onward W.S.W. through the valley, and between the villages of Kendil and Kasroki; about 12 miles below these places, in the same direction, it receives the Akra (a tributary from the N.W.), and, on the opposite side, the Bastorah Cháï. The course of the river from hence is nearly S.W., till it falls into the Tigris, short of which, about midway, it receives the river Khazír, or Bumadus, a considerable affluent formed by the Ghomar Ṣú and other tributaries, all springing to the southward of 'Amádíyah. After this accession to its waters, the Záb continues in the previous direction till it enters the main river below Senn with a deep stream 60 feet wide, and it forms at this place of junction a small pebbly island.[2] About 12 miles below the confluence of the great Záb there is a ford, which is opposite the saint's tomb called Sultán 'Abdu-llah;[3] and about six miles lower; but on the opposite, or right bank, are the hot springs and bituminous fountains forming the stream called Kear;[4] below which large forests occupy the banks for the next 20 miles.[5] At 13

[1] Mr. Ainsworth's Visit to the Chaldeans: p. 70, Part I. Vol. XI., of the Royal Geographical Journal.

[2] At the ford above, on the high road to Móṣul, the river is 200 feet broad.—Lieutenant Ormsby's MSS.

[3] Ibid. [4] Ibid. [5] Mr. Ainsworth's MS.

or 14 hours, or about 32 miles below the Zá[illegible], and near the ruins of Kal'ah Shirkat, the Ur of the Persians, a river, called the Asás Amír (which had not been noticed by any traveller previous to the descent of Lieutenant Ormsby in 1832), enters the Tigris on the western side, after a long course from the Sinjár hills. From hence, after a course of about 28 miles in the general direction of S.E., and skirting the Hamrïn hills, over a succession of small rapids, the Lesser Záḅ,[1] or Caprus, enters the Tigris with a deep stream 25 feet broad,[2] having pursued a course from Altún Kóprí in a south-western direction, or parallel to the greater Záḅ. The main branch rises about 20 miles S.W. of the northern extremity of lake Urumíyah; then, after a course to the S.E. of about 30 miles, it turns abruptly S.W., and about 20 miles onwards, in the latter direction, it receives five different affluents from the valleys of the Kurdistán mountains.[3]

The trunk thus formed by these different streams continues in the same direction as before to Altún Kóprí, or the golden bridge. The small town bearing that name contains about 400 houses; it is built on a peninsula, which becomes an island during the flood season, and contains, in addition to the dwelling-houses, several grain stores and wharfs, at which last the rafts, descending thus far, are discharged, and others

Skins to cross or descend the Tigris.

[1] Or Záḅ el Soghaër. [2] Ormsby's MSS.

[3] Major Rawlinson's Map: Vol. X. Part I., Royal Geographical Journal.

are prepared, to carry the goods on to Baghdád.[1] Here the Lesser Záb, or Altún Ṣú, is augmented by a considerable stream coming from Kóï-Sanják, a town of 1000 houses,[2] and distant about 40 miles north, 35 miles east:[3] from thence it becomes navigable by rafts.[4] At their junction the Tigris is about 500 yards broad;[5] and a little below there is a kind of cataract, called Kelab, where the descent is so rapid that the river appears as it were to run down hill.[6] This place is much dreaded by the people when descending in boats; but it does not seem in reality to offer any serious impediment to the rafts so frequently passing between Móṣul and Baghdád. The Euphrates steamer not only passed over this difficulty, under Lieutenant Lynch, but also proceeded as high up as the bund opposite the ruins of Nimrúd.

The river now bends eastward of south, between Tel Truliyáh on the east and Ḳal'at Jebbar on the west, preserving its width, and forming several islands; and, at about 24 miles from the Lesser Záb, the canal of Is-ḥaḳi leaves on the west side, and that of El Burech on the east,[7] just after the Tigris has succeeded in forcing its way through the Ḥamrïn hills at a spot called El Fatt'hha.[8] Here, on the left bank, there is an abundant supply of sulphur; and, directly opposite, naphtha rises in great quantities from the bed of the river; it appears in black spots on the surface, but gradually vanishes in the water. The raftmen say, that Alla has caused the two hills of Ḥamrïn to be at continual war; and that their strife forces the naphtha to bubble up from the bottom of the river. Here the people cut wood for the Baghdád market.[9] The river continues in the same general direction, or a little east of south, without receiving any other tributaries worth mentioning, as far as Tekrít, which is below the Lesser Záb, at about 43 miles from the Burech canal.

[1] Rich's Kurdistán, Vol. II., p. 12.
[2] See Mr. Ainsworth's Journey in the 'Expedition.'
[3] Rich, Vol. II., p. 11; but the name of the river is not given.
[4] Ibid., p. 12. [5] Rich's MS. Map. [6] Ormsby's MSS.
[7] Ibid.; and probably, according to Lieut. Lynch, a feeder of the Nahrawán.
[8] Rich's Kurdistán, Vol. II., p. 142. [9] Lieutenant Ormsby's MSS.

Tekrít stands on the right bank, and is remarkable for a castellated building upwards of 200 feet high, with a vaulted staircase leading to the Tigris;[1] the building is surrounded by a ditch, which was once filled from the river. A little below the castle, and also on the same bank, stands the modern town, which is now reduced to about 600 houses of burnt brick.[2] The ruins cover a considerable space below the southern side of the town, and form about it a large crescent, extending for some distance to the north of the citadel. This place takes its modern name from Tekrít, the daughter of Wayal, sister of Beckr; and its castle, they say, was built by Sabar, son of Ardechír.[3]

Below Tekrít, the aqueduct, or canal of Is-ḥaḳi (Khiyát-al-súḳ) leaves the Tigris, taking a course southward, and nearly parallel to the river for some distance; it afterwards joins the river near Baghdád, between which place and Tekrít it was followed at intervals by Dr. Ross.[4] This is the river Al-Is-ḥaḳi, which was dug in the days of Al-Mutwakkel by his general Is-ḥaḳ, to water a part of Irak.[5]

At about nine miles south, 8° east of Tekrít, is the saint's tomb, called Imám Dúr, which Mr. Rich thought to be the place where Jovian constructed a bridge for the passage of his army; and which, he adds, might also be the Dura of Nebuchadnezzar. At about a mile and a half lower down are visible the remains of a cut, called Nebí Suleïmán, which, according to tradition, was the work of Solomon;[6] its course has since been traced by Dr. Ross, and found to be the bed of an extensive canal.

This canal, which passed by the eastern side of the ruins of Sámmará, must, from its direction, have crossed the Suther 'Aḍhím stream, coming from Kerkúḳ; it must also have crossed the Dokhala canal, as well as, subsequently, the Diyálah itself; and thus it may have conveyed a large portion

[1] Rich's Kurdistán, Vol. II., p. 147. [2] Ibid.
[3] MS. translation of Abú-l-fedá, by Mr. Rassam.
[4] Journal of the Royal Geographical Society, Vol. IX. Part III., p. 448.
[5] MS. translation of Abú-l-fedá, by Mr. Rassam.
[6] Rich's Kurdistán, Vol. II., p. 149.

of the waters of this river into those of the Kerkhah.[1] If this opinion be well founded, some of the difficulties connected with the ascent of Nearchus, the admiral of Alexander's fleet, would be removed; and the probability that the Kerkhah was once increased in this way is strengthened by a belief which prevails throughout the country, that the bed of the lower Diyálah, of its present size at least, is of comparatively recent formation.

At about one mile and a half below the canal commence the ruins of Eski Baghdád, which join the northern portion of those of the ancient city of Sámmará.[2] The latter was a celebrated place, not only during the Roman wars, but also in the time of the Khaliph Motassem, who, in the ninth century, made it the seat of his government. At about 12 miles below the supposed work of King Solomon, there is also on the left bank another canal, called Nahr al Reṣáṣ; which takes its departure at the ruins of Káïm.[3] This is one of the heads of the famous Nahrawán, which waters Ṣalá. and some other villages.[4] Its bed may still be traced in a direction parallel to the Tigris, as far as Kút-el-Amárah, or, according to some, to the river Kerkhah itself.

Just below Sámmará, on the opposite bank, is the bed of the Dujeïl, or Little Tigris. This cut, according to Abú-l-fedá, went from thence and watered the land near Baghdád.[5] It was met with in several places during the examinations of Dr. Ross; but, owing to the neglect so prevalent under Moslem governments in the present day, the dike, or bund, at the entrance[6] has fallen into a state of decay; therefore, instead of constituting an abundant supply, the water carried along this channel only occupies a small part of the ancient bed, and this to a moderate depth.[7]

[1] In a paper lately sent to the Geographical Society by Dr. Ross, it is stated that, according to the accounts of the Arabs, this canal goes to Hawíza.

[2] Rich's Kurdistán, Vol. II., p. 150.

[3] Dr. Ross's MSS.—Journey, 1834, p. 19.

[4] Mr. Rassam's MSS. of Abú-l-fedá.

[5] Ibid.

[6] Lieutenant Lynch: Vol. IX. Part III., p. 475, of the Journal of the Royal Geographical Society.

[7] Up to the horses' girths.—See Dr. Ross's Journey, Vol. IX. Part III., p. 344, Journal of the Royal Geographical Society.

This cut takes a S.E. direction through cultivated lands, where its effects, even in its present diminished state, are most striking in fertilizing the grounds and fruit gardens surrounding the villages; this is particularly the case near the prosperous village of Sumeïchah, situated about 17 miles S.E. from the commencement of the canal. Here irrigation has changed a tract which was previously barren, into one possessing the fertility ascribed to this region by Herodotus, whose account has too often been placed amongst the legends of fiction by those who make the produce of ordinary countries a standard for estimating that of Mesopotamia.

Immediately after the ancient derivation of the Dujeïl, the main stream sweeps round so as to take an eastern course, passing a little way southward of El Sanam,[1] or Nabga, and also of the extensive Sassanian ruins of Ḳádisíyeh, which were once washed on the opposite side by that which now appears to be a secondary branch or feeder of the Nahrawán.[2]

Opposite the ruins of Ḳádisíyeh there is still visible an extensive dry bed, lying in a S.E. direction from the right bank of the main river, which runs towards the east as before. This ancient bed was met by Dr. Ross in several places under the name of Shaṭṭ-Aïḍhá, and was traced into the Tigris at about 17 miles N. by W. of Baghdád, having in its course cut off the bend made by the present river to the eastward. A belief has generally prevailed that the Tigris once flowed in this channel; but the space between the river and the said bed being described by Lieutenant Lynch as having been an island in former times,[3] it can scarcely be doubted that this was merely a derivation, either natural or artificial, from the main stream.

Near the commencement of the Dujeïl is one extremity of the celebrated Median wall, which proceeds from thence S S.W. ¼ W. towards the Euphrates, a few miles westward

[1] The Idol.—Rich's Kurdistán, Vol. II., p. 152.

[2] Dr. Ross's MSS.—Journey, 1834, p. 11.

[3] The place on which you now stand was once an island, and the Tigris formerly divided at the end of the Sidd.—Lieutenant Lynch: Vol. IX. Part III., p. 474, Journal of the Royal Geographical Society.

of the Saḳláwíyah canal. It is from 35 to 40 feet high, with towers at intervals of 55 paces from each other along its western side; and there is a ditch towards the exterior 27 paces broad. It is called Ḉhalu, or Sidd Nimrúd, and is built of the small pebbles of the country imbedded in lime of great tenacity.[1] This interesting relic of the olden time had been previously passed farther westward by Mr. Fitzjames in 1836; and, subsequently to Dr. Ross, by Lieutenant Lynch, who followed it for some miles in 1838.

After a course of about 15 miles eastward from the Dujeïl the Tigris makes a deep double bend, so as to pass close to the site of Opis, in the form of the letter S; and at the eastern extremity of the bend it receives the river 'Aḍhím. The centre of ancient Opis appears to have been in the bend, above the 'Aḍhím, and also in the angle formed by the junction of the two branches of the Nahrawán,[2] of which the lower one, or Nahr al Reṣáṣ, comes from Ḳáïm,[3] and the other, the Nebí Suleïmán, already mentioned, from below the extensive ruins of Imám Dúr.[4] The latter was, no doubt, excavated to feed the principal branch, by commanding a supply of water higher up at certain seasons of the year.

The main trunk of the 'Aḍhím rises in the mountains north of Kerkúk; and, after a southerly course for some distance, it receives the Ṭáḳ, a tributary coming from the N.E.; and, a little lower, the Túz-Khúrmátí, coming by a westerly direction from the Karadagh range.[5] The course of the 'Aḍhím continues to run southward through the Ḥamrïn hills, at the foot of which, on the southern side, are the remains of a remarkable bund, which was constructed of the most solid materials[6] at a remote period. Its object was to raise the water so as to supply the canal of Ratham,

[1] Dr. Ross's Journey to Al Ḥadhr: pp. 445, 446, Vol. IX. Part III., Journal of the Royal Geographical Society.

[2] Dr. Ross's MSS., Journey, p. 13.

[3] Called by Abú-l-fedá, Albadia.—MSS. of Mr. Rassam.

[4] Rich's Kurdistán, Vol. II., p. 148.

[5] Mr. Ainsworth crossed these branches.—See 'Expedition.'

[6] The larger side across the stream is 156 paces long, and the shorter, which forms nearly a right angle with it, is 64 paces.—MS. of Dr. Ross.

which runs to the S.S.E., as well as that of the Nahr Batt. The latter is cut on the western side in order to irrigate the country lying S.S.W.; after which the remainder of its waters appear to have been conveyed into the Nahrawán, eastward of Sámmará.[1] Towards its confluence the river is but 15 yards wide, and 20 inches deep,[2] and at one time of the year the water is still lower; in fact, Lieutenant Lynch ascertained from the natives, that it is dry during from three to five months.[3]

After continuing an easterly course for six miles below the 'Aḍhím, the Tigris bends S.S.E. for six more, to the sandy shoals near Dokhala;[4] just above which village the Khalis enters the Tigris. This canal is cut from the Diyálah through the district of Khalis, from whence it takes its name, and which contains 62 villages.[5]

After a sweep to the westward, a little below Dokhala, the river takes a tolerably straight course for 39 miles by the stream, or 20 miles S. by W. direct distance, from that village to the spot where the minarets of the city of the Khaliphs rise from both banks amidst extensive clusters of splendid date-trees.

This remarkable city, the classic scene of the Thousand and One Nights, is unequally divided by the river, two-thirds being on the left bank, and the remainder on the right, or Mesopotamian side; the two divisions are connected by a bridge of boats. The town is fortified by a high brick parapet wall, flanked at intervals with bastioned towers, and surrounded by a ditch; the citadel, which is a respectable work, is situated at the north-western extremity. The bazaar, built by Dáúd Páshá, is one of the finest in the East, and is well stocked with home and foreign manufactures. Some of the mosques are also striking, but the rest of the buildings show, as usual

[1] MSS. of Dr. Ross, Journey in 1834. [2] Ibid.

[3] Vol. IX. Part III., p. 472, of the Geographical Journal.

[4] An accident having occurred to the rudder of the Euphrates steamer, and the waters being also very low, Major Estcourt returned to Baghdád in January, 1837, without attempting to ascend higher; and there laid up the vessel, in consequence of orders from England.

[5] Rich's Kurdistán, Vol. II., p. 156.

on the exterior, either dead walls or ruins; but when viewed from a distance, and especially from the river, the luxuriant date groves and rich gardens, contrasted with green domes and graceful minarets, present a rich and attractive appearance. Previously to the plague, which commenced its ravages in 1830, there were 110,000 inhabitants; but the number now scarcely exceeds 65,000.

The Tigris may be considered as having an average width of 200 yards from Móṣul to Baghdád, with a current, in the high season,[1] of about four miles and a quarter per hour. The country is highly cultivated, from Móṣul to Nimrúd, on both sides of the river;[2] but, from the latter place to Tekrít, all cultivation nearly ceases; and it is but partially found in the tract along the river between Tekrít and Baghdád. The Tigris is navigable for rafts at certain seasons[3] from the bridge of Diyár Bekr to Móṣul, a distance of about 296 miles. Below the latter place it is more or less so throughout the year;[4] and the descent to Baghdád is performed with such ease and speed that the river is known by the expressive name of the cheap camelier.[5] Large rafts supported by 200[6] or even 300 inflated skins are much in use for the transport of goods; and, when the merchants are on board, a small room is raised on the raft in order to give shelter from the sun and rain. During the flood season the voyage is performed in three or four days; whereas at another time it requires about fifteen days.[7]

At five miles below Baghdád the canal of Saḳláwíyah, or Isa, brings, during the season of floods, a portion of the waters of the Euphrates into the Tigris from a spot about six

[1] In March, when Mr. Rich descended. [2] Rich's Kurdistán, p. 129.

[3] Colonel Shiel's Journey: Geographical Journal; Vol. VIII. Part I., p. 89.

[4] The Euphrates steamer, under Lieutenant Lynch, went as high as the bund of Nimrúd in 1838; and this officer made a map of the river, from Baghdád to Móṣul, by trigonometrical operations between points which were determined by astronomical observations. [5] MSS. of Mr. Rassam.

[6] The raft constructed to carry the Right Honourable John Sullivan from Móṣul to Baghdád, in 1781, was supported by 200 skins, and had on it a small cabin.—Voyage de Sestini à Basrah, p. 153.

[7] Niebuhr, Vol. II., p. 287.

miles above the castle of Felújah. This canal crosses Mesopotamia in a direction generally eastward, passing, in the latter part of its course, near the great mound of Akar-Kúf; and it is, without doubt, one of the most ancient commercial communications in the world. It may not, however, be out of place to remark here, that these two important streams might be connected together by opening a canal of only 18 miles in length, from the eastern extremity of the Isa to the mounds of Muhammed on the Euphrates. Such canal would be passable at all seasons of the year. At 21 miles below the termination of the Sakláwíyah, in the direction of S., 28° E., the Diyálah brings into the Tigris a vast body of water, which is obtained by the junction of several great branches, all coming from a considerable distance. On account of the extensive range of country traversed, as well as of its individual importance, and because it probably coincides with the ancient Gyndes, this great stream seems to deserve a separate notice.

The principal branch, called the Ábí Shírwán, rises on the northern side of the Kuh-i-Sungur, about 40 miles west of Hamadán, nearly as many N.E. of Kirmán-sháh, and at nearly two degrees east of Suleïmáníyah.[1] Its direction is west, inclining to north for about 40 miles, then N.W. for about 40 more, that is as far as the ruins of Darnah;[2] and it receives in this part of its course numerous petty streams from the mountains of Shahie and Avroman.

About 10 miles beyond Darnah, in the same direction, it takes a westerly course of 20 miles, through the mountains, to Gundar, where it receives the river of Chumi-Zamgán, which rises near Galwarah, in the Gúrán country, at about 70 miles distance towards the S.E. Immediately after this increase the Ábí Shírwán forces its way through a narrow gorge (without even sufficient space for a footpath along its bank) into the plain of Semiram, where it is joined by a considerable affluent formed by the waters of the Taj-rud and Salm. These streams unite about eight miles to the north

[1] Major Rawlinson: Vol. IX. Part I., p. 28, Journal of the Royal Geographical Society.

[2] Darnah of Ptolemy, ibid.; p. 29.

of their junction with the main branch; the Taj-Ud comes about S.W. from the plain of Shahri-zúr, and the Salm nearly S.E. from the neighbourhood of Suleïmáníyah. They have long been considered as the principal feeders of the Diyálah, although their united waters scarcely amount to half of those which form the Ábí Shírwán; and the latter, as we have just seen, rises about 120 miles eastward. The main river now takes a south-westerly direction, still preserving the same name.

Below the junction of the Suleïmáníyah river, it receives from the Zagros, on the east side, two considerable streams; the first at 35 miles from that junction, and the second at about 25 miles farther on.

The Ábí Shírwán now runs nearly south for about 30 miles, when it receives the Holwán. This most interesting river, as we learn from Major Rawlinson's examination, is formed by two considerable branches; the northern, or Ábí Holwán (the Elwán of Rich),[1] rises on the western face of the greater chain of the Zagros, about eight miles north of the pass called the gates of Zagros; and bursts at once into a full stream, which is swollen by many copious additions as it pursues its course nearly W. by S. down the romantic and beautiful glen of Rijáb[2] to Zohab; and onward to the remarkable ruins at the chasm and pass of Sar-Puli-Zoháb.[3]

After receiving at Mullá Ya'ḳúb, six miles from the latter place, the Ábí-Derah stream, which flows from the S.E. past the ruins of Dera, the Holwán pursues a westerly course to Ḳaṣri Shírín,[4] where it turns southward; and at a distance of 10 miles farther in this direction it is joined by the southern branch, called the Ábí-Gilan, which comes from beyond the village of Gilan, a distance of about 40 miles towards the N.W. The direction of the united stream, which still preserves the name of Holwán, is a little south-

[1] Vol. II., pp. 261 and 263.

[2] Journal of the Royal Geographical Society, Vol. IX. Part I., p. 33.

[3] Called Pul-Zohab in the Journey of the Messrs. Staunton; and the Holwán, or Halah, by Rawlinson.—Ibid., p. 35.

[4] Described by Mr. Rich, Vol. II., p. 264, &c.

H. Warren, del.
Day & Haghe, Lith.rs to the Queen.
THE RUINS OF SELEUCIA & CTESIPHON.

ward or west; in this line it continues to Kháni-kin, about 12 miles from the junction above mentioned; and at an equal distance from thence, in the same general direction, it falls into the greater branch, or Ābí Shírwán, at Ḳizil Robáṭ; from whence the united waters, under the well known name of Diyálah, pursue a southerly course, passing close to Báḳúbá, and falling into the Tigris: immediately previous to the junction it is crossed by a bridge of boats 60 yards long.

Below the confluence just mentioned, the Tigris becomes even more tortuous than it has been in its previous course from Baghdád; for it now makes, not merely simple bends, but actually a succession of deep convolutions, in the level country which it traverses, till its waters and its name are lost in those of the Euphrates at Ḳúrnah.

The windings of the main trunk incline rather westward, or towards the Euphrates, till the striking Arch of Chosroes

Ṭáḳ Kesra.

announces that the stream is washing the western side of the remains of Ctesiphon, and a little lower on the right bank those of Seleucia. Both of these ruins have been greatly diminished by the gradual encroachments of the river, as well as by the effects of time itself.

Below the crumbling vestiges of these once noble cities the convolutions incline towards the eastern side; thus gradually increasing the width of Mesopotamia. They bear the well known appellation of Shaṭṭ al Dijlah as far as Kút el

'amárah, a small town on the left bank nearly midway between Baghdád and Ḳúrnah, being about 178 miles by water from the former city, and 97½ miles directly S.S.E. from the latter.

Nearly opposite to this miserable specimen of an Arab town, a bifurcation takes place; and it may be remarked here, that the Tigris, instead of receiving, as before, an addition to its waters from the Euphrates, now sends a considerable portion to the latter river, by means of the canals above and below Baghdád; through these canals, however, the waters only pass during the season of floods.

The greater of these branches continues its easterly direction, under the new name of Shaṭṭ el 'amárah, till it joins the Frát;[1] whilst the smaller turns off nearly at a right angle towards the heart of Lower Mesopotamia. The latter branch, or Shaṭṭ el Ḥaï, has a breadth of nearly 150 yards, and takes a southerly direction to the mounds called Neïshaget Wásiṭ, where it forms two branches. One of these, called the Bu ji Heïraṭ, follows a circuitous course, by the old fort of Tesaine, to Tela Tendhiyah, where it is rejoined by the other branch, called the Shaṭṭ el 'Ámah,[2] which flows near the modern Wásiṭ.[3] It is not navigable in this part of its course; but the western is so, and is, in consequence, the regular passage. These united streams take the direction of S. 22° E., under the name of Sub-bil. At about 20 miles below the junction just mentioned, the trunk of the Ḥaï sends off a canal, called Bé Dukhán, towards the eastern side; and also another in the opposite direction, to Shaṭrah, about 11 miles lower. At the tombs of Hamzah the main stream of the Ḥaï again divides into two branches; of these, the most northerly, or that which is navigated, enters the Euphrates opposite to the custom-house of Al 'Arkah; and five miles lower, near the village of Abú Sof, which is 78 miles by the river from Ḳúrnah, the smaller branch also falls into the Euphrates.

[1] "The principal," says Abú-l-fedá, "is Mara (woman), and it waters all the land on the west side of the Tigris. The remainder flows into the other river (Euphrates)."—MS. translation by Mr. Rassam.

[2] Or the Wanderer. [3] Wásiṭ el Haï.

after a course of about 140 miles from Kút el 'amárah. The banks are inhabited, and, owing to the inundations and the facilities of irrigation, the country is easily cultivated at those places. It is navigable during eight months of the year, and at that season the canal is preferred by the boatmen to the passage along the main stream, on account of the heavy dues exacted by the Beni Lám Arabs.[1]

The Tigris appears to preserve its original size, notwithstanding the diminution of its waters in consequence of the canal diverging from it: in all the remainder of its course, which is in a direction E. by N., its average width is 200 yards.

A few miles below Kút may be traced the ancient bed of a branch, now dry, running in a S.S.E. direction through the ruins of Wásiṭ, and onwards from thence, in the same direction, under the name of Shaṭṭ Ibrahim, till it enters the Euphrates, about midway between the Ḥaï and Kúrnah. This appears to have been the bed of the river described as passing between the two towns of Wásiṭ, which were in former times connected by a bridge of boats;[2] and the state of the ruins on each side, as well as the size of the ancient bed, confirm the opinion.[3] It is, however, probable that this was merely a previous derivation, which gradually became dry after the waters had taken the course of the Ḥaï, on the banks of which the people of Wásiṭ then settled, at the spot now bearing the same name.

The course of the Tigris below the Ḥaï is, as we have already observed, E. by N., and it preserves that course, under the name of Shaṭṭ el 'amárah, for about 28 miles; it then turns S. by W. for an additional distance of 32 miles, or as far as a spot close to Imám Gharbí, where it has reached its greatest distance from the Euphrates; this point being 95 miles in a direct line S. 22° W. from a bend near Ummu-l-Huntah, on the latter river. At 66 miles by water, S. 57° E.

[1] As the Expedition passed up and down the main river only, the preceding account of the Ḥaï is chiefly taken from the Journal of Sayid Alí, one of the interpreters belonging to the Expedition.

[2] MS. translations of Abú-l-fedá and Ibn-el-Wardi, by Mr. Rassam.

[3] These were examined by Messrs. Ormsby and Elliott in 1830 and 1831.

from Imám Gharbí, a derivation, called El Húd, quits the main stream on the eastern side, and runs into the Kerkhah, near Hawízah.[1]

The direction of the main branch now tends S. 34° E., and numerous irrigating cuts are sent out from it on both sides. At 10 or 11 miles below Imám Gharbí the river changes its character in a very remarkable manner; instead of forming extensive sweeps, the channel becomes deep and narrow, with a number of short, abrupt bends. The tract about the canals is marshy, and resembles that of Lamlúm, to which also it corresponds in point of latitude; it may, therefore, be a part of the celebrated Chaldean lake, which, at the season of floods, extended not only across Mesopotamia, but also to some distance eastward of the Tigris, so as to receive the waters both of the Kerkhah and the Karún. After passing for about 40 miles through marshes, and coming near the tomb of Ezra, the river resumes its former size and character, as it winds in the general southern direction, to Kúrnah; which place is 232 miles from Kút el 'amárah by the windings, and 144½ in direct distance. The whole course thus briefly described may be estimated at 1146 miles, which is little more than half the length of the sister stream, the Euphrates, from the sources of the latter to their junction at Kúrnah; but it discharges more water, owing to the numerous tributaries which it receives on its eastern side; among which may be particularly noticed the two Zábs, and the river Diyálah. There are, however, as we have seen, only two feeders of any moment on the western side, throughout the long distance from Diyár Bekr to Kúrnah.

A considerable increase of the river Tigris takes place during the rains of November; subsequently it decreases and swells irregularly at intervals, till the different feeders are bound up by the frost and snow of January, in the Kurdistán mountains. This serious check retards for a time the swelling of the river; therefore its permanent rise, like that of the Euphrates, does not usually begin till the middle of March;

[1] Mr. Rich's pilot had gone along this branch to the Kerkhah.—Rich's Kurdistán, Vol. II., p. 171.

it is at its greatest height between the middle and the end of May, when its velocity is 7·33 feet per second; and the discharge at Baghdád, in the same time, is about 164,103 cubic feet. After this time, the river falls with more or less regularity and inequality, till the middle of June.

The large boats are not, however, obliged to diminish their cargoes till the month of August; between which time and the month of November, when the river is again at the lowest, they should not draw more than four feet of water. There is an active commerce along the Tigris, between Baṣrah and Baghdád, by means of the large country boats, which go in fleets; and above the latter city it takes place chiefly by means of rafts from Móṣul.

In addition to what has been ascertained during the recent Expedition, I have availed myself of the information given by Strabo and Pliny; the Journeys of Tavernier and Sir John M'Donald Kinneir; the descent of the Tigris by the Right Honourable John Sullivan in 1785, and that of Lieutenant Ormsby, I. N., in 1830 and 1832; and Mr. Ainsworth's two Journeys. But, as the reader will perceive, I have made great use of the map, and other valuable materials, kindly furnished me by Mrs. Rich; taking advantage, at the same time, of Lieutenant Lynch's map in the Ninth Volume, Part III., of the Royal Geographical Journal, to fill up blanks, and to compare with other authorities. I am likewise greatly indebted to Major Rawlinson and Dr. Ross. From the MS., as well as the printed notices of the latter painstaking and persevering gentleman, I have extracted much that was very useful in fixing some important points near the river; such as the site of Opis, the head of the Nahrawán, as well as the great bund of Aḍhím; and I have pleasure in adding, that the bearings he has given are found to be very correct. Lieutenant Lynch has followed the whole line of the Tigris, from its source to Baghdád; but we have not had the details of this descent; nor have those of another journey which he made along a part of the Diyálah been as yet sent home.—See p. 471, Vol. IX. Part III., of the Journal of the Royal Geographical Society.

CHAPTER III.

GENERAL COURSE OF THE EUPHRATES.

The two Sources of the Euphrates in Armenia.—Chasms at Kemákh and Pash-ṭásh.—The Euphrates joined by the Murád Cháï.—Town and Castle of Bír.—Difference of level between the Euphrates at Bír and the Mediterranean.—The deserted towns of Zelibi.—The Khábúr enters the Euphrates.—Course of the River to Werdí.—Bend of the Euphrates near Haditha.—The Canal of Saḳláwíyah joins the Euphrates and Tigris.—State of the Euphrates at Ḥilláh.—Town of Lamlúm.—Mouth of the Euphrates.

THE river now about to be described rises at no great distance from the shores of the Euxine, and, in its course to the Indian ocean, almost skirts those of the Mediterranean; under such circumstances as these, we cannot be surprised to find that the Euphrates at one time formed the principal link connecting Europe commercially with the East. Its historical celebrity has excited in its favour an interest superior to that which has been felt for any other river; and it may be reasonably expected that when its advantages shall be fully known and duly appreciated, it will rise to a high degree of political and commercial importance.

In a range of more than 1780 miles from its eastern source, this river may be said to unite three great and important seas; which, without it, would be destitute of any water communication with each other, while the varied productions of the intervening territory would, in a great measure, be lost to the rest of the world.

This classic stream, which, having been the scene of our labours, will form the main subject of these volumes, has two great sources in the Armenian mountains, and it bears the name of Frát[1] in its whole course from the most northern

[1] *Fŏrát—Forath*, in the Hebrew *Perath*, or *Phrath*, meaning to fructify, or fertilize.

of these sources, which is situated in the Anti-Taurus, 25 miles N.E. of Erẓ-Rúm. The branch from thence takes a westerly direction at first, and, after passing within seven or eight miles of the capital of Armenia, it is joined, a few miles farther west, by two small feeders, coming also from the north; then, after a course of about 40 miles farther to the W.S.W., it receives a third, coming from the west, near Kather-Kóprí; and again, a little lower, but on the opposite side, and coming from the Júdí Ṭágh range, the Máhmáh Khátún, which is its first large tributary, and runs into it through the plain of Terján.[1] From hence the river, which is now a considerable stream known by the name of the Ḳará ṣú, makes a circuit, winding through the mountains and over rapids, into the plain of Erzingán;[2] through which it flows in the same general direction, close to the town of that name. This place contains about 3000 houses, and is situated at the western extremity of the plain.[3] Here the Ḳará ṣú enters a narrow, difficult defile, which continues as far as Kemákh, a mountain town, situated about 26 miles S. 55° W. of Erzingán, and consisting of 400 Turkish, with 30 Armenian houses, which are singularly placed amidst gardens, on a slope, ascending from the river.

At the eastern side of Kemákh, a large tributary, called the Kómer ṣú, enters from the westward, beyond the town of Devrek, after a course of 70 or 80 miles, with a sufficient body of water to carry timber, which is afterwards floated along the Ḳará ṣú for the use of Ḳebbán Ma'den.[4]

Immediately after the junction of this branch, the main trunk passes under a wooden bridge, and enters a deep chasm in the mountains, through which its united waters have forced their way.[5]

[1] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 201.

[2] It is fordable only at a few places even in the dry season.

[3] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 16.

[4] Ibid., p. 203.

[5] This chasm is mentioned by Pliny, lib. V., c. 24; as well as by several of the old writers; and also by D'Anville.

The stream continues nearly S.W., after passing the defile, as far as the ferry of Khóstú, three miles below; and, near the village of Pash-ṭásh, it enters a vast rent in the mountains, with precipices on both sides, rising to the height of 1000 or 1500 feet. After passing this chasm, the river makes a short bend to the S.E., but soon resumes the general direction of S.W., and flows into the deep valley of Egín. The mountains rise to about 4000 feet on each side of this singular fissure, which is so narrow that it is crossed by a bridge between lofty limestone precipices, seeming to overhang the town, and, as it were, to threaten its destruction.[1]

Below Egín, a town of 2700 houses, on the right bank, the river maintains the general direction S.W. through the mountain valleys, till it arrives at about five miles short of Kebbán Ma'den ferry and the lead-mines, where it is joined by the Murád-cháï, or ṣú, being, at this point, about 270 miles from its source.

The latter is the great eastern branch of the Euphrates; and, from its size, it ought perhaps to be considered the principal stream. It rises on the southern slope of Alá Ṭágh, a mountain about 9000 feet high,[2] and takes a general N.E. course for about 24 miles, to Diyádín, a small town west of Báyazíd, and situated on one of the more elevated branches of the Taurus, not very distant from the highest point at Ararat.[3] After passing Diyádín, this great branch of the Euphrates takes a W.N.W. direction nearly as far as Móllá 'Oṣmán, where it receives a feeder coming from the west. Here the main stream pursues a S.W. course along the great valley formed by the Dújik range on the north, and the Supin and Nimrúd Ṭághs on the south; receiving several streams coming from the high grounds on each side.

After a course of nearly 120 miles, in the direction above

[1] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 204.

[2] Very little inferior in height to the Sapán Ṭágh.—Ibid., p. 418.

[3] Previous to Mr. Brant's Journey, the springs of the Murád were supposed to be close to this place.

mentioned, and when at a point about 60 miles S. by E. of Erz-Rúm, and 20 north of Músh, it receives a small tributary, called the Chár Buhúr ṣú, coming, by a S.E. course, from the slopes of the Bín gól Ṭágh range, which attains, at its culminating point, an elevation of about 9000 feet. This accession of water gives a new direction to the main stream,[1] which now winds towards the south for about 20 miles (or in the direction of Músh), until it is turned by the offsets of the Nimrúd Ṭágh at 10 or 12 miles short of that place; and, after running a few miles nearly in a westerly direction, it receives from the Nimrúd Ṭágh and plain of Músh, a little way west of lake Van, another river, bearing the often repeated Turkish name of Ḳará ṣú. Its sources are in the crater of a volcano, over the lips of which it bursts in two streams. These immediately unite and form a considerable river, which, after a W.N.W. course of about 30 miles, passes within three miles of the northern side of Músh,[2] a town which contains 1200 houses, at an elevation of 4692 feet above the level of the Black Sea.[3]

Murád (the river of desire) pursues a new direction, W. by S., after the junction of the Ḳará ṣú, and continues to wind along the valleys nearly parallel to the Dújik Ṭágh, from the slopes of which range it receives several considerable streams. Amongst these may be particularly noticed the Gunhik ṣú, coming into the main trunk from the north, about midway between Músh and Palú, and likewise the Pérez ṣú, which enters below the latter place, after a S.W. course of considerable length. Near Palú the Murád sweeps round, and takes a W.N.W. direction, until it joins the western branch, two hours above Kebbán Ma'den, having previously made a tortuous course of a little more than 400 miles through a mountainous country, over an irregular, and, generally speaking, a rocky bed.

As far as their junction the branches are partially navi-

[1] The Murád-cháï, a little below its union with the Chárbuhúr, is 4138 feet above the Black Sea.—Vol. X. Part III., p. 431, of the Royal Geographical Journal.

[2] Ibid. [3] Ibid.

gable; since, as we are informed by Mr. Brant and others, timber is floated down them for the working of the mines. Here the Euphrates assumes an imposing character, as it runs south-westward, struggling as before, says Mela,[1] to make good its original course towards the Mediterranean: it bears indifferently among the natives the names of Frát or Murád.

The western branch, as will have been perceived, has already forced its way through that portion of the Anti-Taurus which appeared at one time to offer an insuperable barrier to its onward progress; especially in the direction of the Mediterranean. Below the ferry of Ma'den, where it is 120 yards wide[2] and very deep, the Tauric chain, against which it still presses, forces the river to incline rather more southward; and, at about 15 miles in this direction from the ferry, it receives a tributary, called the Chámúrli ṣú (Mud Water), coming from the west, through a narrow and well cultivated valley; and again, seven miles farther on, another, and still larger, called the Tokhmah ṣú (Boundary Water); which latter has been supposed to be the Kuramas, or Melas of the ancients, and to have given its name to the district and town of Melitene (Malaṭíyah). This stream comes from the Gok Dille mountains on the slopes of the Anti-Taurus; it flows past the town of Gurun, and is, on approaching the populous and interesting town of Derendah, a considerable stream. From the latter place its course is nearly eastward to the Euphrates, into which it enters below the towns of Aspúzí and Malaṭíyah; near which it is suited for boats of light draught.[3]

The town of Malaṭíyah contains about 2923 families, who are accustomed to spend the five winter months only at that place, and the remaining seven months at Aspúzí.[4] After receiving the Tokhmah ṣú, at half a mile beyond the Eïs Oghlú ferry, the Murád enters the main chain of the Taurus, and, after struggling onwards in various directions for about

[1] Lib. III., chap. 9; and Pliny, lib. V., c. 24.
[2] Ainsworth's Journey.—See Vol. III. [3] MS. of Mr. Ainsworth.
[4] Journal of the Royal Geographical Society, Vol. VI., Part II., p. 211.

45 miles, among the recesses of these mountains, bounded by lofty precipices, and constantly interrupted by rocks, as well as small rapids, it finally forces a passage through the Taurus; leaving to the right, or north, the higher part of this chain. Until lately it had been supposed that this portion of the river was not in any way navigable; but, during the campaign of 1839, it was the uniform practice of Hafiz Páshá to embark his stores on rafts, and float them down at least to Sumeïsát;[1] from whence the stream continues navigable,[2] without any serious interruption, for a distance of 1195¼ miles to the sea.

After clearing the difficulties just alluded to, the windings continue to be short and abrupt, between low, steep hills; and the river takes the general direction of W.S.W. as it passes near the eastern side of the ruined walls of Sumeïsát, having received on each side, in the previous part of its course, several inferior tributaries. The distance thus far, by the windings along the western branch, is about 450 miles, whilst that by the larger branch, or Murád, is about 586 miles.[3]

Ferry at Sumeïsát.

[1] MS. of Mr. Ainsworth's Journey from Angora to Bír.

[2] Puis à Samosate où il commence à devenir navigable jusqu'à Baghdád. Edrisi, p. 137, tomè VI., Recueil de Voyages et de Mémoires, publiés par la Société de Géographie. Paris, 1840.

[3] These calculations are founded upon observations made during my exploratory Journey to the Upper Euphrates, as well as upon those of Mr. Brant and others subsequently.

After passing the Zeugma of Sumeïsâṭ, the river winds through a succession of swelling hills, having a pasture country on each side, with partial cultivation around the villages, which are scattered here and there along the banks, within an extent of 51 miles by the stream; and 40 miles in a direct line, S. 69° W., to Rúm Ḳal'ah. The castellated building which gives its name to the spot, stands on a high hill of limestone formation, overhanging the right bank, and having its base washed by an abundant stream, which enters the Euphrates from the west, through a very rocky valley. Along the tributary, and on the right side of the hill rising from the main trunk, stands the town, which may contain about 900 miserable houses, covering the sides of the hills encircling that on which the castle is so judiciously placed; to command and protect one of the ancient Zeugmas.

Immediately below the town the river changes its direction, and inclines rather eastward of south for a distance of 15 miles, through a more cultivated country, when it approaches the ruined castle of Graum; which is but 80½ miles from the sea at Bayas. The distance from Graum is 10 miles E.S.E. to ancient Birtha, the Bír, or Bíreh-jik of the Turks; which place is 26½ miles by the river, and 16 miles directly S. 28° E. from Rúm Ḳal'ah.

The position of the castle of Bír resembles that of the one just noticed, except that it rises from the left bank, so as to command the passage of the river on the opposite side. The town contains about 1700 houses, which cover the valley, the bank of the river; and also the side of the hill northward, as well as eastward of the castle. It is surrounded by a substantial wall, which, like the castle, is partly of Turkish architecture, and partly of that of the middle ages; it is also in a most convenient situation, on the great line from Aleppo to Úrfah and Diyár Bekr.

Bír is one of the most frequented of all the passages into Mesopotamia, and about 16 large passage-boats are kept at this place, in a state of repair, for the use of the caravans, which occasionally number 5000 camels.

Bír Passage Boat.

The bed of the river at this place has been ascertained to be 628⅓ feet above the level of the Mediterranean Sea,[1] from which it is distant 140 miles and 26 chains by our waggon road, or 133 miles in a direct line, to the mouth of the Orontes; whilst the Persian Gulf, towards which it now begins to incline a little, is distant 1117 miles; thus giving the trifling fall of rather more, on an average, than six inches per mile,[2] from Bír to the Persian Gulf, supposing the latter to be on the same level as the Mediterranean.[3] The general direction below Bír is a little E. of S., and it winds between chalk hills of moderate elevation for 39 miles, or 31½ S. 27° E. direct distance, to Ḳal'aṭ en Nejm.[4]

At 14 miles, and again at 9 miles, above this celebrated Arabian observatory, erected by Almámún, the Euphrates receives, on its right bank, the Sajur, a considerable tributary, which comes from the Taurus, and after passing at no great distance from the northern side of the ruins of Membij, separates into five short branches; thus forming four islands

[1] By a line of levels begun by Lieutenant Murphy, and completed by Mr. Thompson, from the port of Suweïdíyeh to the river Euphrates.

[2] The Danube, according to George Rennie, Esq., F.R.S., has, between Ulm and Passau, an avérage slope of two or three feet per mile. From Passau to Pesth the slope is about six inches per mile.

[3] The Red Sea is 36 feet higher than the Mediterranean; and it is probable that the Persian Gulf is rather less.

[4] Castle of the Star.—Mr. Rassam.

as it enters the principal stream. At 48½ miles below Kal'at en Nejm, or 34 miles in a direct line S. 8° W., is the castle, and near it the ruins of Bális, the Barbalissus of the Romans, once the port of the ancient Beroe, and the P'thora of Balaam.[1] Here the river seems finally to abandon the struggle it had hitherto maintained to reach the shores of the Mediterranean, from whence it is distant 123 miles, in the direction through Aleppo to Suweïdíyeh, and 118 miles through the same city to Iskanderún; the distance in a direct line, S. 70° W., being 101½ miles.

The course of the stream from Bális to the striking ruins of Jaber castle, the Sela' Midbarah of Benjamin of Tudela,[2] is 29 miles, or 22½ miles direct distance S. 68° E. From hence, passing the ferry of Hammám (the ancient Thapsacus), the windings give 42 miles, or 26 miles direct distance, N. 82° E. to Raḳḳah; the river flowing through a fine pasture country, having extensive Bedouin flocks feeding on its prairies, but no permanent villages. A few miles below the deserted ruins of the city and palace of the Khaliph Al Mansúr, the Belik, or Belitz, pursuing a southerly course, enters the Euphrates. This stream rises near Harran, at a spring called Al Dhahabiyah, or Dabencea.[3]

Below Raḳḳah the hills are at a greater distance than before from the river, which winds through the dense forest of 'Amrán, and through a flat country, which is generally well wooded. After a tortuous course of 80 miles, or S. 69° E., 44½ miles direct from Raḳḳah, the great stream forces its way in a most remarkable manner through the chain of hills running along the western side of Palmyra, and from thence towards Sinjár. At this spot, after flowing round a large wooded island, the river makes an abrupt bend, nearly at a right angle, pursuing its course in a smooth channel, 250 yards wide, and seven fathoms deep, "between the beetle-browed rocky precipices of Balbi."[4] These rise abruptly to

[1] Pethor, Numbers xxii. 5.—See Benjamin of Tudela, by A. Asher, Vol. I., pp. 88, 89; London and Berlin, 1840. [2] Ibid., p. 89.

[3] Golden.—Abú-l-fedá, Mr. Rassam's translation.

[4] Report on Steam Navigation to India, 1834.—Appendix, p. 14.

IV
A. A. Staunton, R. A. del. G. Hawkins, lith.
Day & Haghe Lith.rs to the Queen.
ZELIBE.

a height of from 300 to 500 feet above the water's edge, and thus present for a moment, but in appearance only, an insuperable barrier to navigation. At two and a half miles below this range, the river passes between the two ancient and deserted marble-built towns of Zelebi, or Chelebí, which indicate one of the great commercial passages to Palmyra, at the period of the prosperity of the latter city. From Zelebi to Deïr, the distance by the stream is 57½ miles, or 26 miles S. 38° E., direct. This ancient town contains about 1000 houses, covering an elevated, conical hill, which rises from the right bank, opposite to the eastern extremity of an island, situated between the river and an artificial canal. The latter has been excavated, for the purpose of cutting off the sweep made here by the Euphrates to the eastward; and it is so well adapted for navigation, that both our steamers passed through it without any difficulty.

At 27½ miles by water, and 18, S. 42° E., direct distance, below Deïr, the Khábúr enters the Euphrates, after a lengthened course. The principal source of the branch which gives its name to the river (the Araxes of Xenophon[1]) rises in the 'Abd-el-'Azíz range, near Rás al 'aïn, and at a spot called Al Zahríyah (flowery[2]); situated one day's journey westward from Márdín, and not very far from Úrfah. It takes a general direction south-eastward, and is augmented by numerous streams; "such," says Ibn Ḥauḳal, "as are not to be found in all the land of the Moslems; for there are more than 300 pure running fountains."[3] The principal stream, the Jakhjakhah, has its sources at the southern foot of the Ḳárájah Ṭágh, 30 miles north of those given by Abú-l-fedá; from whence it makes a winding course, till it falls into the Khábúr in the latitude of Sinjár.[4] The more western tributary, which appears to be the ancient Mygdonius, rises in the hills[5] beyond Nisibin, and flows past the eastern side of that

[1] Anab. I. 4. 19.

[2] MS. translation of Abú-l-fedá, by Mr. Rassam.

[3] Ibn Ḥauḳal, Mr. Rassam's MS. translation.

[4] Mr. Forbes's Journey, Vol. IX. Part III., p. 409, Journal of the Royal Geographical Society.

[5] Jebel Túr.

place. After a southerly course of about 40 miles, it receives the Hasnawi, which rises near Asnowar, a place about 15 miles E. by N. of Nisibin; and proceeds from thence towards the S.S.W.[1]

The courses of these streams have not been followed, but one of them seems to answer to the Sacoras, or Mygdonius,[2] which is described as being the principal feeder of the Mesopotamian Khábúr; and the other to the Hermás.[3] The latter, according to Abú-l-fedá, rises behind Nisibín,[4] and afterwards forms two branches, the western of which falls into the Khábúr, whilst the eastern, on leaving the Hermás branch, passes through the ruins of Al Ḥaḍhr, in the plain of Sinjár, and joins the Tigris near Tekrít.[5]

The place where this supposed bifurcation takes place is not known, but we have the authority of Dr. Ross for the existence of a considerable stream, rather narrow but very deep, called the Tharthar, to the south-eastward of Al Ḥaḍhr, which place he twice succeeded in reaching. The ruins are a mile in diameter, and are inclosed by a circular wall of very massive construction, with towers at intervals; the whole is surrounded by a deep ditch, and there are the remains of a mound, also circular, beyond it.[6]

In the centre of the town stands the principal object of curiosity; a range of buildings inclosed by a strong wall, square on the plan, and similar in construction to that of the city; the faces are opposite to the four cardinal points, and each measures 300 paces in length inside. The buildings consist of spacious halls and chambers, covered by semicircular vaults, some of which rise to the height of 60 feet from the ground; and on the pilasters there are figures in relief,[7] apparently Greek or Roman. The whole city is built of a

[1] Wher Mr. Forbes crossed the stream, it was but two feet deep:—p. 420, Vol. IX. Part III., Royal Geographical Journal.

[2] Olivier's Travels, p. 344.

[3] Which falls into the Khábúr.—MS. of Arabian Geography, translated by Dr. Sprenger.

[4] Abú-l-fedá.—MS. translation by Mr. Rassam. [5] Ibid.

[6] Vol. IX. Part III., of the Royal Geographical Journal, p. 467.

[7] Ibid., p. 468.

brownish-grey limestone, the blocks of which are so closely fitted that no cement is visible.[1] The river Tharthar, which passes about a mile eastward of the city, is so deep that Dr. Ross and his party were obliged to swim their horses across.[2] Its general course is S.E. and S. by E.; but if it reached the Tigris in the time of Abú-l-fedá, it does so no longer; for Mr. Fitzjames crossed it on his route from Baghdád, near a spot where it is lost in the sand[3] and marshes.[4]

To return to the Jakhjakhah. After continuing to flow about eight miles to the S.W., it receives the Kaukab (star), a considerable tributary, coming from a point rather to the eastward of Márdín nearly by a S.E. course; and, having received this addition to its waters, the Jakhjakhah proceeds in the same direction for a few miles, when it turns almost due south, and thus enters the Khábúr.

The course of the main stream continues as before, nearly S.E., for a short distance, when it receives the Hólí.[5] This stream, the Hól of the Kurds and Yezids,[6] has its source two hours N.W. of Khátúniyah, and joins the main branch, now called the Khábúr, after a course of two hours W.S.W.

The Hólí, or Ḥaulí, has hitherto been considered as the principal branch of the Hermás; but we now find that the Hólí, instead of being a considerable river, is merely a short affluent to the Khábúr, and, moreover, there does not appear to be any other tributary to the latter in the fertile country about the small mountain town of Sinjár;[7] so that the name of Ḥaulí is merely connected with the main trunk, and not its tributary, the Mygdonius. The course of the

[1] Vol. IX. Part III., of the Royal Geographical Journal, p. 468.

[2] Ibid., p. 455.

[3] See Map.

[4] Ibid.

[5] Ḥaulí, *i. e.* variable, or changeable; in the plural, Hawali, the Al Hauli of Rennell.

[6] Journal of the Royal Geographical Society, Vol. IX. Part III., p. 423.

[7] Three copious springs rise near the town of Sinjár, and form a stream of some size, which irrigates an extensive space of cultivated plain, but is lost after a course of 13 or 14 miles.—Journal of the Royal Geographical Society, Vol. IX. Part III., p. 415.

main stream, after this trifling increase, is towards the south; and, after skirting the Sinjár hills,[1] it continues winding in the same direction through the 'Abd-el-'Azíz range into the Euphrates. Just before its confluence, it passes eastward of the small town of Abú Seráï, built amidst the ruins of Kerkisíyah,[2] westward of those which are presumed to be the Kalneh, or Chalanne, of Nimrod;[3] and between these may still be traced some vestiges of the bridge once connecting those ancient cities. Below the tributary just followed, the course of the Euphrates is S. 20° E., along the southern side of some ancient ruins, presumed to be those of Dakia;[4] it proceeds next to the little town of Ma'den, lower down on the opposite side, and near the ancient castle of Rahabah, or Rehoboth,[5] which is about three and a half miles to the S.W. of the latter place. From hence the river passes onwards through a fine country, generally well wooded and rather hilly, but very thinly peopled, as far as Is-Geria and Werdí; which latter is 75½ miles from the Khábúr by the windings, and 45½ miles S. 33° E. in direct distance. Throughout this extent the river may be said to have an average width of nearly 400 yards, with an ordinary depth of 18 feet, and a current of four miles per hour, during the season of floods; at which period of the year it forms, in this part of its course, at intervals, 17 islands of various sizes, some of the largest being well wooded.

Below Werdí the river sweeps round the western side of the ruins of Erzí, where it takes a new direction, and proceeds, by a much more winding course than before, to the towns of Rawa and 'Ánah: this last is 92 miles from Werdí by the river, though the direct distance is but 50¾ miles (east). The average width, from Werdí, may be considered

[1] Mr. Forbes met with three streams in these hills, all taking the same direction, and presumed to be lost by irrigation; but as they were not followed, it is hoped that a fuller examination will, in due time, be made by Lieutenant Lynch.

[2] Is not Calno as Carchemish?—Isaiah x. 9.

[3] Genesis x. 10.

[4] At the beginning of Senaar.—Benjamin of Tudela. Bergeran, 1573, p. 29.

[5] Rehoboth by the river.—Genesis xxxvi. 37.

as 350 yards, with an ordinary depth of 18 feet, and it has a current of four miles per hour during the flood season, when it forms, at intervals, 26 islands of various sizes, some wooded and some bare. At the last of these, viz. Kárábláh, the river is obstructed by a ledge of rocks, which constitutes what may be considered as the greatest difficulty experienced by boats throughout the navigation from Bír to Baṣrah. Opposite this place the walled town of Rawa crowns the summit of the hills rising from the left bank; whilst a little lower, the houses of 'Ánah along the right bank open to the view, amidst thick date-groves. A string of islands lie nearly in mid-stream, opposite the town; and still lower, but on the left bank, are the ruins of the ancient Anatho.

Below this picturesque spot the windings are less frequent than in the portion just described; and the course of the river is through a succession of partially wooded hills, chiefly of chalk formation, affording good pasture. Villages occasionally appear, with cultivated grounds about them; and the numerous remains of ancient aqueducts, covering both banks, sufficiently show, what we learn from history, namely, that this portion of the country was at one time thickly inhabited by a civilized and flourishing people. The distance from 'Ánah to the island of Ḥadíṣah is 49½ miles by the stream, and 28½ miles S. 48° E. in a direct line. The town contains about 400 houses, and it is built on the ruins of the ancient Ḥadíth. The river at this place has an average width of 300 yards, with a depth of 18 feet, and a current of four knots per hour in the season of floods, when it forms 30 islands, some of which are wooded, and a few, such as Tilbus, have on them the remains of ancient buildings. Above Ḥadíṣah, and at about two-thirds of the distance from 'Anah, the river, being turned by high hills, makes a very remarkable sweep in the opposite direction, or N.E., not unlike the Thames at the Isle of Dogs, though on a larger scale; for the Euphrates, at the spot called Ḥawáji el Khawwáṣlik, has gained only 2⅓ miles to the S.E., although its course along the bend is 16¾ miles. The distance from Ḥadíṣah to the well known town and bituminous fountains of the ancient

Hít, still famous for boats coated with bitumen, is 53 miles

Hít Boat.

by water, and scarcely 36 miles S. 36° E. in a direct line. The scenery is like that of the preceding portion of the river in every respect; and about midway there is a similar great sweep, by which, during a course of 14½ miles, it only gains 5½ miles south-eastward.

The stream, throughout this part of its course, has an average width of 350 yards, with a depth of 16 feet, and a current of three knots per hour in the season of floods; when there are 14 islands, some of which contain small towns, built on ancient sites.

Three miles below Hít the remains of aqueducts disappear, and the windings become shorter and more frequent, as the river flows through a tract of country almost level.

At a distance of 77 miles along the stream, or 48 miles direct, S. 70° E., is the modern castle of Felújah, situated 29¾ miles W. 2° N. of Baghdád. The average width in this part of the river decreases a little, being only about 250 yards, with an ordinary depth of 20 feet; and there is a current of less than two and a half miles per hour in the flood season, when the river forms 13 islands, without wood.

Above Felújah, at 5¾ miles N. 60° W. from it, the derivation, called the Saḳláwíyah, takes place: this stream crosses Mesopotamia by a tortuous eastern course on the north side of 'Aḳar Ḳúf, and now enters the Tigris at a point five miles below Baghdád; but, until altered by Dáúd Páshá, to avoid the danger of inundations, it joined the Tigris a little above the city. The distance from river to river (by the course of the Euphrates steamer in passing, under Lieutenant Lynch, in 1838) is about 45 miles. The remains of a

bridge[1] at its commencement, as well as the geographical position, leave little doubt that this is the I'sa canal, which, according to Abú-l-fedá, is so great that large boats sail upon it from Baghdád to the Euphrates.[2] Elsewhere the same author says, that it separates from the Euphrates near Anbár, and goes from thence to join the Tigris above Baghdád. This cut (he adds) was called after I'sá, a descendant from the family of Khaliph Al Mansúr;[3] and was excavated, says Edrisi, in order thus to reach Baghdád.[4]

Below this castle there is a pastoral, but thinly inhabited country, extending along the river for 37 miles to the mounds of Múhammed. From thence to the mouth of the Sakláwíyah canal on the Tigris, this part of Mesopotamia is but 18 miles broad, and the ground has a gentle slope, so as to be admirably suited for a canal, which would, as in ancient times, connect the commerce of the two rivers; and, in this way, Baghdád might be reached from the Upper Euphrates, without the circuitous route by the peninsula of Kúrnah.[5]

Between the Sakláwíyah and the mounds just mentioned may be still traced portions of three other ancient canals of intercommunication. The most northern of these is known as the Abú Gharib inlet; from a spot six miles below Felújah it first runs eastward, and again, from a point about two miles south of the extensive Babylonian mounds of Kushk, or Sindea, it inclines E.S.E., or towards the Tigris, at a spot eight miles below the river Diyálah. Abú-l-fedá[6] says, the river Sersar separates from the Euphrates below the I'sa, till it

[1] Djisir Dehma of Abú-l-fedá, and Djisir Dina of Edrisi; Tome VI., p. 157, Recueil de Voyages, &c.

[2] MS. translation of Abú-l-fedá, by Mr. Rassam.

[3] Ibid.

[4] Page 144, Tome VI., Recueil de Voyages et de Mémoires par la Société de Géographie de Paris, 1840.

[5] In the printed Reports submitted to Government in 1833, I proposed the line between Makdám and Baghdád, a distance of 22 miles; but the line of levels carried from one river to the other in 1837, by Corporal Greenhill, of the Royal Sappers and Miners, has shown that the object might be more easily accomplished from a spot a little southward of Baghdád.

[6] MS. translation of Mr. Rassam.

comes to Sersár;[1] and, after watering all these countries, it joins the Tigris between Baghdád and Medajin (Modain).

Six miles below the Nahr Sersár, the inlet of Abú Gharib coincides with another ancient canal, of which there are traces, at intervals, in the direction of the ruins of Dan, and of Khan Izaid, on the road from Hilláh to Baghdád, and as far as the lower part of the ruins of Seleucia. Its termination at the latter point, as well as the traditional name of Nahr Malká, seem to connect this cut with the Flumen Regium of Ammianus Marcellinus, as well as of our historian Gibbon; which was so celebrated by the passage of the fleets of Trajan and Julian. Abú-l-fedá[2] places the El Melik next below the Sersár, adding, that it waters all the country of 'Irák, which is around it, and falls into the Tigris under Modain. This, according to Pliny,[3] was the work of Gobaris, to protect Babylon from inundations, and was called by the Assyrians, Armalkhar.[4]

The fourth is the river Kuthah, which runs nearly parallel to the three others, from the mounds of Múḥammed to the centre of Mesopotamia, where a bifurcation takes place. The northern branch seems to have continued in a S.S.-easterly direction towards the Tigris, or towards the ruins of 'Áshik wa Ma'shúkah (the lover and his beloved), about 10 miles below Modain; whilst the other, called the Nahr Dhiyab, took a southerly direction, or towards Babylon, passing the Khán of Iskanderíyah. Abú-l-fedá says,[5] the Kuthea is a channel from the Euphrates, below El Melik; beyond Farsans it divides, the southern branch spreading into a marshy country, and the other, which is the larger, entering the Tigris below the Almalik.[6]

Below the mounds of Múḥammed, the great river takes a straighter course, in a more southerly direction, as far as the floating bridge on the western side of the town of Musseyib;

[1] A flourishing commercial town, nine miles from Baghdád, situate on a navigable canal, over which there is a bridge of boats.—Edrisi: p. 157, Tome VI., Recueil de Voyages et de Mémoires publié par la Société de Géographie de Paris, 1840.

[2] Mr. Rassam's MS. translation.

[3] Lib. VII., c. 26.

[4] Ibid.

[5] Mr. Rassam's MS. translation.

[6] Ibid.

RUINS OF PERSEPOLIS.

and proceeds through the date-groves surrounding this place, across a bare country, onwards to Hilláh, which is 91 miles by water, or 61½ miles direct S. 33° E. from Felújah. The stream, in this part of its course, has an average breadth of 200 yards, with an ordinary depth of 15 feet, and a current of barely two and a half knots per hour in the season of floods, when there are 15 low islands, some of them covered with jungle. The town at which we have now arrived is built on a part of Babylon, and chiefly with materials obtained from its ruins: it contained in 1831, the time of my first visit, about 10,000 inhabitants, whose dwellings are principally on the right bank; the line of houses forming an obtuse angle almost midway between the Mujellibeh and the still more celebrated Birs Nimrúd.

The Willow Boat of Babylon.—Herod., Lib. I., c. 194.

Soon after passing the ruins of Babel the river begins to assume that appearance which may have caused Herodotus to say, that it differs from all other great streams, by becoming smaller towards the lower, than in the higher part of its course. The numerous canals drawn from each side, at short intervals from each other, in order to irrigate the fields, as well as the date-groves and pomegranate-gardens, near the villages here covering both banks, produce a change in the appearance of the country, which, although very gradual, becomes sufficiently evident, especially after passing the derivation called Yúsufíyah, which takes place[1] at one mile and a half above Díwániyah, a respectable Arab town, of about 1200 houses, situate on the left bank. About 18½ miles below, another derivation, forming the canal of Old Lamlúm, takes place, and the river rather decreases from hence to the entrance

[1] This is on the eastern side of the Euphrates, and joins the Lamlúm branch, previous to the junction of the latter with the main branch near El Ḳaráyem.

of the canal, which is 75½ miles by water, and 55¾ miles S. 31° E. direct, from the floating bridge at Hilláh. The river is reduced to 160 yards in width opposite Díwáníyah, and is again diminished to 120 yards towards Lamlúm; having an ordinary depth of about 12 feet, with a current of two miles and three-quarters per hour in the season of floods; and it forms but one island in all the distance from Babel to the commencement of what was at one time the Chaldean lake.

At the north-western extremity of the plain, the Euphrates forms two branches, from which smaller ones and numerous irrigating cuts subsequently diverge. These reunite at some rising ground near El Ḳaráyem, which presents itself on both sides of the main trunk, and there is thus produced what may truly be called a delta, although distant from the sea; since the obstruction thus offered during the season of floods, causes the waters to spread for about 30 miles, that is, from the north-western to the south-eastern extremity of the basin; the latter extends in width from 10 to 14 miles westward of the main channel, and to a much greater distance on the opposite, or eastern side.[1]

On the right bank of the smaller branch,[2] and immediately after the separation, stands the singular town of Lamlúm, which contains about 400 houses, neatly constructed entirely of reeds. Nearly a mile below the separation of the Lamlúm branch, another, called the canal of Sásend, takes place on the opposite side, in the direction of Samawáh. The main channel now pursues, with a diminished volume, the general direction of S.E., by a number of very deep, short bends in the marshes; near the extremity of which it is rejoined by the Serayah, or Semawáh branch, on the western side. At seven miles lower, near Ḳaráyem,[3] which is 42 miles by water, and 33½ miles, S. 48° E., from the bifurcation, it again receives the eastern branch coming from Lamlúm, having previously received, on both sides, the remains of what had

[1] We found what appeared to be also a part of the Chaldean lake, along the Tigris, in 1836.

[2] This goes towards the Ḳaráyem inlet, but it was not followed during the Expedition.

[3] Better known as Grahim inlet.

been by different channels conveyed from it to the villages and rice-grounds. Being thus reunited to its former waters, and at the same time free from those marshes in which it had been supposed to be lost,[1] the Euphrates suddenly re-appears on its former large scale, inclosed between high banks covered with jungle. Soon after this change, when passing the western side of the mat village of Al Khudhr, which is 49½ miles by water, and 36½ miles, S. 43° E., direct from Lamlúm, it averages 200 yards in breadth, and contains nine small islands. The greater branch had, in the marshes, and during the season of floods, a bare average breadth of about 60 yards, with an ordinary depth of eight feet: a portion of the right bank is, however, still visible, and is used by trackers. Like the country inwards on each side of the river, the left bank is covered with a shallow inundation, amidst which numerous villages, consisting of houses formed of reeds, covered with mats of the same material, appear here and there on the more elevated spots of ground, which are all but hidden by the water.

Below Al Khudhr the course of the river is tolerably straight, and it flows through a fertile country, abounding with villages, either of mats or tents, surrounded by rich date-groves. The largest of the former class is Al Kút, the residence of the Sheïkh of Montefik, which is situated on the left bank, eight miles above Sheïkh el Shuyúkh. This last is a considerable place on the right bank; it contains about 1500 clay-built houses, and nearly as many of mats, and is situated at the distance of 64½ miles by water, or 50 miles, S. 67° E., in a direct line from Al Khudhr.

From this place to Sheïkh el Shuyúkh the average width of the river is about 250 yards, and its ordinary depth is 20 feet, with a current of two miles and a half per hour in the season of floods. There is but one island in this part of its course.

[1] Some, like Polybius, General History, book IX., chap. ix., believed that the river exhausts itself in different channels before it reaches the sea; and the transport of armies in those parts is extremely tedious.—Hampton's translation, London, 1809, Vol. III., p. 107.

Below Sheïkh el Shuyúkh, the largest and most important town permanently occupied by the Arabs on the line of the Euphrates, the river turns nearly eastward, and the banks being very low, it again forms a kind of delta, extending to Ḳúrnah, which is 62¾ miles by water, or 49¾ miles nearly due east,[1] direct from Sheïkh el Shuyúkh. Within that distance the river preserves the same breadth as before; its depth is 18 feet, and it has a current, in the season of floods, of two miles per hour, independently of the tide, which is slightly felt all the way.

The walled town of Ḳúrnah contains about 800 houses, disposed along the right bank of the Tigris and the left of that of the Euphrates. It fluctuates as to size, and it was larger in 1831 than we found it in 1836 and 1837. It is chiefly constructed of reed-mats, and is on part of the supposed site of ancient Apamea; which probably stood within the line of walls still extending across the peninsula formed where the two great rivers cease to be known by their individual names.

The Euphrates and Tigris, now forming one tidal channel, almost half a mile wide, take nearly a straight course, S. 37° E., under the well known appellation of Shaṭṭ el 'Arab, and when five miles below Ḳúrnah their united waters receive those of the Kerah, or Kerkhah, which, coming from the mountains of Ardelan, through an extensive tract of country, passes a short distance westward of the ruins of Susa, and likewise of the town of Ḥawízah.[2]

After receiving this accession, the Shaṭṭ el 'Arab flows through date-groves and near several villages, chiefly on the left bank, and at length arrives opposite Baṣrah, which is 39½ miles by the river, and 36 miles S. 34° E. direct from Ḳúrnah. In the whole of this distance there are but two islands, both of them large; and the river has an average width of 600 yards, with a depth of 21 feet; it has a current of two knots per hour during the flowing, and three knots per hour during the ebb tide.

[1] S. 99° E.

[2] This river will be found more fully described in the Chapter on Khúzistán.

The modern town of Baṣrah is built on both sides of a creek, or canal, and in its present decayed state, as compared with former times, it still contains about 6000 houses, which commence nearly at the edge of the main stream, and on its right bank. Below the city this majestic river sweeps a little more to the eastward; its width is about 700 yards; its ordinary depth 30 feet; and it forms three large islands between this place and the small town of Moḥammarah; that is, within a distance of 22½ miles by water, or 20½ miles direct, S. 70° E. Here the Kárún enters it, after a long course from the Koh-i-zerd, through Shuster, Ahwaz, and other places.[1]

After this great accession to its waters, the Shaṭṭ el 'Arab inclines a little more towards the south; during the remainder of its course it passes many large villages, and almost continuous belts of date-groves; and at length it reaches the sea, which, at the bar, is 40 miles from Moḥammarah. Between this last place and the sea its average width is 1200 yards, and its ordinary depth 30 feet.

The permanent flooding of the Euphrates is caused by the melting of the snow in the mountains along the upper part of its course. This takes place about the beginning of March, and it increases gradually up to the time of barley harvest, or about the last days in May, when it is usually at its greatest height. At Port William the depth was found to be increased by 13½ feet; but, lower down, this varied, as may be supposed, in different places, according to the width of the stream. The river continues high, and its course very rapid, for 30 or 40 days; but afterwards there is a daily decrease, which becomes very small and regular towards the autumn. From the middle of September to the middle of October the river is at the lowest; and it even seems to be perfectly stationary, until the rains commence, towards the end of October, when there is a perceptible but variable increase, which continues till the frost checks it in December, and causes it again to fall. From this time until the beginning of March it is subject to slight alternations of decrease and increase. The reader will find these variations placed before

[1] See Chapter VIII. on Khúzistán.

him in one view by the accompanying plate; which shows, in minute detail, the changes of the river between the 26th of July, 1835, and the 13th of June, 1836, when we entered the Persian Gulf. This will enable those who are interested in the subject to ascertain the variations more readily than they could be obtained from any general description.[1]

From the measurements and calculations of Lieutenants Cleveland and Murphy, it is found that, at Hít, the mean of the velocities of the current, at high and low water, in the Euphrates, is 4·46 feet per second; and that, at Baghdád, the mean velocity of the Tigris is 7·33 feet per second. The mean velocity of the Danube, at Pesth, has, by Mr. George Rennie, been ascertained to be 2·33 feet per second; and M. Girard determined the mean velocity of the Nile, at Cairo, to be only 1 foot 11 inches per second.

It may not be uninteresting to mention here, that, from the observations of the two officers above-mentioned, Mr. Rennie found the quantity of water discharged by the Euphrates, at Hít, to be 72804 cubic feet per second; and the quantity discharged by the Tigris, at Baghdád, to be 164103 cubic feet. The sum of these quantities (=236907 cubic feet) may, perhaps, be taken as a near approximation to the whole quantity discharged in a second by the Shatt el 'Arab, which is formed by the united waters of those rivers. Mr. Rennie estimates the quantity discharged by the Danube, in an equal time, at 338100 cubic feet.

Having thus followed, in a general way, the courses of the four great rivers which rise in Central Armenia, I enter next upon the proposed geographical account of the countries in their neighbourhood; these are, Írán, or the territory eastward, and Arabia on the west; and, in the course of the description, some notices concerning their ancient boundaries and condition will occasionally be presented.

[1] The graduated scale was planned, as well as executed, by Acting Serjeant Major William Quin, Royal Artillery, storekeeper during the Expedition, who kept the daily register of those changes, as well as the ranges of the thermometer; and from whom I have received the most valuable and unremitting assistance during the three last years in preparing the different maps accompanying this work.

CHAPTER IV.

I'RÁN.

General Observations on the Countries between the Rivers Nile and Indus.—Features.—Variety of Climate.—Divisions.—Mount Ararat as the centre of the Mountains and Rivers.—Great ridge of Kurdistán.—Anti-Taurus.—Taurus.—Southern range of I'rán.—Northern range.—Minerals.—Watercourses.—Surface.—Deserts.—Aspect.—Four Climates.—Vegetation.—Zoology.—Man.—Language.—Religion.—Zoroaster.—Sunnies.—Shí'ahs.—Mullá.—Heterodox Creeds.—Pagans.—Astrology.—Superstitions.—Subdivisions of I'rán.

HAVING in the preceding Chapters given a general description of the four principal rivers of Western Asia, as well as of the circumjacent territory, it now becomes requisite, consistently with the plan of this part of the work, briefly to notice all the countries in that part of the world which have been connected together geographically and historically; in consequence of having been at one period subject to the sway of the same monarch. The space now to be considered is that which lies between the great natural boundaries formed by the rivers Nile and Indus, and comprehends the different satrapies which constituted the empire of Darius Hystaspes. This mighty empire extended from Libya on the west, to India on the east, or from 30° to 70° E. longitude; and from Scythia on the north, to the Indian sea on the south, or from 45° to 25° north latitude. It thus formed an immense parallelogram, containing nearly 800 square degrees, with its extremities bordering upon four remarkable seas; the Black and Caspian being on the north, the Mediterranean on the west, and the Indian Ocean on the south. From the last two great branches strike northward along each side of the extensive peninsula of Arabia: of these, the Persian Gulf

formed one navigable inlet into the heart of the great empire just mentioned; whilst the Red Sea afforded another, at a considerable distance westward. The latter terminates with the Gulfs of Suez and Akabah at the northern, and the Straits of Báb-el-mandeb at the southern extremity; whilst the well known Straits of Hormuzd mark the entrance of the former, and its upper, or north-western extremity is formed by the estuary of the Euphrates. Through the whole of the territory stretching from this river eastward to the valley of the Indus, and westward to that of the Nile, a remarkable similarity prevails in the geographical features.

On glancing at the most striking objects, the mountains, it will be remarked, that several great branches quit the elevated plateau about the springs of the Euphrates, Tigris, &c., and take different directions; but chiefly eastward, southward, and westward, from the summit of Ararat. Two of these, the Zagros and Elburz, gradually diverge, in distinct lines, as far as the eastern limits of ancient Persia; whilst the no less striking arms of the Taurus proceed to the opposite extremities, and preserve the same bold features, as they spread their numerous ramifications over Asia Minor, Syria, northern Mesopotamia, and Arabia. Owing to the deficiency of large rivers, and the scarcity of running streams, cultivated spots are rare; whilst dry, untenanted valleys, extensive plains, and gigantic plateaux, broken by rugged mountains, form the prevailing characteristics of the countries under consideration.

In a wide expanse of territory, stretching, with various elevations, at least 25° from north to south, such extremes may be looked for as will bear out the remarkable description of the younger Cyrus.[1] Thus, the northern and central portions of the plateaux of Írán and Arabia, as well as a great part of Asia Minor, enjoy a temperate climate; whilst an intense cold prevails in the northern parts of Afghánistán, in nearly the whole of Kurdistán, and on the elevated mountain ranges and high valleys on both sides of Ararat. Yet

[1] "In the dominions of my father," said the Prince, "people perish with cold at the one extremity, whilst they are suffocated with heat at the other."—Xenophon's Anabasis, Book I., pp. 67, 68. Ed. Hutch. 1735.

notwithstanding this difference of climate, throughout the whole a great similarity prevails in the vegetable and animal worlds; and in these respects the valley of the Nile, the plains of Mesopotamia, and those of Arabia southward of Mecca, together with the central and southern parts of Írán, have much in common.

Exclusive of the provinces occupied by Russia, the space between the Indus and the Mediterranean sea forms three kingdoms almost of equal size. Persia occupies the centre, Affghánistán the eastern, and the different provinces of Asiatic Turkey the opposite, or western extremity. Instead, however, of following the subdivisions of each of these portions, it seems preferable to consider the whole as constituting two great divisions, separated from each other by the basin of the Euphrates, with its continuation, the Persian Gulf; Asia Minor, Syria, Arabia, and Egypt being on one side of this natural line of bisection; and, on the other, an equal portion of territory, which, under the name of Írán, formed the eastern, or principal part of the ancient Persian empire of Darius Hystaspes.

The surface of Írán extended 1280 geographical miles in length, from Sumeïsát on the Upper Euphrates, eastward to Taxila on the Indus; and nearly 900 miles in breadth, from the shores of Gedrosia, in 25° north latitude, to the banks of the Oxus, near Samarkand, in 40° north latitude. The latter river and the Caspian Sea form the northern limit of this great division; the Erythrean Sea[1] is on the southern, whilst the rivers Indus and Euphrates constitute the eastern and western extremities. In Írán nature has displayed her works on a scale of unrivalled grandeur; more particularly by the formation of the gigantic plateau which, from the base of Ararat, spreads eastward almost to the Indus, and again, westward, into Armenia and Upper Georgia, as well as into parts of Asia Minor, Azerbaïján, and Kurdistán; at an elevation of about 5000

[1] This name was applied to the Indian Ocean, as well as the two gulfs which it forms on each side of Arabia.—Pliny, lib. VI., cap. xxiii. and xxiv.

feet.[1] From this high ground the principal rivers, valleys, and mountains of Western Asia diverge, in different directions, towards the four seas at the extremities of the territory; and to the shores of these seas it is intended now to trace the different mountain-chains from one common root. Ararat, the centre of most of these branches, elevates its snow-clad summits in a district nearly equidistant from the Black and Caspian Seas; the city of Eríván being in the plain on the northern, whilst Báyazíd and its castle occupy spurs from a range of mountains on the southern side. The plain, of about 10 miles in width, which separates the latter from the base of that celebrated mountain, is covered with lava; and the formation of the mass itself indicates the presence of that volcanic agency which caused the recent catastrophe.[2]

Two vast conical peaks, which rise far above all others in this part of the country, constitute the great centre of the "mountains of Ararat." The lower one is steeper and more pointed than the higher, from which it is separated by a sloping plain on the north-western side; the direct distance between their summits being about seven miles. The ascent of the great mountain appears to be easier than that of its younger brother, especially on the western side;[3] and the summit of it has, in fact, been gained by the enterprising Dr. Parrott.[4] The difficulties of the journey are, however, considerable, and these have given rise to the local and expressive name which is borne by the mountain itself.[5] Owing to the height of the spectator, and the great elevation of the neighbouring parts of the chain, the highest summit of Western Asia appears

[1] The bridge over the Aras is 5478 feet above the sea.—See Mr. Brant's Journey: p. 431, Vol. X. Part III. of the Royal Geographical Journal.

[2] The great earthquake on the 20th of June, 1840, old style, according to the official account drawn up by Major Vosboinikof, of the Imperial Russian Engineers.

[3] There are, no doubt, exceptions; but, as far as my observations have been carried, the western sides of mountains are less abrupt than the eastern.

[4] This gentleman gives 16,000 feet (French) for the height of Ararat; that of the second peak being 12,300, as ascertained by Messrs. Schiemann and Keyn.—Nouvelles Annales des Voyages, 1830, Tome III., p. 128.

[5] Āghri Ṭágh, or Painful Mount.—Rev. G. C. Renouard, Foreign Secretary of the Geographical Society.

only like a mountain of the second or third class, when seen from the country about Báyazíd; but when viewed from a greater distance, the effect is truly majestic. From Diyádín, for instance, this monarch of mountains towers far above the rest of the chain, to which it seems not to belong; although it is, in reality, the culminating point of the whole system. The first of the numerous chains which descend from thence is the elevated range forming the back-bone of the Assyrian mountains, which, with its principal ramifications, derives importance from the circumstance of its valleys containing a large portion of the inhabitants of the whole country. This range, or the main ridge of Kurdistán, has mount Ararat at the northern extremity; from the slopes of which it runs S.S.E., between lakes Ván and Urumíyah, and along the western side of Ażerbaïján, to the extremity of the province, where it takes a southerly direction along Ardelan, and extends as far as 35° north latitude. It is composed of red sandstone, dialidge, and basalt, terminating in needle points at a considerable elevation;[1] while its irregular, rocky sides are partially wooded, and frequently form basins, or amphitheatres. Numerous arms diverge eastward and westward from this root; and between the eastern branches, which are those already mentioned as traversing Ażerbaïján, the waters collected by the basins of the Araxes, Kizil Úzen, &c., are conveyed into the Caspian Sea; whilst the others inclose the valleys along the different tributaries of the Halys, Euphrates, and Tigris. The contour of these western branches takes the form of an acute triangle, having the apex westward of the Euphrates, and the crests of the Kurdistán or Armenian mountains for its base; the sides being formed by portions of the ranges of the Anti-Taurus and Taurus. Beginning at the northern extremity of the space thus formed, it will be found that two parallel chains run westward from the foot of Ararat, at Báyazíd, to Diyádín. Near this place, the northern branch takes a westerly direction along the right bank of the Murád sú, as far as Ḳará Kilísá, where it curves northward, by Delí Bábá, to the river Aras, from whose banks

[1] MS. Journal of Mr. A. A. Staunton, R.A., on his return from the Expedition.

it takes a westerly direction, by Erẓ-Rúm, and onward from the right bank of the Fŏrát into Asia Minor; having, to the northward, the great abutments of Aliges-Beg, Keban Ṭágh (Mount Tchilder), Kút Ṭágh, &c.;[1] and forming, in the direct line, the groups of Úch Kilísá, Ḳará Kilísá, Delí Bábá, Deveh Bŏyunú Ṭágh, Ḥasan Ḳal'eh, and Kŏseh Ṭágh; the last of which is 8000 or 9000 feet high, being the most elevated of these peaks.[2] Armenian or Kurdish villages, with cultivated terraces, hang on the sides of these steep limestone hills; the northern sides of which are partially covered with stunted cedars, junipers, and other shrubs between the rocks: whilst the southern slopes are wooded with pines towards the top, and elms, poplars, and walnut trees, towards the pasture grounds at the bottom of the valleys.

Near Diyádín the southern chain of the Anti-Taurus separates. The northern branch runs parallel to the Murád as far as Mollá Ŏsman, from whence it skirts the northern side of the valley of the Murád, inclining more southward, until it enters Asia Minor near Ḳebbán Ma'den, and exhibiting to the sight, at intervals, the elevated groups of Sheryan Ṭágh, Ḳará Ḳayá, Bíngŏl Ṭágh, and Dújik Ṭágh. There is likewise a lower range running parallel to the higher, and between it and the right bank of the Murád. These mountains are chiefly of limestone, with occasional masses of gypsum, and are well wooded, especially in the deep valleys and ravines, which are inhabited by the Kurds and Armenians.

The other portion of the fork incloses the southern side of the Murád valley; taking a south-westerly direction by the northern side of lake Ván, and onward by Músh, to the borders of lake Gŏljik, where one branch, the Ḍawah Boghaz, intervenes between the lake and the plain of Kharpút; whilst another, the Azarah Ṭágh, separates the sources of the Tigris on its way into Asia Minor near Malátíyah.[3] At some little distance westward of this place it is joined by the northern

[1] The Paryadres and Mountains of the Moschi.—Strabo, XI., p. 521.

[2] Mr. Brant's Journey: Vol. X. Part III., p. 428, of the Royal Geographical Journal.

[3] Mr. Ainsworth's MS.

arm, and subsequently traverses Asia Minor by the line of Kaïsariyeh. Previously to crossing the Euphrates the chain is more continuous, and has a higher elevation than the preceding branch; as the lofty groups of Sir Sera and Mut Khán, the Alá Ṭágh, Sapán, Nimrúd, and Darkish Ṭághs sufficiently indicate. Limestone and gypsum prevail, with basalt, and other volcanic rocks. Deep valleys separate the parallel ridges, and also break their continuity by occasional passes from the northern to the southern sides. The southern slopes have pines mixed with spruce, fir, oaks, ash, walnut, and poplars below. Those on the north are scantily covered with dwarf and valonia oak, with gum tragacanth[1] and shrubs, amongst which rhododendron and hellebore are at times conspicuous. The lower parts of the valleys afford pasture; and the sides are cultivated in terraces, with grain, rhubarb, &c., about the villages. These, notwithstanding their peculiar construction, are picturesque[2] from their situation,[3] and rich in appearance, owing to the fruits and flowers about them.[4]

That portion of these chains which runs along the southern side of the Murád valley appears to answer to the Anti-Taurus of Strabo and Pliny, and being above the line of perpetual snow at the peaks of Alá Ṭágh, Sapán, Nimrúd, and the peaked glacier of Mut Khán, it is manifestly more elevated than the Taurus itself. It separates Armenia from Mesopotamia,[5] and likewise Acilisene from Sophene to the south;[6] whilst the bare rocky felspar peaks of Kal'at Ṭágh (on which is built the town of Arghaní) and Alí Ṭágh form its abutments in the latter direction, skirting the northern side of the basaltic plain of Diyár Bekr,[7] which produces three kinds of jasper.[8]

[1] Mr. Brant's Journey: Vol. X. Part III., p. 382, of the Journal of the Royal Geographical Society.

[2] Ibid., p. 371.

[3] Such as Guzel Dereh, ibid., p. 384.

[4] Anemones, wild tulips, rhubarb, and southernwood, at a lonely spot.—Viscount Pollington's Journey, ibid., p. 448.

[5] Strabo, lib. XI., p. 521.

[6] Ibid., p. 527.

[7] Ainsworth's Assyria and Babylonia, pp. 269, 270, and 271.

[8] Ibid., p. 272.

Near the southern extremity of the main ridge of Kurdistán, the range designated Taurus proper[1] diverges from the Zagros in two almost parallel lines. The southern and lower line, called the Ḳará Ṭágh, runs W.N.W. to the pass of Derbend, near Suleïmáníyah, where, under the name of the Azmír Ṭágh, or Jiozeh hills, it inclines a little more to the north, as far as the Lesser Záb; and onward to the culminating point of Pir-Man, near the banks of the Great Záb. The greater range, first known as the Avroman, and afterwards as the Kurkur,[2] runs W.N.W., passing close to Suleïmáníyah, and onward to the point of junction with the other near the south side of the Kóï-Sanják plain. From hence the single chain runs N.W. to the Greater Záb, where it resumes the previous direction of W.S.W., and, under the names of the Zebari and Amádíyah mountains, skirts the southern side of the singular country occupied by the Kaldání Christians. Towards the western extremity of their territory, where it is called Buhtán, or Júdí Ṭágh, it sweeps northward to the valley of the Tigris; beyond which its course is nearly west of Márdín, entering Asia Minor above Sumeïsát, but previously sending out a branch from the peak of Karadja Ṭágh, which curves round Severik and Gergen Ḳal'eh, and is lost in the elevated mountains of Cilicia.

The range followed thus far, and forming nearly one-half of ancient Taurus, is divided into two equal portions; but that which is eastward of the river Tigris is on a much grander scale than the other, especially near the elevated peaks of Jebel Maklub, Om el Safra, Raban Ormuz, Jebel Abiát, and Jebel Júdí. The formation is chiefly of limestone, with red sandstones, conglomerate, and occasionally jasper.[3] Conical, bare summits, with irregular sides, either bearing timber, or partially covered with the valonia plant and other shrubs, and intersected by deep valleys less or more peopled, are the prevailing characteristics of this striking portion of the range. In crossing Upper Mesopotamia, the Taurus is

[1] Strabo, XI., p. 521.

[2] Ainsworth's Assyria and Babylonia, p. 247.

[3] Ainsworth's Researches in Assyria, &c., pp. 272 and 286; also MS. of do.

lower, more rocky, and less continuous than before; and at Márdín the height of the limestone summit of Mount Masius scarcely exceeds 2300 feet.[1] The Baarem range, which connects it with Mount Júdí, and also the rocky range of Ḳárájah Ṭágh to the westward, are a trap formation. Conical summits, with steep sides almost deprived of wood, prevail as far as the latter point; beyond which, towards O'rfáh, there is a chalk formation. Northward of this city, however, bold limestone declivities succeed, the lower beds of which, at the pass of Taurus, near Gergen Kal'eh,[2] are mixed with red sandstones and conglomerates. From the eastern side, and a little higher, the great arm of Anti-Taurus curves northward; sending out inferior branches in the latter direction, and continuing to diverge more and more from the Taurus, until their opposite extremities are separated by that part of ancient Assyria, which extends from the southern slopes of Mount Ararat to the Zagros range, in 35° north latitude.

As the western branches of the Taurus are to be traced in a subsequent Chapter, it is only necessary, with regard to the mountains so called, to remind the reader, that anciently the name had a most extensive signification. Following Eratosthenes, Strabo says, that Asia is divided from west to east by this great chain; the territory lying northward of it being designated by the Greeks, *on this side of the Taurus;* whilst that to the southward was called *beyond the Taurus.*[3]

The mountain chain is said to extend, in length, through the whole continent, with a breadth, in many places, of 3000 stadia; and from it the rivers flow in opposite directions, or from north to south.[4] This great width, which is equal to about 340 miles, indicates an extensive tract of country, such as the plateau of Írán, rather than a mere chain of mountains;[5] especially as it contained the Parthians, Medes, and

[1] Mr. Ainsworth's Journey from Constantinople: Vol. X. Part III., p. 527, of the Royal Geographical Journal.

[2] Ibid., Vol. X. Part III., p. 332, of the Royal Geographical Journal.

[3] Strabo, lib. XI., pp. 491, 520, 522.

[4] Ibid., pp. 490, 491.

[5] Pliny says, it separates numerous nations, and divides Asia into two parts

Armenians, with some of the Cappadocians, Cilicians, and Pisidians.[1] It also comprised the gently sloping hills, the plains, and extensive valleys of Media and Armenia; two kingdoms lying between the different branches of the Taurus.[2]

In this account the name is applied to the mountain ridges which bound the whole region; but, from the following description, it is evident that the southern branches constitute what was, properly, called the Taurus, and those to the north the Anti-Taurus. Beyond the Euphrates, says Strabo, the great mountain Anti-Taurus extends, from the borders of Commagene and Melitene, towards the north, inclosing Sophene in a valley between it and Taurus Proper: it separates into several branches, and to the north of the Niphates[3] is the range called Paryadres, with the mountains of the Moschi. Some of the branches extend into Armenia,[4] and as far as Iberia and Albania; and, towards the east, others proceed along the Caspian Sea as far as Media and Atropatia. Towards the south, the Taurus divides Sophene, and part of Armenia from Mesopotamia:[5] this part of the chain is by some called the Gordiæi, and to it belongs Mount Masius, which has, on the south, the cities of Nisibis and Tigranocerta. Afterwards the mountains become more elevated, and join the Zagros, which divides Media from Babylonia.

Southward of the point where the Assyrian mountains join the Zagros, the latter, under the name of the Sháhú, or Mountains of the Cossæi, continues to run in the previous direction of S.S.E. into Persian Kurdistán, passing a little way westward of Kirmán-sháh. The range is chiefly composed of limestone and sandstone, with clay, slate, dialidge, quartz, and conglomerate, and occasionally granite. This elevated chain has a brown, bleak, and irregularly serrated

as it runs westward, presenting its right flank to the north, and the left to the south.—Lib. V., cap. xxvii.

[1] Strabo, XI., p. 491.
[2] Ibid., p. 522.
[3] Ibid., p. 527.
[4] Ibid., p. 521.
[5] Ibid., p. 522.

outline, with steep sides,[1] which are in some places scarped into precipitous ravines by the action of the streams, whilst in others nature has perfected her work, by the formation of deep, winding, and well watered valleys.

Opposite Kirmán-sháh the chain bends more eastward, and, under the denomination of the Láristán mountains, it runs towards Shuster, where it takes the name of its dominant tribe, the Bakhtiyárí, which name it preserves as far as Beï-bahán. Eastward of this place it is called the Hetzerdara, or Thousand Mountains; it incloses the basin of Shiraz, and constitutes those ranges of naked, barren hills, which diversify the plain of Merdasht, one portion being the royal mountain of Persepolis.[2] A little way southward of the capital of Fárs the chain curves to the S.E., and runs parallel to the coast at a distance of about 20 miles; the breadth of the chain being rather greater than that distance, and having an elevation of about 5000 feet as it approaches Cape Jask. Eastward of the latter point it skirts the shores of Mekrán, rather decreasing in height until, near the banks of the Indus, it is lost in the Hala mountains. Where it has been examined, the formation is sandstone, limestone, gypsum, clays, and marls.[3] The brown, bare, and furrowed appearance belonging to the first of these rocks, seems to be the prevailing character of this part of the chain; the sides and crests of which are generally deprived of vegetation; but the valleys, where they happen to be irrigated, produce the plantain, date, and other fruits, as well as grain.

The other chain skirts the northern side of Írán. The first part of it (the Masula mountains) quits the plateau of Ararat towards the eastern side of Karábágh, taking a southerly direction from the banks of the Aras, along the western side of the plains of Tálísh. Thence it inclines eastward of south, skirting the western side of Ghilan as far as the pass of Rúdbár, in three parallel ridges, with occasionally an elevation of 6000 or 7000 feet above the plain. From

[1] MS. Journal of Mr. A. A. Staunton's Journey, returning from the Expedition.

[2] Ainsworth's Assyria and Babylonia, p. 233.

[3] Ibid., p. 226.

this pass, taking the name of Elburz, it runs S.S.E., along the remainder of Ghilan and the province of Mázanderán, following the Caspian with its concave side as far as the mountain of Damávend, the crater-shaped summit of which is 14,700 feet above the Persian Gulf.[1] From this point to the mountain pass of Beṣtám, S.S.E. of Aster-ábád, the direction of the chain is a little east of south; its width, including the hills on each side, is 50 or 60 miles; and its elevation approaches occasionally to 8000 feet.

A little to the eastward of the pass the main branch curves to the N.E., and again about as far to the S.W., towards Mushed, nearly in the same latitude as the pass. Near the southern side of the holy city of the Shí'ahs the mountains of Khorásán take an east-south-easterly direction, and thus they continue till they are interrupted by the valley of Herat, having on each side numerous ridges rising about 1000 feet from the plain.[2] One of these runs from the main chain near Sheríf-ábád to the southward of Herat, whilst the ridge itself inclines towards the northern side of that city, at an elevation of about 3000 feet from the plain. Beyond the break just mentioned it bears the name of the Ghúr mountains, or ancient Parapamisus, and its direction is nearly east; but afterwards it becomes the Hindú Ḳúsh, or Indian Caucasus: it skirts the northern side of Kábul, and, near the eastern frontier, it is lost in the stupendous Himálaya, after having formed an almost unbroken range to an extent of 25° from the banks of the Araxes to the vicinity of Attock.

The geological structure of the great mountain-chains has been already slightly noticed; that of the intervening space remains to be glanced at. In most places the surface is largely impregnated with salt and saltpetre, which prevail to some extent on the plains of Fárs and the conterminous provinces of 'Iráḳ and Ḳirmán. Between Abú-Shéhr and Dalakí, crystallized sulphate of lime is found; and, a little westward (in Khúzistán), an abundant supply of sulphur;

[1] Mr. Thomson's Ascent of Mount Damávend: Journal of the Royal Geographical Society, Vol. VIII. Part I., p. 112.

[2] Conolly's Overland Journey, Vol. I., p. 277.

while rock-salt, alum, antimony, and orpiment, as well as mineral waters, are found in different parts of Írán. But one of the most remarkable productions is mineral pitch, which is found in abundance in different states, from petroleum to the choicest kind of naphtha, and is applied to many useful purposes. The places most known are Bákú and Mázanderán towards the north; Kerkúk, Hít, Bandí-Kír, the Bactiari mountains, and Dalakí, towards the south; and both Kirmán and Affghánistán towards the east. Iron and native steel is met with in Mázanderán, Khorassan, and Bactria.[1] The former, as well as copper[2] and lead ores, prevail in different parts of the eastern provinces; but more abundantly[3] in the pásháliks of Diyár Bekr and Sívás, with the addition of gold, silver,[4] and precious stones.[5] The ordinary, as well as some of the more precious metals and valuable stones, are likewise found in the eastern provinces,[6] and also in Ażerbaïján; copper and other ores abound in Kurdistán, the Júlámerik, and other mountain districts.

Since the days of Pliny, and even more anciently, the slopes of the Caucasus have been remarkable for an abundance of precious stones, as well as metals; all of which are described in a work written in the seventh century of the Hejirah, by Múḥammed Ben Maussur, for the use of the Sháh Abú Nassr Behardirchan, of the Abassides. We are indebted to the talented orientalist, Von Hammer, for a translation[7] of part of the work; in which the author not only describes the precious stones, and gives their Persian names, but also shows, by a minute classification, that almost all the existing gems were known to the Persians in that age.

[1] Voyages de Chardin, Tome IV., p. 63.

[2] At Ma'den Kapur.—Ainsworth's Assyria and Babylonia, p. 273.

[3] The valley of Ekmah Cháï contains boulders of native iron, some of which are three feet long.—Ibid., p. 285.

[4] At Ma'den Gomush there are lead, silver, antimony, and iron.

[5] In the Dumbu Tágh mountains the granite abounds with interesting minerals, more particularly topaz, beryl, schorl, and disseminated gold.—Ibid., p. 285.

[6] Elphinstone's Kábul, pp. 146 and 147. London, 1815.

[7] Mines de l'Orient exploités par une Société d'Amateurs, Tome VI., pp. 112 to 142.

Of the most important, as well as by far the most productive of these, the pearl (Marvárid), the author enumerates 12 different classes according to their properties, and 15 different sizes according to the sieves through which they are passed: but he gives the preference to the Indian[1] over those of Kishm and Karak. Seven kinds of turquoises (Fírúz) are mentioned; of which, those of Níshápúr are most esteemed, particularly the class called A'-bú Is-ḥaḳí. The onyx (Jeźí) of three kinds;[2] the sapphire (Yáḳút) of six kinds, with many subdivisions. The cornelian (Akík) of seven kinds;[3] the garnet (Benefsheh) of three kinds;[4] the magnet (Āhen-rubá) of four kinds; diamond spar (Senbadi); the malachite (Dehneh); lapis lazuli[5] (Lájiwerd); coral (Besed and Merján) of four kinds; jasper (Yashab) of five kinds. Animal stones, bezoar (Paschir), two kinds;[6] chrysolith (Seberdsched) three classes;[7] crystal (Búllur) of two kinds;[8] amethyst (Jemest)[9] of four kinds, and of several colours; ass' stone, oil stone, blood stone, the Jews' stone (Ayyir al Yehúd), cat's eye (Ainolhurr);[10] and, finally, emeralds (Semerrud)[11] of seven different kinds; one of these, which is found in the Ḥijáz, is called the Arabian emerald (Sábóní); and another belongs to Egypt.[12]

Although a mountainous country favours the collection of water, and a large supply is conveyed to the different towns

[1] Serendib (Ceylon).—Mines de l'Orient, p. 129. [2] Ibid., p. 136.

[3] One being yellow (Sarde): from this name, and not from Sardes (the city), we are to derive, says Von Hammer, the sardonyx.

[4] Five miles north of Narsis, near the Upper Euphrates, there is an abundant supply of garnets.—Ainsworth's Assyria, p. 262.

[5] Also Ager Armeni.—Ogilby's Asia, p. 7.

[6] Ibid., p. 134. [7] Ibid., p. 131.

[8] Ibid., p. 138. [9] Ibid., p. 139.

[10] Ibid., p. 132. [11] Ibid., p. 130.

[12] After some search made on account of Muḥammed Alí, Monsieur Caillaud, in consequence of the indication given by Von Hammer, was so fortunate as to discover the mines of the Ptolemies near Zambárah. In these extensive galleries were found cords, levers, tools of various kinds, vases, lamps, &c., which were left in such a state as to show clearly the ancient process of mining; and near these works were the remains of a little town, probably once inhabited by the miners. M. Caillaud commenced working, and soon was enabled to present to the Páshá six pounds of emeralds.—Egypt under Múḥammed Alí, &c.

and villages of Írán by means of Ḳanáts, yet comparatively little appears above the surface, and of this a considerable proportion is salt, or at least brackish. The valleys of the Oxus, the Indus, and nearly the whole of that of the Euphrates, being at the extremities of Írán, that territory (in addition to the Tigris and Araxes, with their tributaries) has only the advantage of the Salyán, the Ají, Jeghetú,[1] and Sefíd Rúd, towards the north; the Zenderúd, Indian, and Bendimir, in the centre; the Hélmand with its tributary, and the Farr-ar-rúd, more eastward. Besides these, there are some inferior streams, which are, after a short course, either lost by absorption, or become saline. Extensive salt lakes and streams, impregnated with the same substance, are by no means uncommon; amongst the former may be mentioned the Caspian Sea, the picturesque Urumíyah,[2] and Ván, Zerrah, or Durrah, in Seistan, Baktegán in Fárs, and others; the fresh-water lakes are only met with in the tracts below Babylon, and again between the Elburz range and the shores of the Caspian. The surface of Írán may, in a general way, be described as consisting of a wide-spreading plateau, flanked by mountainous countries on the east and west,[3] and bounded to the north and south by the two mountain chains already described, outside of which are two extensive plains, on a much lower level. Of these, Turcománia, with the continuous plain westward of it, between the Caspian Sea and the Elburz mountains, form that which is on the northern extremity; Arabian 'Iráḳ and Khúzistán, with the rest of the level tract outside the Zagros, form the plain at the southern extremity.

Of the higher table-lands, filling up the space inside of the great chains, only a small portion is at present cultivated; and, from the number of ruined cities, villages, and Ḳanáts, it is manifest that desert tracts have increased very much during the two last centuries. The gradual diminution of fixed inhabitants, who might irrigate and cultivate the

[1] Falling into lake Urumíyah.

[2] Or Sháhi and Marághah, Spauta of Strabo, p. 360, ed. Casaub. 1587.

[3] Affghánistán and Ażerbaïján, &c.

ground, accounts for this change in the appearance of the country; about two-thirds of which are, from the absence of water, reduced to a desert. The nature of the surface, however, varies considerably, the soil being, in many places, suited to the wants of a pastoral people; whilst in others it consists of a deep and moving sand, which seems doomed to hopeless sterility, and such is the worst part of the Bálúchistán desert. In other places the ground consists of pebbles and flints, with a dark burnt appearance, destitute of grass, or only showing a few stunted tamarisks and other shrubs, together with a sprinkling of leafless, purple-coloured lilies, which have forced their way through what otherwise seems to be an impenetrable crust.

Most generally, the country presents to the eye of the traveller only a monotonous, dry, cracked soil, encrusted with nitrous particles in the warm season; and covered with brackish marshes, in the low parts, during the winter. This, though unfit for the permanent abode of man, is not altogether destitute of vegetation, but bears the soap-plant, camel-thorn, tamarisk, bebul, and other stunted shrubs, of which there are sufficient for the support of the camels.

In places where the desert assumes its least unpromising aspect, it presents the appearance of a parched, cracked surface at one period of the year, but at another it yields a scanty supply of sheep grass; and, in consequence, it affords the means of nourishing the horses and flocks of the Íliyáts, Kurds, and other tribes, when the severity of the weather forces them to descend into the plains, and change their locality as the pasture fails. Trees are very rarely seen, but wild liquorice and rue, the spice-plant, gum ammoniac, the tamarisk, bebul, and other shrubs, are scattered over the surface, which, not unfrequently, is barren from neglect, rather than from the want of capability in the soil itself. An uninhabited tract, partaking in different places of each of the above kinds of desert, intervenes between the cities of Teheran and Ispahan. It is known as the salt desert, and penetrates eastward into Khorásán, spreading southward from thence to the borders of Fárs. Another such waste

commences northward of the city of Kirmán, from whence it branches eastward till it joins that of Seïstan, and westward till it unites with the preceding desert; so that, with the exception of the oases preserved by industry about the towns and villages, the desert extends upwards of 500 miles from west to east, and more than 300 miles from north to south. The soil is composed of hard clay mixed with dark gravel, or, which is more generally the case, it consists entirely of the former substance, in that exceedingly indurated state, which is, in all tropical climates, the natural consequence of the continued absence of water. Even where it is cultivated, the latter character prevails largely, till that period of the year at which the clay, or in some cases the clay mixed with gravel, is, by means of irrigation, brought from a state of barrenness to one of the utmost fertility.

In a country deprived both of wood and water, consisting of wide-spreading plains, terminating with brown, irregular, rocky ridges, looking like the ruins of gigantic walls, and in which, moreover, the verdure of pasturage is confined to a brief period of the spring, there can be but little to diversify the scenery. A dreary, monotonous, reddish-brown colour is presented by every thing in Írán; including equally the mountains, plains, fields, rocks, animals, and reptiles. For even in the more favoured districts, the fields which have yielded an abundant crop are so parched and burnt before midsummer, that if it were not for the heaps of corn in the villages near them, a passing stranger might conclude that a harvest was unknown in that *apparently* barren region.

The extremes of climate usually found in a territory comprehending many degrees of latitude are greatly modified by the immense extent of the steppes, which produce a considerable uniformity of temperature. The surface of Írán may, however, be considered as enjoying four kinds of climate; viz., the warm, the humid, the temperate, and the cold. A dry heat, exceeding that which is experienced in the West Indies, or even in Gibraltar during the height of summer, almost always prevails in the greatest part of 'Irak Arabia,

the Duhistáns of Fárs, Moghistán, Mukrán, and the central deserts. The alluvial soil around the Khors and lakes of Khúzistán, Babylonia, and the lower tract at the southern extremity of the Caspian Sea, partake of the humid character. In these districts lengthened inundations are succeeded by damp fogs; and sickness prevails in consequence, until a powerful sun has perfected that luxuriant vegetation for which they, and particularly those of Ghilan and Mázanderán, are remarkable. The great plateau, extending from the southern side of Ażerbaïján through the finest portions of 'Irák, Fárs, and Khorásán, enjoys the third, or temperate climate. For though the heat of the sun, when reflected from a soil destitute of verdure and timber, is considerable, this is diminished by the breezes which from the mountains occasionally pass over the plains; so that the evenings are agreeable and the nights serene. This tract includes the most elevated portions of Affghánistán,[1] the Elburz, Taurus, Zagros, and Bakhtiyárí mountains, with nearly the whole of Kurdistán. In these regions a low temperature prevails in summer; and the snow which caps the mountains at this season, remains for months on the lower grounds, with a degree of cold almost equal to that of a high northern latitude.

The vegetation naturally varies with the climate. In the warm and humid districts are the forest and fruit trees of the tropics, such as the cedar, cypress, olive, locust, date, orange, lemon, fig, plantain, pomegranate, pistachio, &c.; as well as the sugar-cane, cochineal, indigo, cotton, and assafœtida plants; also the wild rose, poppy, gigantic anemone, and other flowers.

In the temperate and cold climates are found nearly all the European trees, shrubs, and vegetables.[2] Besides tamarisks, bebul, gum ammoniac, the benak, or spice-plant, wild liquorice, &c.; and likewise a variety of pumpkins, melons, gourds, cucumbers, &c.

[1] Such as the Kohistan range, lying north of the Kábul valley, and N.E. of Balúchistán; likewise the Kojèh' Amrám, the Soleïmán, and other ranges bending towards the south.

[2] The potato has been introduced lately by the British under Sir John Campbell, K.C.H.

Rice, sesame, with Indian corn and fruits, are cultivated, in addition to European grains; and there are two harvests in the year: the earlier grains ripen in the beginning of summer; but there is a lighter harvest in the autumn;[1] the abundance in each case depending upon the success of the irrigation. This necessary operation is accomplished by means of Kanáts, from which the water is skilfully conveyed in small channels to every part of the fields.

The lion, tiger, leopard, hunting tiger, hyena, jackall, tiger-cat, lynx, gour-khur, or wild ass, wild sheep (argali), mountain goat (pauzen), wild dog, porcupine, jerboa, ferret, and mangoust, are found, in addition to the bear and the ordinary animals of Europe.

Among the domestic animals the horse holds the principal place, and there are four distinct kinds in Írán. First, the original Turkomán breed, a large, powerful, enduring animal; second, the yauboo, or common carrying hack, which is stouter and rather larger than our galloway. Then the smaller Arabian breed (first introduced by Nadir Sháh); and, lastly, a fourth, between this animal and the Turkomán horse, the bíd-páï (wind-footed), which, being the most prized by the Persians, is almost always among the horses of a great man's retinue. It is not the custom of the country to crop or mutilate this noble creature; but the tails, manes, bellies, and legs, particularly of their white and dapple horses, are frequently dyed; and the favourite colours are orange, red, and yellow. With the exception of that derived from the Arabian breed, the ass is, in these countries, an inferior animal; but there is an unusual proportion of mules, which, though small, are very much used for caravans. This surprising animal seldom goes so few as 30 miles in a day, though carrying a load of about three cwt., and passing over such Kuttáls, or passes, as would appal even a Spanish muleteer.

Next in estimation, and first in importance where plains and deserts are to be traversed with merchandise, is the

[1] Among the products of this season are fenugreek (schembebile), and another kind of grass, called gontscheh, which grows to a great height.—Ogilby's Asia, p. 43.

camel, of which there are two distinct kinds. The low, strong, rough-haired animal, with two humps, called bughur, which was brought originally from Bactria; and the taller, lighter Arabian breed, called schutter, of which there are three or four classes adapted to different purposes. There is likewise a third, or mule breed, between the Arabian and Bactrian, with a single hump, but much larger than that on the back of the former; it is called Ner, and is much prized as a beast of burthen, especially by the Turkománs. Besides the buffalo, and other domestic animals, there are large-tailed sheep, the long-haired cat, and a particularly fine swift dog, the Macedonian greyhound.

The subjects to be noticed in ornithology are two or three sorts of eagles,[1] the Ahubárah (a kind of bustard), Capk-e-Derri (royal partridge), the black and desert partridge,[2] pheasant, jungle fowl (towards Affghánistán), several varieties of the heron, the magpie, and myriads of a kind of quail,[3] nearly as large as a pigeon, the blackbird, thrush, and nightingale. Fowls are abundant, but common geese and ducks very rare.

In ichthyology, the Persian Gulf, as well as the Black and Caspian Seas, are more remarkable for the quantity than the variety of specimens; but sturgeon and the sterlet, a delicate kind of carp, abound in the Caspian Sea, where they are taken chiefly for the caviar and isinglass. In the rivers towards the southern extremities of the empire, barbel and carp, especially the latter, attain a prodigious size.

Serpents abound, as in ancient times, in the plains of Moghán, and elsewhere there are several kinds, which, in general, are harmless; but the bite of the long bright-coloured snake, so abundant in different parts of the Persian Gulf (a little way from the shore), is said to be very dangerous. Large-sized lizards are numerous, as well as tarantulas and scorpions, both white and black. The latter, or that which is found in Káshán, and on the plains of Abú-Shéhr, is considered dangerous.

The insect tribe appears to be more numerous and less

[1] Elphinstone's Kábul, p. 144.

[2] Bogra Kárá, black breast, about the size of a grouse. [3] Katta.

known than the other branches of natural history. We are familiar, however, with the musquito and locust; myriads of the former, of two sizes, infest the rivers as well as the marshes; and the latter, which may be called the scourge of Africa and Asia, come occasionally in such clouds as not only to devastate the crops, but also to destroy everything like vegetation throughout the line of their course.

LANGUAGE, RELIGION, ETC., OF ÍRÁN.

In the gradual diffusion of mankind, the western provinces of Írán appear to have fallen to the share of the Arameans and Elamites, while the mass of the Cossæi, Ariani, Mardi, and other tribes, composing the earliest inhabitants, moved more eastward; leaving some of their numbers in the mountainous districts, to mix with or become subject to the new comers. The Shemitic people and language having thus become dominant, instead of the Cushite, the ethnography of the former, rather than that of the latter, becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Homyaritic may possibly prove to have been), two distinct branches were derived; the original Arabic, with the Musnad, Koreish, and other dialects of that tongue, being one of these; and the Aramaic the other. The latter had two grand subdivisions; from one of which, known as the Western Aramaic, were derived the Amharic,[1] Syriac, Hebrew, &c.; and from the other, or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the western Aramaic, and it appears likewise to be the root of the Zend, Pehleví, Sanscrit, and other dialects in use throughout a portion of the territory, along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred language[2] of Írán, the affinity of all of them is such as to imply a common origin. Pehleví was

[1] According to tradition, recorded by Abd-el-Malik, the Amharic was the language spoken in Mesopotamia soon after the deluge.

[2] Zend, *character*, Avesta, *language*.—Sir W. Jones's works, Vol. III., p. 113.

the court language in the time of the Sassanian monarchs, and, according to some authorities, as far back as that of Cyrus: it contains many words which belong to the Chaldaic and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root; but it is now generally presumed that the root of the Pehleví is the Aramaic itself. The cognates of the latter spread westward and eastward, and one of them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehleví, became general in Fársistan, and gave rise to the Derí, or modern Persian. The Pehleví, however, is still partially used in Shírván,[1] and also by some of the Gabrs of the eastern provinces, as well as by a numerous section of the natives of India; but among the Parsees it is largely intermixed with the Hindústání and other native dialects, which are less or more connected with the Sanscrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives.

The number of words which are identical among the different dialects of Írán, Túrán, and some portion of the territory more eastward, goes far to show, that at a period anterior to anything like connected history, there must have been some common language; and this was probably the Aramaic. Perhaps one-third of the inhabitants of Írán are nomadic, and this section, by its habits, as well as mode of life, constitutes a race separate from the other, or fixed portion; which, as we know, consists of Persians, Kurds, Armenians, Arabs, Jews, and Parsees.

The religion of the last, or that of the Gabrs, naturally carries us back to that particular period, anterior to the time of the Magi, when the Íránians followed the Chaldean creed, which acknowledged one supreme, eternal, incomprehensible Being, the maker and governor of the world. At first, sacrifices were offered on the tops of mountains, without any other temple or altar;[2] and subsequently in the Mithraic cave.[3]

[1] Khanat of Ṭálísh.—Aperçu des Possessions Russes, &c., Tome III., p. 197, &c. [2] Herod., lib. I., cap. 132. [3] Ibid., cap. 131.

Then came the Magi, who held, that a knowledge of the Creator was only to be obtained by an intimate acquaintance with his works; particularly with the movements of the heavenly bodies. These persons, being in possession of all the science of the age, acquired, in consequence, unbounded power over the minds of the people: they taught the worship of the sun, moon, and planets; they also inculcated reverence for parents, affection for the human race, and compassionate tenderness for the brute creation.[1]

Zoroaster subsequently endeavoured to restore the purer Chaldean doctrine of one immortal and beneficent Being (Zerwan), the Creator of the universe; and he added the contending principles of good and evil. Hormuzd represented the former, and under him, as his deputies, were angels presiding over the months and days; these were supposed to be assisted by the agency of the priests, who were to preserve in a pure state the four elements of man, of which light, the highest (represented by the sun[2]), was the especial type of Hormuzd. Ahrimán, or the evil principle, with his angels of destruction, was represented by darkness, over which the light was at length to triumph.[3]

In the third century B.C., Artaxerxes endeavoured to purge the religion of the Persian sage from the corruptions introduced in the time of the Macedonians and Parthians, when there was bestowed on the symbol itself (fire) that devotion which was originally intended for the Deity only. The religion of Zoroaster continued to be that of the state until the flood of the Arabian conquest in the seventh century, when some of the so called Jaurs (Kafirs, or unbelievers) preserved their ancient tenets at the expense of a forced exile into Kirmán, or the countries more eastward; whilst the rest unwillingly submitted. The sword of Múhammed was not to be successfully resisted; and the new doctrines were received in the divided forms now known as Sunnie and Shí'ah. After

[1] Malcolm's History of Persia, Vol. I., p. 496.

[2] Herod., b. I., c. 31, says, the Persians worshipped the sun, the moon, earth, fire, water, and the winds.

[3] Malcolm's History, Vol. I., p. 497.

a protracted contest, the former sect (that of the Arabs) was established in the eastern provinces, and the latter in Persia Proper. The Sunnie belief is, that there is one immortal God, whose works are without beginning or end, and that he will be visible to the souls of the blessed: whilst the Shí'ahs deny the immortality of the soul, and maintain that the co-existent principles of Zoroaster will for ever contend for the mastery. Moreover, the latter regard 'Alí (son-in-law of Múḥammed) and the twelve succeeding Imáms as the successors of the Prophet; whereas the former consider as such, Abú Bekr, 'Omar, 'Osmán, &c. The Shí'ahs also enjoin pilgrimages to Kerbelah, Mushed, Ḳúm, and Ardebíl, as well as to Mecca and Medina; but the Sunnies require that they should be made to the latter cities only. There is also a difference in the form and number of repetitions of the prayers; the orthodox Turks praying five, and the Persians three times a-day.

The ecclesiastical body of the Shí'ahs consists of a kind of pontiff, the Sheïkh al Islám (ruler of the faith), who presides over the executive duties, assisted by the three orders of priests; the lowest of which is the Múlla, who conducts the ceremonial of the mosques. The Múllas being a very numerous class, and forming part of every rank of men in Írán, from the courtiers about the throne to the poorest members of the wildest tribes, a brief notice of them may here claim a place.

The title of Múlla is conferred on a candidate by some member of the order, after the requisite examination in theology and law, and the person is then entrusted with the education of youth, as well as the administration of justice, and the practice of law.[1] The Múllas sometimes possess sufficient power not only to influence the people at large, but even the king himself.[2]

Of this class of priests, those who have been successful in life are either placed in mosques or private families, waiting

[1] Elphinstone's Kábul, p. 218.

[2] The Múllas, and especially those who were Suids (descendants of the Prophet), brought about the last Russian war, by inflaming the people, in the first instance, and then appealing to the Shah to protect their religious interests.

for advancement; but a greater number are nominally attached to colleges, and live by the practice of astrology, fortune-telling, the sale of charms, talismans, &c. They who are not possessed of the requisite ingenuity to subsist by the credulity of others, take charge of an inferior school, or write letters, and draw up marriage, and other engagements, for those who are unequal to the task; they mix at the same time largely in the domestic concerns of families. But in addition to these and other vocations, a considerable number of the lowest priests derive a scanty support from that charity which no one denies to the true believer. These men wander as fakirs from place to place; carrying news, and repeating poems, tales, &c., mixed with verses from the Koran. The heterodox religions are very numerous; nor is Írán without her free-thinkers, as the Kaïmúrs and Mu'tazelís (Mitaulis), who deny everything which they cannot prove by natural reason. A third sect, the Mahadelis, or Molochadis, still maintain the Magian belief, that the stars and the planets govern all things.[1] Another, the Ehl el Tabkwid (men of truth), hold that there is no God except the four elements, and no rational soul, or life, after this one: they maintain also, that all living bodies, being mixtures of the elements, will after death return to their first principles. They also affirm that paradise and hell belong to this world, into which every man returns in the form of a beast, a plant, or again as a man; and that in this second state he is great, powerful, and happy, or poor, despicable, and unhappy, according to his former merits or demerits. In practice they inculcate kindness to, and respect for each other, with implicit obedience to their chiefs, who are called Pir (old men), and are furnished with all kinds of provisions for their subsistence. This sect is found in the provinces of 'Iráḳ and Fárs.[2]

The Táríkh Zenádiḳah (way of the covetous) are directly opposed to the last on the subject of transmigration; and they believe that God is in all places, and performs all things. They likewise maintain, that the whole visible universe is only a manifestation of the Supreme Being; the soul itself

[1] Ogilby's Asia, p. 70. [2] Ibid., p. 71.

being a portion of the Divine essence. Therefore, they consider that whatever appears to the eye is God, and that all religious rites should be comprised in the contemplation of God's goodness and greatness.[1]

On these various creeds the different branches of Suffeeism seem to have been founded; one of the most extraordinary of these sects is the Raushániyah, the followers of which believe in the transmigration of souls, and the manifestation of the divinity in the persons of holy men. They maintain likewise, that all men who do not join their sect are to be considered as dead, and that their goods belong, in consequence, to the true believers, as the only survivors.[2]

Another sect, denominated 'Alí Iláhíyah, consider 'Alí as God himself; asserting, by way of proof, that he had several times killed, and as often restored to life, the only daughter of a woman, and that he was on that occasion accompanied by numerous angels. This sect is found in a village near Kúm, but they are very few in number; and they are the more remarkable by their abstinence from tobacco and snuff, as well as for the use of wine and distilled liquors.

The most remarkable religion, however, is that of the Adamites, who are described as meeting, both men and women, in a cave by night, and the lights being extinguished, promiscuous, and often incestuous intercourse follows. In these extraordinary rites may be recognized those which accompanied the worship of the Mylitta of the Assyrians, the Alitta of the Arabs, and the Mitra of the Persians.

In addition to the preceding sects, there are likewise in Irán persons who may be considered as Pagans, and are said to worship the cow (Gáó); and hence Gáór. Some of these are called Májúsí, and others Gáór Yazdí.[3]

Throughout the greatest part of the East the same word equally means astronomy and judicial astrology; and the earth is still considered to be the centre of our system. The year is divided into twelve months, which are called by Arabian

[1] Ogilby's Asia, p. 71; and Elphinstone's Kábul, p. 207
[2] Ibid., p. 207.
[3] Ogilby's Asia, p. 71.

names;[1] and Neuruz, the first day, is on the 20th of March. The week is divided into seven days, and commences with our Saturday.[2] These periods, as well as the changes of the moon and the names of the planets, are accurately noted in an illuminated almanack, which is generally carried about the person, in order to determine the lucky moment for any undertaking. A knowledge of astronomy, therefore, still forms the most influential part of religion in this country, since it enables the Minatzim at will to retard or encourage any proposed measure. The ancient inhabitants professed to have received their books on astrology from the Chaldeans; and this occult science had at its head the brother of Darius Hystaspes (Jámásp), who is pretended to have left a work containing an account of all the conjunctions of the planets before his time, as well as of those which were to occur in succeeding ages.[3]

But in a country where the choice of the sovereign to rule from the Indus to the Nile has been determined by the neighing of a horse,[4] and in which the prince still remains for days before the gates, in order to enter his capital at the fortunate conjunction, it is not surprising that superstition should operate in many other ways. Thus the people have unbounded confidence in omens; a firm belief in the irresistible influence of good and evil spirits; a childish confidence in alchymists, in the expounders of dreams, and even in the lots cast by strolling fortune-tellers.

Although these vanities formed part of the instruction, it is evident that, in the time of Xenophon, the education of youth was carefully continued to the age of 16 or 17.[5] The

[1] Muharam, Safar, Rabbi (first and second), Jámáó (first and second), Rageb, Sohaban, Ramadán, Scevel, Dulcaida, and Dalbagich.—Ogilby's Asia, p. 71.

[2] The names of the days are, Schembe, Seckschembe, Duschembe, Seschembe, Ischarschembe, Penschembe, and Adine, or Tzumah, Friday, the sabbath.—Ibid.

[3] Hyde, Veterum Persarum et Magorum Religionis Historia; also Universal History, Vol. V., p. 415.

[4] Herod., book III., § 86, ed. Gronovius. Leyden, 1715.

[5] The Persians formed the morals of their children, instructed them in the

precepts of Zoroaster and other sages inculcated a lofty, chivalrous spirit, with a profuse generosity, which still lingers, though but faintly, in the East; and, that the grand basis of good conduct, the love of truth, was not lost sight of, whatever it may be in the present times, is evident from the account given by Herodotus himself,[1] of the great disgrace attached to an untruth.[2]

Scarcely two centuries elapsed before the mighty empire, which had been organized by Darius Hystaspes, was overturned by the arms of Alexander; and the Persian state experienced such a succession of changes in power and extent, in consequence of the subsequent invasions of the Scythians and Arabians, that it had almost ceased to be known as an empire, when the modern kingdom began to spring up under Ismael Sefi. The warlike successors of this monarch continued gradually to recover portions of the original territory; until, according to Cluverius, the kingdom of 'Abbás the Great, in 1636, had a part of the Paropamisian range to the north, the river Indus to the east, the Indian Ocean and Persian Gulf to the south, and, finally, it had the river Euphrates and the great Caucasian range for its western and north-western boundary.[3] These limits are also given to Persia, about the same period, by another geographer (Golnitius), and likewise by two distinguished travellers, Herbert[4] and Chardin;[5] and, with the exception of the temporary loss of Kandáhár by treason,[6] the Persian sovereign continued to

laws, and the management of the bow and javelin.—Xenophon, Cyropæd., lib. I., cap. ii., § 4, &c., p. 7.

[1] Herod., I. cxxxvi. [2] Ibid., cxxxviii.

[3] Cluverius, Introduction to Geography, book V., cap. 12. The river Oxus, the Caspian, and Mount Caucasus, to the north; Indus to the east; Indian Ocean and the Persian Gulf to the south; the Euphrates, Mount Niphates, and Araxes to the west.

[4] From Kandáhár to Babylon, 1320 miles; and from Georgia to the Sea of Gedrosia, 1480 miles.—Some Years' Travels into Africa, Asia, Persia, and Hindústán, by Thomas Herbert, Esq. London, 1638.

[5] From Georgia to the Indus, 550 farsangs; and 300 broad, from the Oxus to the Indian Ocean.—Chardin, Vol. IV., p. 4.

[6] Alimerdan-Kan delivered this city up to the Great Mogul in 1618, and Shah Abbas recovered it in 1650.—Ogilby's Asia, p. 195.

possessed towards the close of the seventeenth century) Turkistán to the north, Kandáhár on the east; with the territories of Armenia, Kurdistán, Baghdád, &c., to the north-west and west:[1] the whole being flanked and protected by the mountainous countries which terminated its eastern and western extremities. Since that period, however, a great change has taken place, in consequence of the loss of the rest of Affghánistán on one side; and, more recently, some of the fairest and richest provinces at the opposite extremity. There are now three great divisions of ancient Írán, each of which belongs to a separate government.

Affghánistán, the most distant of these sections, stretches westward of the Indus, until, in the deserts of Kirmán and Seïstan, it touches the second division, or Modern Persia. The latter kingdom is now limited to the central space, and has a superficies scarcely exceeding that of the former territory; from which it spreads westward, gradually becoming narrower, till it terminates near Ararat. The provinces lost to Turkey and Russia, together, form the third division. The former of these fill up the space on the western side of the Shah's dominions, by extending from the Zagros to the left bank of the Euphrates; and the latter occupy the space eastward, between the left bank of the Araxes and the Caucasus, as far as the Caspian Sea. But as the three divisions of Írán contain many ancient provinces, and even kingdoms, to which the deepest interest is attached, it becomes necessary to notice the divisions particularly; and, in doing so, the precedence belongs to those parts which have occupied the first place in the history of the world. Chaldea and Armenia will, therefore, be the subjects of the following Chapter.

[1] Ogilby's Asia, p. 2. London, 1763.

CHAPTER V.

CHALDEA AND ARMENIA.

Seats of the first Chaldeans.—Division of Armenia.—Provinces of Armenia, according to Moses Choronensis.—Four Modern Subdivisions of Armenia.—Appearance of the Country.—Vegetable Productions and Minerals.—Exports and Manufactures.—Condition of the people.—Residences of the Armenian Patriarchs.

THE tract of country first occupied by the Chaldeans was the mountainous district of the Chasdim,[1] or Alybes, in Central Armenia, a little way northward of Erẓ-Rúm. We also find traces of this people in the names given to different places at intervals, westward of the source of the Euphrates,[2] as far as the banks of the Halys; and likewise in Babylonia, a part of which, together with the whole tract of country lying between the rivers, was designated Chaldea by some of the oldest writers, and more particularly Berosus, who speaks of a great resort in Babylon of the people inhabiting Chaldea.[3]

It is intended in the second volume of this work to give some historical notices regarding the Chaldeans; and an opportunity will then be taken to show that this people, or rather the Sabean followers of Cush, are to be distinguished from those descendants of Shem who, at a later period, occupied part of the mountains of Assyria and the country westward of the river Tigris; and to whom, though, perhaps, erroneously, the Chaldean name has been more particularly applied.[4]

[1] Chalybes and Mosynœci, &c.; and the former are now called Chaldeans. —Strabo, XI., pp. 528, 529.

[2] Chalybeans and Chaldeans.—Expedition of Cyrus, lib. IV. Armeno-Chalybes.—Pliny, lib. VI., cap. iv.

[3] Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other writers, &c. (p. 22); by Isaac Preston Cory, Esq. London, 1832.

[4] The earliest kings of Babylonia are designated Chaldeans. See Fragments from Apollodorus, Syncellus, and others, pp. 30, 56, 67.

PRINCIPAL STREET AND BAZARS OF ERZ-ROUM.

The territory of these Chaldeans extended to the northern extremity of Mesopotamia, and not only comprehended the space between the rivers Euphrates and Tigris, so as to include within it O'rfáh, Háran, and most of the páshálic of Diyár Bekr, (the ancient Osroene,) but likewise a considerable portion of Kurdistán, in which, to this very day, we find their descendants, the Kaldání, living entirely apart.[1] Eastward and westward of the Upper Tigris became the principal seat of the sons of Shem, after they had been driven by Nimrúd into the higher country; although it was, in point of time, the second country which they occupied; and that part of it which is about the city of O'rfáh is known to this day as Ur of the Chaldeans.[2]

This designation, however, was not confined for any length of time to the limits just mentioned; for when the Shemitic branch regained in part its allotted territory south-eastward, on the decline of the Cushite power, the name of Ur was carried into Babylonia, where a powerful empire arose from the intermixture of the Chalybes and Kaldání. Established in a tract of country blessed with many agricultural and commercial advantages, it is not surprising that the dominion of the Chaldees rapidly extended itself from the mountains of Armenia, along the banks of the Tigris and Euphrates, as well as the western shore of the Persian Gulf. Nineveh was at first the capital, and, 60 miles lower, there was another Ur;[3] but subsequently the seat of the monarchy was transferred to Babylon.[4]

In process of time, the name of the latter city was given to the territory itself, and the appellation Chaldea was confined to one particular district[5] at the south-western extremity of this mighty empire,[6] of which the second Ur of the Chaldeans formed a very small part. The mound of Mujáyah, it is pre-

[1] Mr. Ainsworth's Visit to the Chaldeans, Vol. XI. part I. of the Royal Geographical Journal.

[2] MSS. of Mr. Rassam.

[3] Kal'ah Sherkát.—Vol. XI. Part I., pp. 4, 5, of the Royal Geographical Journal.

[4] Mr. Rassam's MS. Notes on Ancient Chaldea.

[5] Along the Persian Gulf, and near the Arabs; and they were called Orcheni, Borsippeni, &c.—Strabo, XVI., p. 739.

[6] Ibid.

sumed, marks the site of the ancient capital of Ur, the Orchoe of Ptolemy, from whence the territory bearing the same name extended along the right bank of the Euphrates. Being irrigated by the Pallacopas, this territory must, when the canal was in full operation, have been extremely fertile. At several places within it, as well as in Kurdistán, may still be found the descendants of the ancient Chaldeans, who speak, although in a corrupted manner, the original language of that people.

In Ptolemy's time, the name Chaldea was evidently applied to a tract of country touching the south-western extremity of old Babylonia, and extending from thence to the Persian Gulf, along both sides of the Shatt-el-'Arab, and therefore including some of the territory lying eastward of Ur of the Chaldees. In this section of the country Ptolemy places the towns and cities of Shunda, Rahacharta, Shalatha, Atha, and Teredon, all on or near the river; whilst inwards from thence were situated Chumara, Bethara, Beramba, and Orchoe. Instead of these places, we now find the modern city of Báṣrah, and the towns of Díwániyeh, Imám-'Alí, Lamlúm, Semávah, Kút, Súk-el-shuyúkh, Mujáyah, Kúrnah, Girdelán, Zobeid, Moḥammarah, Wásit, and Kút-el-'amárah. Having briefly noticed the changing limits of Chaldea, we pass to that interesting and most ancient kingdom, of which the Cushdim territory before-mentioned (the Armeno-Chalybes of Pliny [1]) formed but a small part.[2]

Armenia.

The upper Euphrates is nearly in the centre of the great range of territory called by the ancients Armenia, which extended eastward from that river to the Caspian Sea, and again westward over a part of Asia Minor. The former portion was almost universally known by the name of the Greater, and the latter by that of the Less Armenia; but

[1] Lib. VI., c. iv.

[2] The Chaldeans, and their neighbours the Tibareni, were subject to Armenia. —Strabo, XII., p. 555.

both were sometimes subdivided into First, Second, and Third Armenia: a fourth division was added by Moses Choronensis and others. This last division, being on the eastern side of the Euphrates, constitutes in reality part of Armenia Major; while Armenia Minor is confined to the country westward of the Euphrates, and is composed only of the three subdivisions above alluded to.

Armenia Major, in the time of its greatest prosperity, extended from 36° 50′ to 48° N. lat.; and eastward, in one direction, from 38° to about 48° 40′ E. long., with a surface of nearly 84,756 square miles of diversified country.[1] The general limits of this territory will probably be best understood by considering the Euphrates to be its western boundary from Sumeïsát until a few miles south of Erzingán, where the boundary quits the river, and preserves the direction of Tarábuzún, till it meets the mountains southward of Gúmish Khánah. There it takes a north-easterly direction along the range, till it skirts the northern extremity of the district of Kars, and from thence it passes onward to the river Kur, a few miles below Tiflis: from hence it follows this river to its estuary. After continuing along the Caspian shore for a short distance, the line of demarcation strikes into the interior in the direction of Tabriz, and the southern part of the district of Júlámerik. It next passes south of Se'rt through the district of Diyár Bekr, and finally rejoins the Euphrates at Sumeïsát. The district lying on the western side of the Euphrates, between Cæsarea of Cappadocia and Pontus, was in early times called First Armenia. That which extended from Pontus to Melitene bore the name of Second Armenia; and the third, which had Cilicia to the south, and Second Armenia to the north, touched the Euphrates on the east, and extended westward beyond the towns of 'Aïn-zarbah and Sís. As these three provinces, properly speaking, formed what was afterwards called Armenia Minor, or the territory westward of Euphrates, it will be sufficient, in describing the limits, to indicate the general contour of

[1] Strabo makes it 200 schoens long by 100 wide, which would give a much greater superficies.—Lib. XI., p. 530.

the whole, as was done with respect to the Greater, or, geographically speaking, eastern Armenia. Near Gúmish Khánah the line of separation between the two Armenias is the Kóf-Tágh range already alluded to. This chain continues to be the northern boundary of Lesser Armenia, as it runs westward almost parallel to the Black Sea, till it reaches the river Halys, at a point not very distant from its estuary. From hence it runs S.W. along the river for about 180 miles and onward in the same direction till it meets the Taurus,[1] which becomes the boundary almost to the sea near Ayás.[2] Afterwards, the line sweeps round the south side of 'Aïnzarbah[3] and Mar'ash, to the Euphrates at Sumeïsat; and incloses a superficies of 70,778 square miles. According to the royal historian,[4] Armenia Minor for a brief period extended to the borders of Palestine, and one of its princes had the seat of his government at Rúm Kal'ah. The celebrated and once-powerful kingdom of Armenia is now broken into four districts, each of which is under a separate dominion. The largest portion is that bordering upon the upper Euphrates, which includes the northern part of Diyár Bekr, with Músh, Ván, and the páshálic of Erz-rúm, and is subject to the Sultan. The next is that under the dominion of Persia, and extends over a part of Kúrdistán and nearly the whole of Ażerbaïján. The third is the independent territory of the Chaldeans, which lies S.S.E. of Lake Ván, and N.N.E. of Músul. And the fourth is the district of Eríván, or that part of ancient Armenia which belongs to Russia, and stretches along the river Aras.

The elevated plateau at the foot of Mount Ararat, which contains the sources of the rivers Araxes, Phasis, Halys, Chorula, Tigris, and Euphrates, has already been noticed as

[1] At a point about 60 miles westward of Kóniyeh.

[2] "On the sea-coast," says Marco Polo, "the Armenians had a port Giazzo, frequented by the merchants of Venice." This was on the north side of the Gulf of Iskenderún, the present Ayás.

[3] 'Aïn-zarbah and Sís were alternately the chief cities of Armenia Minor, and at an earlier time Massis, or Messis, the ancient Mopsuesta, was the capital.—Page 41, Marsden's Marco Polo.

[4] Haiton.

forming part of Írán ;[1] and much of the country washed by those streams does not differ from the latter province in any important particular. The table-land above-mentioned is, however, remarkable, in being intersected by numerous deep water-courses and valleys, but more particularly for the numerous chains of mountains which branch out in many directions from Ararat, and are inhabited by an industrious race of peasants.

The country in general, especially the slopes of the several chains of Taurus, may be said to be well wooded.

Armenia possesses several fine sheets of water, such as lakes Ván, Urumíyah, Gouktcha or Sevanga,[2] near Erívan, and many others of less note. It has the advantage also of being traversed by some of the noblest rivers in the world, which are fed by thousands of tributary streams, carrying fertility in every direction throughout its beautiful valleys. Owing to the height of the table-lands, and the extreme elevation of the mountains, the temperature of Armenia is much lower than that of other regions situated on the same parallels of latitude ; but there is, notwithstanding, much variety in its climate and products. The soil is rich, and, instead of desert tracts, the unoccupied portions consist of rich pasture grounds, on which numerous horses[3] and other animals are fed. In the table-lands, and other parts of Armenia which are but partially cultivated, almost every kind of vegetable production is to be found.

Grain, Fruit, and other Productions.

The wheat and barley are particularly fine ; nor is it very uncommon to have three successive crops of grain in some places. The gardens yield grapes in abundance, also oranges, peaches, nectarines, figs, apples, pomegranates, and other fruits.

Honey, wax, manna, and gall-nuts are exported from the

[1] Chap. iv. [2] Once Likhnit.—Aperçu, &c., Tome IV., p. 255.

[3] Horses of Togormah.—Ezekiel xxvii. 14. The Armenians presented the king with 20,000 young horses at the annual feast of Mithra.—Strabo, lib. XI., p. 529.

more mountainous districts, where, especially eastward of Tarábuzún, the finest timber is very abundant. The scenery here is at once beautiful and strikingly grand from various points of view, as the mountains are seen rising abruptly from the sea to an elevation of 4000 and 5000 feet, their sides being covered with dense forests, composed of gigantic chestnut, beech, walnut, alder, poplar, willow, elm, ash, maple, and box trees, with firs towards their summits, and a magnificent underwood of rhododendron, bay, hazel, &c.[1] The less elevated grounds produce cotton, hemp, tobacco, and raw silk in abundance; besides precious stones, such as the turquois, beryl,[2] crystal, pearl, and ruby. Besides the more valuable metals, gold and silver, Armenia abounds in copper, lead, iron, saltpetre, sulphur, bitumen, quarries of coal, marble, and jasper, with several mineral springs, which have been celebrated for many ages.[3]

The chief exports of this neglected and almost unknown country consist at present of copper, which is carried to Constantinople for the sultan; also iron, silk, cotton, wine, tobacco and gall-nuts. We learn from Strabo, that Pompey demanded as a contribution from Armenia 6000 talents[4] of silver; and we are told that the Romans, on reducing this kingdom to the rank of one of their provinces, carried King Alavasdus to Rome in golden fetters.[5]

The rough clothing of the country people is manufactured in the villages: a kind of bombazine is still made at Erzingan.[6] At Músh and Márdín, says Marco Polo,[7] cotton is produced in great abundance, and the people prepare from it cloths called boccasine, with many other fabrics. The inhabitants, he continues, are manufacturers and traders, and are subject to the king of the Tartars. The same traveller likewise mentions,[8] that all those cloths embroidered with gold and silk which we call muslins, are the manufacture of Mósul; and

[1] Mr. Brant's Journey, p. 5, and sequel.
[2] Beryls are found at Commagene, in the pásháliç of Diyár Bekr.
[3] Strabo, lib. XI., p. 529. [4] Lib. XI., p. 530.
[5] Philostrat in Vita Apollonii, lib. II., c. iv.
[6] Marsden's Marco Polo, p. 47.
[7] Page 63. [8] Ibid.

we know from Kinneir and others, that they are still made in that city. The Armenians are exceedingly fond of foreign commerce and home trade, both of which are prosecuted with such success, that even the Jews are in many instances driven out of the field of competition. We find the industrious Armenians scattered over Arabia, Persia, and even the greater part of India in pursuit of gain.

In the healthy territory of Armenia, we meet with fine-looking peasants, of a powerful and robust frame, but rather dull and heavy in disposition. The people possess more of the passive and enduring than of the active qualities; and as the Armenian is generally without any fixed character of his own, he, from habit, moulds himself to that of his master or ruler, whoever that may happen to be. Consequently we find him in turn become Turk, Persian, Russian, or Kurd, according to the circumstances in which he happens to be placed.

The Armenians have been described as brave,[1] a quality, however, which has long since passed from them; and we do not find that the people of this country have distinguished themselves in war since the days of Armenac, having been from that time either subject to other nations, or distracted by internal divisions.

They are now a commercial and agricultural people; well clad, abundantly fed, and possessing sheep, cattle, and fine horses in great abundance. They live in warm and substantial houses, which are usually made of logs of trees, deeply covered with earth, and generally consisting of four or five apartments connected with each other. Two of these are allotted for the animals, and the remainder for the members of the family, who are commonly very numerous. A large portion of the building is formed by excavating the side of a hill, and in such situations the villages or hamlets are almost invariably placed. The towns are Ván, Erívan, Nakhcheván, Kars, Báyazíd, Bitlís, Amádíyah, Músh, Se'rt, and Diyár Bekr (Tigranocerta).

[1] In former times, they were esteemed expert and brave soldiers.—Marsden's Marco Polo, p. 41.

Erz-Rúm, or Garin,[1] is now the chief town, and one of great importance, from its position, although its population has been reduced, since the war of 1829, from 130,000 to less than 30,000; in consequence of a forced migration of the inhabitants into the Russian provinces.[2]

The population of Armenia has always been considerable;[3] but from the nature of the country, which is subdivided into many small districts by its numerous mountains, valleys, and rivers, and from the inhabitants being composed of many different tribes, it became almost always an easy prey to the invader; and it has, in fact, been subdued successively by the Babylonians, Assyrians, Medes, Mongols, Parthians, Romans, and Turks. In consideration of their ready obedience and passive fidelity, the Turks prefer, as agents or servants, the Armenians to the Greeks, and, indeed, to any other people in the Sultan's dominions. They have also been partially engaged to serve as militiamen, and apparently with more advantage to the state than could have been expected, considering that want of spirit and activity by which they are generally characterised.

The Armenians say that they were converted to Christianity in the year 44, by Saints Bartholemy and Thadeus, who were put to death subsequently by the authority of Sanahughe, the reigning chief.[4] St. Gregory was the next gospel missionary; and it was he who accompanied Tiridates, king of Armenia, to Rome.

Ancient Geography.

Armenia, according to Herodotus, is separated from Cilicia by the river Euphrates on one side, and touches Matiane on

[1] Called Theodosiopolis, in honour of Theodosius the Younger.—Moses Chorene, Hist., lib. III., cap. lv.

[2] 12,690 were placed in the province of Bambak Shuragel (southward of Tiflís).—Aperçu, &c., Tome II., p. 302.

[3] That of the different provinces will be given with the territory to which they belong.

[4] MSS. of Armenian History, collected during my journey in 1831; also Etat présent de l'Arménie. Paris, 1694.

the other. It is watered by four navigable rivers, and possesses an abundance of cattle.[1] The people, he adds, were originally a colony of Phrygians.[2] But, on the contrary, Strabo, whilst he gives the tradition of their descent from Armenus (who had followed Jason from Thessaly into Armenia), adds, that the Armenians are in some degree relatives of the Thessalians.[3]

Towards the east are Media Magna and Atropatena; to the north, the mountains of Parachoathras, which overlook the Caspian Sea, and the country of the Albanians, the Iberians, and Caucasus. To the west are the mountains of Paryadres[4] and the Cydisses, as far as Armenia Minor, and that part of the river Euphrates which separates Armenia from Cappadocia and Commagene;[5] and finally the Taurus separates it from Mesopotamia.[6]

Moses Choronensis[7] gives nearly the same limits. He says that Armenia Major is situated eastward from Cappadocia and Armenia Minor, and that the river Euphrates and the mountains of Taurus separate it from Mesopotamia. Southward is Assyria, stretching along the frontiers of Atropatia and Media, as far as the mouths of the Araxes. To the north it has Albania, Iberia, and Egeria, *i. e.*, Colchis.

Divisions of Armenia by Moses Choronensis.

Within these limits are fifteen great provinces, which are named in the following order, viz. :—

In the North, and going from W. to E.,

1. High Armenia, or Bartzer Haic.
2. Daik'h.
3. Koukark'h, or Gugars.
4. Oudi, or Uti.

In the centre; also from W. to E.,

5. Fourth Armenia, or Chavroot Haic.

[1] Herod., lib. V., c. xlix. [2] Lib. VII., c. lxxiii. [3] Lib. XI., p. 530.

[4] Pliny says that Armenia Major commences at the Paryadres, and extends to Adiabene; also to the river Tigris, on the side of Mesopotamia, and to the Euphrates towards Cappadocia.—Lib. VI., c. ix.

[5] Lib. XI., p. 527. [6] Lib. XI., p. 521. [7] Geog., p. 357.

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6. Doureperan, or Turaberan.
7. Ararad, centre of the whole.
8. Vasbouragan, or Vaspuracan.
9. Siunik'h, or Suaies.
10. Artsak'h, or Arzakh.
11. F'haidagaran, or Phaitaran.

To the South,

12. Aghdsnik'h or Akhtznies.
13. Mogk'h or Moeks.
14. Gordjaik'h, or Corchas.
15. Persian Armenia, or Parsca Haic.

Very few of these names are to be met with in the present day. The existing divisions may be considered as regulated by the extent of the páshálics of Erz-Rúm and Kars, with the addition of the greater portions of those of Diyár Bekr, Ván, and Eríván. The great cities were Artaxata, Vaspurcania, and Shemiramgerd, near lake Ván.[1] The ancient capital of Hai-ass-tan was Ani; a city, the extent and magnificence of which is still much vaunted by the Armenians, who delight in saying that it contained 1000 churches and 100,000 houses. This immense metropolis was in the country of Shirag,[2] at the confluence of the Akhouran and Rhah rivers, which fall into the Araxes; where its site is marked by a double line of walls and numerous fragments of columns, &c. It was destroyed by an earthquake in 1319, and Kars then became the residence of the kings of the race of Payratides, as Nisibis was that of Tigranes; and finally Sis of the latest monarchs.

The divisions of Armenia Major and Minor were, however, only made after the time of Antiochus the Great, or 190 years B. C.; and the dispersion of the Armenians over Asia and parts of Europe followed the Turkish conquest in the sixteenth century.[3]

[1] Visited by the late Professor Schultz.

[2] Probably the Syracene of Ptolemy. A colony of Bulgarians settled here about 120 years before Christ.—St. Martin, Mémoires sur l'Arménie.

[3] Aperçu, &c., Tome IV., p. 245 to 248.

CHAPTER VI.

DESCRIPTION OF BABYLONIA, MESOPOTAMIA, AND ASSYRIA.

Babylonia.—Shape of Mesopotamia.—Limits and Extent.—Mountains.—Lakes.—Climate.—Vegetable Productions.—Birds.—Animals.—Manufactures.—Commerce.—Revenue.—Army and Resources of the Páshálic of Baghdád.—Towns.—Inhabitants—Sabeans, Yezídís, and Arabs.—Population of the Province.—Government.—Comparative Geography.—Seroug.—Háran.—Babel.—Accad.—Erech.—Limits of Ancient Babylonia.—Ancient Assyria.—Nineveh.—Rehoboth.—Calah and Resen.—Kaldání Country.—Mountains and Rivers, and Products of Kurdistán.—Manna.—Animals.—Curds.—Villages.—Houses.—Population.

BABYLONIA, the first independent kingdom of the earth, was situated between the estuary of the Shatt-el-'Arab and the western extremity of the river Khábúr; and adjoining this lay the monarchy of Assyria, whose formation immediately followed that of the former kingdom, and was blended with it. The names of both Babylonia and Assyria still remain; the former being more particularly applied to the south-eastern part of the páshálic of Baghdád, and the latter to a portion near the north-western extremity, from whence the name of Ashur (El Athur) spread to other countries, and more particularly to the tract under consideration, or Syria between the rivers, which name in a great measure superseded the older one of Babylonia.

Contrary to the description given by some of the ancient geographers, as well as the strict meaning of the expressive term Aram-naharaim, Mesopotamia has been supposed to have its southern extremity at the Median Wall, instead of approaching the shores of the Persian Gulf.

The shape of Mesopotamia, which is that of an isosceles

triangle, has, with much propriety, been compared to a boat,[1] and it closely resembles those of the country, the heavy stern being supposed to represent the northern extremity of this territory, whilst the two great rivers form the sides, which terminate in a long tapering bow beyond Kurnah.

Moreover, Strabo says the Tigris washes the eastern side of Mesopotamia, and the river Euphrates its southern and western; whilst the Taurus separates it from Armenia on the north.[2] Pliny, who is still more distinct, says that Mesopotamia has the Tigris to the east, the Euphrates west, the Persian Gulf south, and the Taurus north, with a length of 800 miles and a breadth of 360 miles, the city of Charax being at the extremity of the gulf.[3]

Mesopotamia extends above 10° in longitude from Bális, in 38° 7′ 10″ east longitude, to the estuary of the old Kárún, in 48° 45′ 16″; and 7° 31′ 5″ in latitude from the shores of the Persian Gulf, in 30°, to Sumeïsat, in 37° 31′ 5″ north latitude; its greatest width being about 170 miles from Jaber Castle to Hisn Keïfa, on the Tigris; and its extreme length nearly 735 miles. The irregular triangle thus formed has a superficies of nearly 76,117 square miles, including the shores of the Gulf from the Pallacopas to the old Kárún.

As we have seen, the Taurus occupies the northern extremity, and forms the limits of Mesopotamia on the side of Armenia. From the banks of the Euphrates, a little northward of Munshár,[4] it sweeps round the plain of Siverik, displaying rocky conical summits; and, under the name of the Ḳárajah Ṭágh, it then takes an easterly direction, passing some little distance northward of Nisibis, and onward to the Tigris, which separates this chain from the bold and lofty precipices of Jebel Júdi;[5] the principal groups being the Jebel Tur and the Baarem or Márdin mountains, with the

[1] Strabo, lib. II., p. 79; and lib. XVI., p. 746.

[2] Lib. XVI., p. 746.

[3] Lib. VI., c. xxvii.

[4] D'Anville's Pass of Nushar; Ainsworth's Journey from Kaïsarïyah to Bír, Vol. X. Part III., p. 331 of the Royal Geographical Journal.

[5] Ibid., p. 522.

offset of Dara. Seventy miles southward are the Sinjár hills, which have a width of from seven to nine miles, and extend for about fifty miles towards the Tigris.[1] The isolated hill of Kaka seems to unite this range geologically with that of Abd-el-'Azíz; a low chalk formation in the district of the Millis Kurds, towards the north-west,[2] which is the last to be noticed.

The rest of Mesopotamia is a plain country, abounding with wormwood; but, between Baghdád and the Euphrates, a part of the surface is occupied by salt lakes and marshes; and near the two rivers there are several khors, or fresh lakes, the most remarkable being those which inundate the neighbourhood of 'Akar Kúf, of the Bírs Nimrúd, (the Hindeah,) and Lamlúm. Some extensive sheets of water are also met with, at the season of floods, both above and below Kúrnah.

The soil of Mesopotamia is generally a sandy clay, the surface of which, in the absence of water, is a positive desert; but wherever it is watered by the numerous inlets and irrigating canals branching from the different rivers already described, it is rich and productive in the extreme.

The change from a level to a mountainous country in a higher latitude causes a marked difference in the temperatures at the opposite extremities of the province; whilst the central portion enjoys a climate which may be considered as a medium between the others. The southern or warmest region is Babylonia, which, under the Persians, was separated from the rest of Mesopotamia, and extended northward of the Median Wall, as far as the latitude of Sámmará and 'A'nah. But even here the cold winds of the desert are felt during the winter, and especially in the beginning of the year, at which time rain is frequent, and even snow falls occasionally. This, however, is the season in which the operations of husbandry and commerce are performed; for in summer an average of 104° (in the house) drives the inhabitants into

[1] Mr. Forbes, Vol. IX. Part III., p. 422, of the Royal Geographical Journal.
[2] Ainsworth's Assyria and Babylonia, p. 268.

their Sard-ábs,[1] as it once did the luxurious monarchs into the mountains of Media. This region is well adapted for the growth of cotton, sugar, indigo, and many of the fruits of a warm climate, especially dates, which, in the opinion of most judges, excel those of Táfilah, and are decidedly finer than any produced along the Nile. This superiority, however, applies to the dates of the lower Euphrates only; for in the neighbourhood of A'nah the tree begins to have a sickly appearance, and the inferiority of the fruit is very perceptible to the north of that parallel of latitude.

The next, or intermediate region, lies between 'Ánah and Bális, or as far as 36° north latitude. This, like the preceding, is almost entirely a dead level; and, from its soil, or more probably from the character of its inhabitants, it was considered as a part of Arabia. There is, however, here and there, chiefly along the river, some cultivation, intermixed with good pasture-grounds, the latter affording a sufficiency of herbage, except in summer, when the soil is burnt up by the sun. At this season the heat is very great, especially from mid-day till evening, but the nights are not oppressive. Lying near the borders of a mountainous country, the winters here are severe, and towards the northern extremity of the district they are attended by an abundance of rain, snow, and frost.

About the Khábúr, the date tree almost ceases to bear; but oranges, grapes, pears, apples, with other fruits and grain, arrive at perfection.

The third and last district comprehends, in part, the northern slopes of the Mesopotamian branch of the Taurus. The eastern side, or the ancient Mygdonia, contains the volcanic ranges of Sinjár, Márdin, and Diyár Bekr. It enjoys a moderate degree of heat in summer, but the temperature is very low during the winter months. The western tract, the Osroëne of the ancients, extends from the eastern side of the Khábúr, and includes Rakkah, Háran, O'rfáh, and Sumeïsát,

[1] Vaulted subterraneous apartments, with a high square tower (Badgír), acting like a wind-sail. The temperature is about 10° lower than that of the coolest rooms above ground.

being hilly rather than mountainous, and at the same time but little cultivated: it differs considerably from the preceding district, especially as to temperature; for the inhabitants experience what has been so expressively called by Humboldt an extreme climate, the thermometer being as high as 110°, under a tent, in July, and 8° below zero in winter, with a continuance of snow for some weeks during the coldest part of the latter period. In the summer, and during the greater part of autumn, there is scarcely any rain in Upper Mesopotamia; but during the remainder of the latter season, and till the snow is melted in the lower part of the neighbouring range of the Taurus, it falls abundantly. This region, like the district southward of the Khábúr, abounds with the ordinary kinds of grain; and the fruits of a warmer temperature, such as oranges, grapes, and pomegranates, (which are particularly fine,) walnuts, pistachios, and other products of a colder region, are equally good. The country about Port William has, at one season, the aigrette, the párrot, stork, flamingo, bustard, and the *turdus Seleucus*, of which the last feeds on that scourge of the country, the locust. These are succeeded, at a later period, by wild geese, ducks, teal, swans, snipes, tern, and the cinereous vulture.

'Ánah, Rahabah, Márdín, Mósul, Arbel, Koï Sánjac, Kerkúk, Tekrít, Suleïmánïyah, Zohab, and Kháni-kín, are subject to the páshálic of Baghdád; of which, however, Mesopotamia constitutes the most important portion: but, a few years back, O'rfáh was included, and sometimes also Diyár Bekr. The northern part, or that above the capital, is known to the Arabs as Al Jezíreh, or the Island, and the remainder as 'Irák Arabi; both of which, and the former especially, being much esteemed for the excellency of the pasture, as well as the fertility of the soil. The products of this region are tobacco, Indian corn, wheat, barley, cotton, large quantities of fine wool, goats'-hair, with the addition of gall-nuts and yellow berries in the mountainous parts to the north.

The fruits are grapes, melons, apricots, figs, cherries, pomegranates, quinces, pears, and dates, all of which are abundant wherever the least care is taken to cultivate them. The pre-

vailing trees are the sycamore, the silver poplar, with the tamarisk and liquorice plants, both of which are everywhere very abundant. Below the Khábúr, wormwood covers the plain. Bustards abound; and even the wild asses are still occasionally seen traversing the country with their well-known swiftness.[1]

Jackalls are found in large troops; lions and hyænas are not so numerous; but hares, black and stone-coloured partridges, francolins, bramin and common wild geese, ducks, teal, pelicans, cranes, &c., are abundant. The rivers are full of fish, chiefly barbel and carp, which latter grows to an enormous size in the Euphrates. Truffles and wild capers, peas,[2] spinach, and the carob,[3] are also found in Mesopotamia.

The country produces great quantities of barley and wheat, in their wild as well as cultivated state, but oats do not seem to be sown anywhere by the sedentary Arabs. Onions, spinach, and beans, are the usual vegetables, and these are largely cultivated along the sides of the rivers, where, just after the water recedes, the progress of vegetation is surprising. Some idea may be formed of the productive qualities of the soil, from the fact of eight crops of clover having been cut in the neighbourhood of Basrah during the year.[4]

The domestic animals of Mesopotamia are camels, horses, buffaloes, sheep, and goats, all of a superior kind; but the cows and oxen are of an inferior breed. The more northern and hilly portion of this territory produces, in addition to copper, lead, and other minerals, grain, honey, wax, gall-nuts, &c.; whilst the southern contains salt, lime, bitumen, naph-

[1] We did not obtain a living specimen, although the Arabs engaged to bring one: they brought a skin, however, of a light brown colour, without stripes, and having a mane all along its back. This is more properly the wild horse; but whether it was the animal mentioned by Xenophon, or that there is still another creature of this kind in the desert, remains to be determined, as the skin was lost on its way to England.

[2] A pea called Arab addis is particularly good.

[3] Ceratonia siliqua.

[4] See Mr. Colquhoun's Evidence before the Steam Committee of the House of Commons in 1834, p. 144.

tha, and a superabundance of dates; but the principal wealth of the people is derived from their vast flocks.

The chief manufactures are slippers, shoes, boots, some silks, coarse cottons, the abbas, or cloak, universally worn by the Arabs, the gaily striped kerchief of silk and cotton mixed, which is invariably used to cover their heads, and the coarse black tent, which forms the dwelling-place of a large portion of the people throughout the year. To these manufactures may be added some elegant embroidery on cloth and leather, with other ornamental work of a like nature. A great number of sawyers and carpenters are occupied in preparing timber, and in the construction of edifices and furniture of that material; and a still greater number of artizans are employed in making or repairing the ordinary culinary utensils of copper and tin. To these may be added a limited number of individuals who find occupation as gold and silversmiths in the bazaars of the principal towns, making seals, rings, and the more ordinary ornaments for women.

During the last twenty-five years, the páshás have succeeded in drawing to the capital almost the entire commerce of the country. Fleets of large well-built boats descend and ascend the Tigris with cargoes to and from the Persian Gulf; but the mass of the trade is carried on by caravans, which branch in different directions from this great emporium.

From Persia and Kurdistán are brought silk, coarse woollens, shawls and carpets of Cashmere, Kirmán, Yezd, &c.; stuffs, gum-rahabat, fur-skins, tobacco, rose-water, galls, dyes, &c.

From Turkey, soap, cotton, linen, silks, embroidered muslins, opium, copper, and stuffs.

From Arabia, incense, myrrh, galbanum, raisins, gums, drugs, and coffee.

From Europe, Egypt, &c., grey cloths, prints, calicoes, long cloths, sheetings, twists, hardware, and cutlery, all English. Also fine French and German cloths, cutlery, lead, tin, West India coffee, indigo, cochineal, velvet and satin stuffs, drugs and spices.

The exports are wheat, barley, rice, and other grains;

horses,[1] pearls, coral, honey, dates, cotton, silk, tobacco, gall-nuts, wool, bitumen, naphtha, saltpetre, salt, coarse coloured cottons, fine handkerchiefs, and other manufactures of a country enjoying advantages which will eventually make its commerce more important than that of Egypt.

The revenue is derived from a tax on transit goods.

	Dollars.
Naphtha, &c., is understood to produce . .	3½ millions
From dates, cotton, house-rent, &c. . .	1½ „
From wheat, barley, and other grains, exclusive of the produce of the lands farmed chiefly near Baghdád and Hillah . . .	4 „
And from the proportion taken by the páshá, being one-tenth of the animals reared .	3½ „
Total .	12½

As the inferior establishments at 'Ánah, Hít, Hillah, Mósul, Rowánduz, and Kúrnah, are chiefly maintained by local contributions, the disbursements are confined almost exclusively to Baghdád itself.[2] They consist of the expenses of the páshá's followers, presents, salaries of state officers, together with the maintenance of about 5000 troops, organized after the European model, and the fixed revenue paid to the sultan.

Besides these expenses, considerable sums of money are privately distributed, in order to secure the allegiance of some of the sheïkhs;[3] and subsidies are paid to all chiefs from whom any service is required. There is, however, in peaceable times, a considerable surplus, which must be consumed when the Arab tribes are called out; and it is understood that nearly 100,000 men may be assembled on due notice being given, provided the necessary payments are previously made to the chiefs.[3]

[1] As many as 500 high-bred horses are annually sent to India.

[2] The details regarding the revenue and expenditure of Baghdád were furnished in 1831, by one of the Europeans who had been in charge of the granaries and books.

[3] Previously to his march in order to assist in the defence of Baghdád, the Montefik sheik received a present from Dáw'd Páshá of 10,000*l*.

The principal towns of Mesopotamia are Diyár Bekr, Hisn Keïfa, Jezíreh, Móṣul, Tekrít, Sámmará, and Kút el 'amárah along the Tigris; Erzingán, Kemákh, Egín, Kebbán Máden, Malatíyah, Rúm Kal'ah, Bír, Rakḳah, Deïr, Ṛawd, 'Ánah, Ḥadíṡah, El 'Uzz, Jilḥah, Diwáníyah, Lamlúm, Sheïkh el Shuyúkh, and Ḳúrnah, along the Euphrates: in addition to Suverek, O'rfáh, Háran, Seroug, Ras-el-ain, Márdín, Nisibis, Sinjár, El Ḥaḍhr, Kerbeláh, Mesjid 'Alí, Samawáh, Zobeïd, and many other villages, both in the mountains and along the streams, between the two great rivers. Grane, or Quade, Moḥammarah, and Báṣrah are the ports; and the last, being the principal, is next in importance to Baghdád, the capital, which has been already noticed.

The inhabitants consist of Arabs, Osmanli Turks, Kúrds, Turkománs, Syrians, Jews, and Christians. Arabic is the general language; Turkish, Kurdish, Chaldee, Syriac, and the Syro-Chaldean dialects being the exceptions. The Sunnie Múḥammedan religion is prevalent; but in Upper Mesopotamia there are many Christians of the creed of Nestorius, (some of whom have become Roman Catholics,) and Jacobite as well as Roman Catholic Syrians. There are besides two remarkable sects, one of which, called the Mendájáhá, (disciples of John,) is found scattered in small communities in Baṣrah, Ḳúrnah, Moḥammarah, and, lastly, Sheïkh el Shuyúkh, where there are about three hundred families. Those of Baṣrah are noticed by Pietro de la Valle, who says the Arabs call them Sabeans.[1] Their religion is evidently a mixture of paganism, Hebrew Múḥammedan, and Christian. They profess to regulate their lives by a book called the Sidra, containing many moral precepts, which, according to tradition, have been handed down from Adam, through Seth and Enoch; and it is understood to be in their language, (the Chaldee,) but written in a peculiar character. They abhor circumcision, but are very particular in distinguishing between clean and unclean animals, and likewise in keeping the sabbath with extraordinary

[1] Page 244.

strictness. The Psalms of David are in use, but they are held to be inferior to their own book. They abstain from garlic, beans, and several kinds of pulse, and likewise most carefully from every description of food between sunrise and sunset during a whole moon before the vernal equinox; in addition to which, an annual festival is kept, called the feast of five days. Much respect is entertained for the city of Mecca, and a still greater reverence for the pyramids of Egypt, in one of which they believe that their great progenitor, Saba, son of Seth, is buried; and to his original residence at Háran they make very particular pilgrimages, sacrificing on these occasions a ram and a hen. They pray seven times a-day, turning sometimes to the south[1] and sometimes to the north.[2] But at the same time they retain a part of the ancient worship of the heavenly bodies, adding that of angels, with the belief that the souls of the wicked are to enjoy a happier state after nine hundred centuries of suffering. The priests, who are called sheikhs, or chiefs, use a particular kind of baptism, which, they say, was instituted by St. John; and the Chaldee language is used in this and other ceremonies.[3]

The strict preservation of this tongue, (which of itself denotes a separate origin from the Arabs,) together with the particular connexion between Palestine and the ancient people of Upper Mesopotamia, make it possible that these Sabeans may be descended from Sheba, son of Ketura, which would account for the great respect paid to the residence of one of their idolatrous ancestors (Terah). Ben Schunah calls the Sabeans Syrians, and adds, they use the language of Adam in their books;[4] and another writer, Ibn Koura, says their religion is the same as that of the old Sabeans.[5] In our intercourse, we found them to be quiet and harmless, but exceedingly cautious, and unwilling to communicate, except with Mr. Rassam, who was almost considered as one of themselves.

[1] Egypt. [2] Háran.
[3] From MS. Collections made by Mr. Rassam.
[4] MS. Translation by Mr. Rassam.
[5] Ibid.

The other religion, that of a more numerous branch, the Yezídís, is, in some respects, like the Mendájáhá, but with the addition of the evil principle, the exalted doctor, who, as an instrument of the divine will, is propitiated rather than worshipped, as had been once supposed. The Yezídís reverence Moses, Christ, and Múhammed, in addition to many of the saints and prophets held in veneration both by Christians and Moslems. They adore the sun, as symbolical of Christ, and believe in an intermediate state after death. The Yezídís of Sinjár do not practise circumcision, nor do they eat pork; but they freely partake of the blood of other animals. Their manners are simple, and their habits, both within and without, remarkable for cleanliness. They are, besides, brave, hospitable, sober, faithful, and, with the exception of the Múhammedan, are inclined to tolerate other religions: they are, however, lamentably deficient in every branch of education. Polygamy is not permitted, and the tribes intermarry with each other. The families of the father and sons live under the same roof; and the patriarchal system is carried out still further, each village being under its own hereditary chief.[1]

Amongst these mountaineers, Mr. Forbes heard of the practice of certain rites by their co-religionists, the most noble of the Izedi tribes; whose chief temple is at Sheïkh 'Adi, eastward of the Tigris. Their temporal and spiritual head, Sheïkh An, resides at Bágh-Idrí, in Nav-kur; and their churches are plain buildings, without peacocks, images, or anything else to distinguish them, except the bitumen fires of their annual festival: and it is now ascertained by Mr. Ainsworth that they are quite as simple in their manners and conduct as the other Yezídís.

Another traveller says they have a high regard for Christians, use baptism, make the sign of the cross, put off their shoes at and kiss the threshold of a Christian church, believe in one supreme God, and in Christ, in some sense, as a Saviour: their religion contains also a remnant of Sabianism.[2]

[1] Mr. Forbes' Visit to the Sinjár Hills, Vol. IX. Part III. pp. 424, 425, &c., of the Royal Geographical Journal.

[2] Dr. Asahel Grant's Lost Tribes, &c., p. 31. Murray, 1841.

Indeed, the Armenians assert that the Yezídí, or Izedí, are descended from the ancient Syrians and Chaldeans.[1]

In addition to the Yezídís and other fixed inhabitants, there is a very considerable population of the Shamar Arabs and of the smaller tribes, who live almost entirely under tents, and wander from place to place, as their flocks require pasture: these, together with the residents of the towns and villages, make an aggregate of about three and a half millions of souls living near the banks of the Tigris and Euphrates.[2]

The chief government is conducted according to the Turkish practice; but among the Arabs in the rural districts, the patriarchal system prevails.

With regard to the comparative geography of Mesopotamia, the northern part, or the territory of the Mygdonians, according to Strabo, extends from the ancient Zeugma (Sumeïsat), in Commagene, to Thapsacus; and has within it the cities of Nicephorius, Nisibis, Carrhæ, and Tigranocerta.[3] It includes within its limits the ancient city of O'rfáh, the district of Osroene, and the interesting remains of the cities of Seroug (afterwards Batnæ) and Háran. Fragments of buildings scattered for some distance, at a spot 23 miles E. by S. from Bír, indicate that the former was of considerable extent. But the only objects of particular interest are two colossal unfinished lions, at Aulan Tágh, about eight miles southward of Seroug, one of which was sketched by Lieut. Eden, Royal Navy, who accompanied Lieut. Lynch in 1836.

The stone used is basalt; its extreme length is 12 feet,

[1] Armenian MSS. collected during My Journeys in 1830, &c.

[2] In this calculation, four and a half persons have been allowed as the average for each family.

[3] Lib. XVI., p. 747.

height 7 feet 3 inches, and thickness from 1 foot 4 inches to 2 feet.

The ruins of Háran (properly Charan) are about 20 miles S.E. by S. from O'rfáh, and consist of a bath, a castle, the remains of a temple or church; and near them is the well of Rebecca.

The royal river of Strabo, the Basilius, passes through the ruins of Carrhæ;[1] and its banks in the neighbourhood have become remarkable, in consequence of the victory gained over the Romans by the Parthians.[2] The desponding Crassus, on discovering subsequently that Surena, the Parthian commander, had deceived him by entering into a treaty, commenced his retreat towards the Zeugma of Commagene; in which attempt the general, and about 30,000 Romans, met that fate, which from henceforth will find a parallel in our history.

The West Gate of Háran, drawn by Lieut. Eden, R.N.

Háran, the resting-place of the patriarch on his journey to Palestine, is called a city of the Sabeans,[3] and it had a sovereign as late as 1199;[4] but the scarcely less ancient city of O'rfáh took, and still retains its place.

[1] Strabo, lib. XVI., p. 747.
[2] Langhorne's Plutarch, Vol. III., pp. 313, 314, &c. London, 1774.
[3] Ibn Haukal. MS. Translation of Mr. Rassam.
[4] De Guignes, Histoire des Huns, Vol. I., p. 345.

Towards the eastern limits of the Mygdonians are the sites of Soon-Dara, Khorásán,[1] and Kalát Sherkat, the U'r of the Persians;[2] which last, however, is in the southern portion of Mesopotamia.

The existence of the Babylonian kingdom previously to the formation of that of Assyria has been indicated by Herodotus, who mentions that the people were acquainted with navigation,[3] with the situation of the pole, the use of the sun-dial, and the division of the day into 12 parts.[4]

The scriptures, however, carry the history much further back, by showing that the followers of Cush usurped the supreme power in Babylonia; and the extent of the kingdom which they formed may be imagined from the situation of the cities of Nímrúd.

BABEL.

The ruins near Hilláh are still, by the Arabs, designated Babel; and all historical records, as well as traditions, agree in representing these as the remains of the first city of Nímrúd; the Babylon of Herodotus, Diodorus Siculus, and other historians.

Four miles and a quarter N. 20° W. of the bridge of Hilláh is the Mujellibeh, near which are the remains of Kasr, as well as those of the hanging gardens; and at rather more than six miles from Hilláh, standing amidst, and crowning the summit of extensive masses of ruin, is the Bírs, or Baris Nímrúd. This has been considered by Niebuhr, Rich, and others, to be the celebrated temple of Belus; and, according to Herodotus, it was separated from the palace by the river.[5]

In Lower Babylonia, 82 miles S. 43° E. from the same place, and at 8 miles N. 53° E. of the castle of Muwáserah, are the mounds of El 'Assayah, or the Place of Pebbles, which

[1] The Surna of Ptolemy.

[2] Mr. Ainsworth's Journey, Vol. XI. Part I., p. 45, &c., of the Royal Geographical Journal.

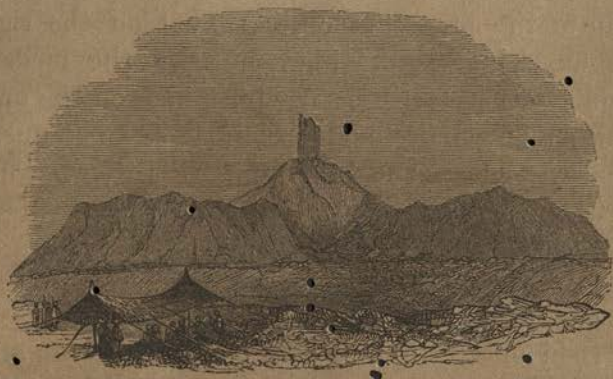
[3] Lib. I. cap. cxciv. [4] Lib. II., cap. cix.

[5] Lib. I. c. clxxxi., L'un [des quartiers] est remarquable par le palais du roi, et l'autre par le lieu consacré à Jupiter Bélus.—Larcher's translation.

Lt Col. Estcourt, 4 37th L.I. del. G. Hankins Junr lith.

Day & Haghe Lithrs to the Queen.

RUINS OF ACCAD.



The Birs Nimrúd from N.E., by Lieut. Fitzjames, R.N.

bear also the names of Werka, 'Irḳa, and Irák. From these names, as well as other circumstances, Colonel Taylor has been induced to conclude that the ruins are those of Erech, the second city of Nímrúd. They are near the Karayim canal; and their effect on the serene sky of this country was particularly imposing, when viewed from a distance of about thirteen miles, as the steamer approached the bed of the Chaldean lake in 1836.

Accad.

Extending to a considerable distance round the colossal mound of 'Aḳar Ḳúf, (the 'Aḳari Nímrúd and 'Aḳari Bábil of the Arabs,) situated 55 miles N. 13° W. of Babel, may be traced the remains of a city, of which this mound, like those of Babel and Erech, was probably the high altar, or Baris;[1] and the name, as well as the primitive construction of the pyramid, may serve to identify the ruins as those of Accad, Nímrúd's third city.

Chalne.

At the extremity of the plain of Shinar, and near the foot of the Sinjár mountains, we find on the banks of the Khábúr, near its confluence with the Euphrates, two extensive heaps

[1] See Ainsworth's Assyria, &c., p. 175.

of ruins, partaking of the same characters as those which appertain to the preceding cities. That on the right bank (the presumed Kerkísyah) is crowned by the modern town Abú Seráï, (father of palaces;) whilst that on the opposite or left bank may, from its name, Kalneh or Chalanne, and the more modern Charchemish, be the fourth city of Nímrúd.[1]

LIMITS OF BABYLONIA.

The remains just mentioned indicate that the ancient kingdom of Babylonia comprehended a narrow tract along the river Euphrates, extending from the neighbourhood of Erech, or from about the modern town of Sheïkh el Shuyúkh, to Babel; a distance of about 154 miles in a direction westward of north, and continuing from thence 287 miles further, in the same direction, to Kalneh, on the Khábúr. The kingdom extended eastward till it joined Assyria, including 'Akad, and two other cities no less remarkable. One of them bears the name of El Kúsh,[2] and the other is the supposed site of the antediluvian Sippara,[3] which is within the Median wall, near the southern extremity.

The greater part of what was called Mesopotamia in latter times constituted, therefore, the territory of ancient Babel, the Aram-naharaim, or Syria between the rivers, of the scriptures.[4] The same tract also bore the name of Padan Aram,[5] or Champagne Syria; both of which designations agree with the description given of the country by Strabo.[6] The ancient inhabitants of this part of Asia were called Syrians, as some suppose, because it formed part of the government of Syria Proper; but it is more probable that the appellation was derived from the Assyrians, who, by placing themselves in the plains near Nineveh after the dispersion, were the

[1] Benjamin of Tudela writes Chalne, or Dakia, at the beginning of Senaar, or Mesopotamia.—See Benoit, p. 29. 4to. Paris, 1573.

[2] Extensive ruins, about 11 miles E.S.E. of Felújah.

[3] Siferah of the Arabs.—Lieut. Lynch.

[4] Gen. xxiv. 10; Deut. xxiii. 4.

[5] Gen. xxviii. 2. [6] Lib. XV., p. 746.

earliest occupiers of that line of country; from whence, at a later period, when more powerful as well as more numerous, they sent colonies into Upper Mesopotamia. Strabo says that Semiramis and Ninus were Syrians; and he calls Nineveh itself the metropolis of Syria.[1]

Ancient Assyria.

Āthur (from Asshur, Shem's son) was originally of small extent, and formed the second part of the kingdom usurped by the giant warrior[2] who built, or rather restored, the three cities, Rehoboth, Calah, and Resen, besides the capital, Nineveh.

The ruins of the latter city are sufficiently known to the general reader, from the descriptions of Rich, Ainsworth, and earlier travellers. They are in Assyria Proper, on the left bank of the Tigris, opposite Mósul, and the natives still call them by the original name.

Of the three former cities, the brief notices which immediately follow comprehend all that the researches of travellers have been able to discover. On the right bank of the Euphrates, at the north-western extremity of the plain of Shinar, and three and a half miles S.W. of the town of Mayadin, are extensive ruins around a castle, still bearing the name of Rehoboth.[3]

In several old maps, we find Calah marked at some distance eastward of the river Tigris; and Major Rawlinson appears to have identified the ruins of Holwán, situated near the river Diyálah, and about 130 miles N.E. of Baghdád, with those of this ancient city.[4]

There are also fair grounds for supposing that the extensive ruins which lie between Nineveh and Calah, or Holwán,[5] near the village of Deráwísh, 22¾ miles S.S.E. of Mósul, and

[1] Geography, lib. II. p. 138, 139; also lib. XVI.

[2] Gen. x. 11, 12.

[3] See "Expedition."

[4] See Vol. IX. p. 35, of the Royal Geographical Journal; and sequel of Major Rawlinson's Notes.

[5] See Vol. III.

which are still called after Nímrúd,[1] represent the great city of Resen.

These sites partly determine the limits of ancient Assyria, which, when independent of Babylon, was bounded on the north by Mount Niphates and part of Armenia; on the east by that part of Media which lies towards Mounts Chaboras and Zagros; on the south by Susiana, as well as part of Babylonia; and, finally, on the west by the river Tigris.

According to Ptolemy, Assyria Proper contained the provinces of Calachene, Arapachites, Adiabene, Arbeletes, Apolloniatis, Sittacene, and Chalonitis; in which are the rivers Tigris, Lycus, Caprius, and Gagus.[2]

The chief towns were Nineveh, Mespilla, or Meso-pulai (Mósul), Larissa (Resen), Arbela (Gobil), Dara (Dura), Curcha (Kerkúk), Sámmurra, Opis, Artemita, Halus, and Albatia.[3] In some instances, the ancient sites may still be recognized, but by far the greater number are unknown; and the cities of this once splendid empire are feebly represented by the modern towns of Mósul, Se'rt, Amádíyah, (the town of the Medes,[4]) Bítlís, Ván, Arbíl, Suleïmaníyah, Kerkúk, Kóï-Sanják, Zákhó, Rowánduz, and Júlámerik.

Kurdistán.

As it will be perceived, by a reference to the map, that the limits thus given comprise the greatest part of the territory of the Kard, or Carduchi,[5] this seems to be an appropriate place for noticing the present state of Kurdistán.

This extensive tract is divided into four districts, of which the two first, Kirmán-sháh and Ardelan, will be elsewhere noticed as a part of Persia. The third is composed of the Turkish districts of Músh and Bítlís, west of lake Ván; and the fourth is the independent territory of the Tyárí, Hakkárí, and Berráwí tribes of Chaldeans, whose capital, Júlámerik,

[1] Rich's Kurdistán, Vol. II., p. 130.

[2] Ptolemy, lib. VI., c. i. [3] Ibid.

[4] Mr. Ainsworth's Visit to the Chaldeans, Vol. XI. Part I., p. 31, of the Royal Geographical Journal.

[5] Expedition of Cyrus, lib IV.

occupies nearly the centre of these mountain districts. The Kaldaní people, according to their own account,[1] were converted to Christianity by St. Thomas and two of the seventy disciples. By means of a rigidly enforced system of exclusion, they have preserved their freedom as a republic; their religious tenets and simple liturgy have also remained nearly unchanged since the moment that the blessings of the Gospel were introduced into their secluded valleys.

Almost every village has its priest, and likewise a church of peculiar simplicity, in which, a little before daylight, and fasting, the Kaldaní of each sex assemble, on Sunday, for divine worship. This is a vaulted building, without steeple or belfry, and sometimes in front of a cave. Its interior walls are covered with printed calico, and it is without seats, images, pictures, or ornaments of any kind: the whole complement of the service consists of manuscript copies of the New Testament and liturgy, a brass cross (different from ours), a small bell, a copper chalice and paten, with an incense chafing-dish. Having purified their hands in the smoke of frankincense issuing from the last-mentioned vessel, the priest, clothed in wide trowsers, a shirt, and a cotton surplice, administers to each individual the sacred elements of bread and wine: he then proceeds, in Chaldee, with the ritual which concludes the service, and the people kiss the minister's hand as they retire to their dwellings: there is, besides, another sacrament, that of baptism. Fasts are frequently kept, and all kinds of meat are strictly prohibited to the clergy after ordination; but celibacy is not enjoined on the priests, bishops, or patriarch. The last dignity, with its temporal and spiritual power, is hereditary.

A constant state of warfare, or of preparation to resist attacks, has rendered the Chaldean ferocious towards enemies, and even towards peaceable strangers; but the knowledge of Christianity, imperfect as it is in that country, has, notwithstanding this and other faults, made him superior to the Asiatics of the same class who follow the Múhammedan

[1] Collected during Mr. Ainsworth's recent visit.—Vol. XI. Part I., of the Royal Geographical Journal.

creed. The hardy life of the mountaineer has produced in him an open and erect bearing; and he is courageous and revengeful abroad, although kind and cordial at home. The women are neither covered like other easterns, nor secluded from social intercourse. The men are loosely clad, wearing sandals of chamois skin, and a peaked woollen cap, behind which their hair falls in one plaited tress. The diet of the people is almost entirely vegetable; their houses are scattered along the sides of the mountains, amidst groups of fruit and other trees, and are clean and commodious. But in summer time they remove their families to sleep on an elevated platform, inclosed like an immense bedstead. By a natural mistake, the Chaldeans have been confounded with a schismatic branch; who, to the great annoyance of those who consider themselves the orthodox party, adopted, and have preserved, the doctrines of Nestorius.

The remarkable country of the Kaldaní stretches eastward of the district of Amádíyah, between lake Ván and the Taurus: in the interior are terraces cultivated with rice or other grain, with a succession of deep, dark, wooded valleys, between the high and rugged Alpine ranges of Júlámerik, the Jáwur Ṭágh, and other chains, which rise to the uplands, situated beyond the back bone of Kurdistán. Towards the eastern extremity of this sea of mountains, the peak of Rowánduz towers to the height of 10,568 feet, and the view from thence towards the north-west is in the highest degree magnificent, especially in the direction of the distant sources of the Záb, where the summits rise to about 15,000 feet.[1] The numerous tributaries of this river and those of the Assyrian Khábúr, like the Diyálah and Kerkhah, rise beyond the high chains, and force their way through them in many directions: the intercourse from side to side is by means of rope-bridges.[2]

The general elevation of KURDISTÁN, and the height of its mountain ranges, secures the province from the scorching

[1] Collected during Mr. Ainsworth's recent visit.

[2] Mr. Ainsworth's Visit to the Chaldeans.—Vol. XI. Part I., pp. 21 to 76, of the Royal Geographical Journal.

heats to which the people of Mesopotamia are exposed, in the very same latitude; whilst the cheerful vales and long terraces on the sides of the mountains boast of the gum tragacanth plant, at the same time that they yield grain, and produce the vine,[1] as well as other fruit trees. The forests, in addition to the ash and oriental plane, have the finest walnut trees in great abundance; and the oaks bear large gall-nuts of the very best quality. The honey, which is found in holes underground, or in hives made of mud, is remarkably fine, as well as very plentiful; and it produces a fragrant wax in such quantities that it forms a constant article of export, with the gall-nuts, yellow-berries, goats' hair, &c. In addition to these, the valleys likewise grow silk, cotton, tobacco, hemp, pulse, wheat, barley, rice, Indian corn, flax, sumach, sesame, and the castor-oil plant. Melons and pumpkins grow to an enormous size; and flowers of all kinds, particularly the gigantic rose, are abundant.

But the most remarkable production in ancient Assyria is the celebrated vegetable known here by the name of manna;[2] which, in Turkish, is most expressively called Kudret-halvassiz, or the Divine sweetmeat. It is found on the leaves of the dwarf oak, and also, though less plentifully, and scarcely so good, on those of the tamarisk,[3] and several other plants. It is occasionally deposited on the sand, and also on rocks and stones. The latter is of a pure white colour, and appears to be more esteemed than the tree manna.[4] It is collected chiefly at two periods of the year; first in the early part of spring, and again towards the end of autumn; in either case the quality depends upon the rain that may have fallen, or, at least, on the abundance of the dews; for, in the seasons which happen to be quite dry, it is understood that little or none is obtained. In order to collect the manna, the people

[1] Excellent wine and brandy are made near Bitlis.—Kinneir, p. 394.

[2] Exod. xvi. 15, 31, 33, and 35; Numb. xi. 7.

[3] Tarfa, in Arabic.

[4] Mr. Rich, Vol. I., p. 142, seems to think this is another kind of manna; but Mr. Rassam, from whom my information is chiefly derived, considered it to be the same; with the simple difference of being free from the leaves and other impurities taken up with it, when shaken from the trees or plants.

go out before sun-rise, and having placed cloths under the oak, larch, tamarisk, and several other kinds of shrubs, the manna is shaken down in such quantities from the branches as to give a supply for the market, after providing for the wants of the different members of the family. The Kurds not only eat manna in its natural state, as they do bread or dates, but their women make it into a kind of paste; being in this state, like honey, it is added to other ingredients used in preparing sweetmeats, which, in some shape or other, are found in every house throughout the East.

The manna, when partially cleaned, is carried to the market at Mósul in goat-skins, and there sold in lumps, at the rate of $4\frac{3}{4}$ lbs. for about $2\frac{1}{2}d.$ But for family consumption, or to send to a distance out of the country, it is first thoroughly cleansed from the fragments of leaves and other foreign matter by boiling. In the natural state it is described as being of a delicate white colour. It is also still, as in the time of the Israelites, like coriander seed,[1] and of a moderate but agreeable sweetness.[2] Indeed, Calmet, who says it is met with not only in Arabia, but also in Poland, the mountains of Lebanon, and other places, compares it to condensed honey.[3] Burckhardt, however, says, it is of a dirty yellow colour, slightly aromatic, of an agreeable taste, sweet as honey, and, when eaten in any quantity, it is purgative; he adds, that the time of collecting it lasts six weeks, and that the Arabs esteem it as their greatest dainty.[4]

In Kurdistán the camel is but little used, owing, no doubt, to the mountainous nature of the country, for which he is but ill suited; but his place is amply supplied by other animals. The goats and sheep are met with in large flocks, and the wool of the latter is particularly good, provided it is carefully washed. The buffalo is not so common as in the plains; but oxen and cows are abundant, and of full size; they are used almost universally to carry light burthens, chiefly of corn, which is balanced over the back of the animal

[1] Numb. ii. 7. [2] Mr. Rassam.
[3] Calmet's Dictionary.
[4] Burckhardt's Tour in the Peninsula of Mount Sinai.

in a stout double bag, made of thick woollen cloth. The horses, which are very fine, are reserved exclusively for riding.

The people of this country call themselves Kermanj,[1] the European name being unknown.[2] Almost every Kurd, or Kerad (speech), is mounted, and armed generally with a gun and sabre; but higher up in the mountains he is to be seen protected by stout leggings, clad in loose robes, with a showy vest beneath; on his head is a gay-striped turban, hanging loose in a fanciful manner on one side, and he is mounted on a spirited horse. Occasionally he is provided, as in ancient times, either with javelins about three feet nine inches long, which he hurls at his enemy with great dexterity, or else with a bow made of horn, nearly six feet long, and slung at his side ready for use, with a supply of arrows in a leather quiver at his back. The bow resembles that of the Turcomans, and is much more effective than that which is in use amongst the Beels[3] in India.

The arrow of the Kurd is, apparently, what it was when Xenophon crossed the Centrites:—"Sometimes, also, the barbarians, after the Greeks had ascended, gave them great disturbance in their descent, for they were very nimble; and, though they came near to our men, yet still they got off, having no other incumbrance than their bows and slings. They were very skilful archers; their bows were nearly three cubits in length, and their arrows above two. When they discharged their arrows, they drew the string by pressing upon the lower part of the bow with their left foot. These arrows pierced through the shields and corslets of our men, who, taking them up, made use of them instead of darts, by fixing thongs to them. This day they staid in the villages situated above the plain that extends to the river Centrites."[4] In addition to the javelin and bow, the sling[5] mentioned by

[1] Aperçu, &c., Tome III., p. 287.

[2] Ainsworth's Visit to the Chaldeans.—Vol. XI. Part I., p. 21, of the Royal Geographical Journal.

[3] The Beel is expert in the sudden use of his bow when close to an enemy; but, at a short distance from the object, I found him a bad marksman.

[4] Xenophon's Expedition of Cyrus, book IV., p. 239.

[5] We often saw slings in use amongst the Arabs. The long bow of horn

Xenophon is still used in many parts of the country. The stones selected are rather large, and are thrown to a considerable distance, from a leather case of suitable size, double, like a pocket, open at the sides, and having attached to it two strong cords. Of these three weapons, the javelin continues most in use; but even this, like the bow, and the sling, has given way, except in a few instances, to the use of fire-arms.

The Kurds consider it to be either a mark of disgrace, or a symptom of extreme poverty, to be seen on foot; and, therefore, they are not only almost invariably mounted, but accustomed to move from place to place in large bands, always well prepared either for attack or defence. As bodies of them are seen occasionally in a kind of wadded armour, their appearance, when coming at full speed, and showing a hostile front, is but ill calculated to make a party of travellers feel at their ease, especially at night, and in the dark shade of a mountain pass. But when the first salutation has taken place, it is immediately discovered that this formidable array is rather intended for defence than attack; for the Kurds, having ascertained that the presumed foes are really peaceable, generally become so themselves, and not only allow the traveller to proceed unmolested,[1] but appear willing to perform any acts of kindness when needed.

In fact, the Kurds, like most other Eastern people, the mountaineers especially, are really hospitable; they will readily share their house and its rough fare, such as bread made of acorns, &c., with those who chance to become their guests for the night.

The villages of Kurdistán, which are, from necessity, generally placed on the sides of hills, are small, but numerous;

was, however, rare. The lamented Lieutenant Murphy, in his Journal, describes a party of Arabs, who were met by him not far from the river, as being armed with different weapons; their chief having a bow six feet long.—MS. Journal of Lieutenant Murphy, Royal Engineers.

[1] The Kurds are much dreaded by all travellers, and by the Turks especially, who sacrifice a lamb as a token of gratitude, when they reach the opposite frontiers in safety; but, beyond the demonstrations alluded to, I met no annoyance whatever, when passing through the country in 1831 and 1832, though almost alone.

and the houses are roofed with ponderous logs of wood, which are covered with several feet of earth. They usually consist of three or four dark rooms on the ground, communicating with each other, and separately allotted for the family, their cattle, sheep, goats, &c., an arrangement which appears to have been resorted to as a protection from the severity of the winter; and, being suited to the climate and limited wants of the people, this mode of constructing houses has remained unchanged since the passage of the Ten Thousand Greeks through the country.[1]

The Turks, as well as the Persians, obtain for their cavalry a great many horses from Kurdistán, which, according to some estimates, might annually supply from 60,000 to 80,000 of these animals; but such numbers could scarcely fail to drain the country entirely, if the demand were to be kept up year after year, without intermission. The Kurdish houses, being formed in the sides of the mountains, possess a degree of comfort, as to temperature, which could not be obtained in ordinary buildings. After sun-set, a bright lamp and a large wood fire supply that light which is sparingly admitted during the day through one or two small windows, usually closed with oiled paper instead of glass. The Kurdish women do not cover their bodies so much with apparel, nor do they keep so much by themselves, as in other parts of the East. Cooking, and other domestic duties, devolve upon them, as usual; but, at intervals, they join the guests, and the rest of the family circle, round the blazing hearth.

There are many different tribes in Kurdistán, and these are generally divided into small chieftainships, forming separate patriarchal governments, under an hereditary chief, called Dereh-Beg,[2] who possesses an extensive tract of land, which, in all probability, has been in his family for many generations. The rent-charges drawn by the local chieftain from the people are on a moderate scale, and the taxes paid to the Sultan do not appear to be by any means oppressive.

We have seen already that there is some commerce in

[1] Xenophon's Expedition of Cyrus, book IV.

[2] Lord of the Valley.

tobacco, honey, gall-nuts, as well as other productions of the country; and there might be much more if the people had any wish to create wants, or even to indulge those already known.

The desires of the Kurd seem to be limited to the possession of an excellent horse, with substantial clothing, and a sufficiency of the ordinary food of the country, of which milk forms a large proportion. Therefore, if contentment be in reality wealth, the people of this country seem to possess it; and, so long as this state of things continues, they may be considered a happy race.

Of the population of Kurdistán it is difficult to speak, with any degree of precision, in the present state of our knowledge; but it appears to be thickly peopled, considering the mountainous character of the country; such is certainly the case in those parts which have been examined by Mr. Rich,[1] Major Rawlinson, and preceding travellers.

The Sekkir, Núr-ed-din, Shinkis, Gellates, Bulbasi, Jass, Míkris, together with the Bahdinan tribes under the prince of Amádíyah, and Rowánduz, make up an aggregate of about 400,000 souls; to whom must be added a large nomad population, and the numerical strength of many, as yet, unvisited districts. The number of the Chaldeans and Nestorians proves to be much under the estimate made previous to Mr. Ainsworth's visit to their country; but still it may be presumed that the population of Kurdistán, west of Zagros, amounts to about 2,500,000, or, perhaps, rather more; and a smaller number would scarcely bear a fair proportion to the horses and other cattle which are known to exist in the country.

Having thus briefly glanced at ancient Assyria, we pass on to a tract of territory lying farther north.

[1] Rich's Kurdistán, Vol. I. p. 153.

CHAPTER VII.

RUSSIAN PROVINCES.

Their gradual acquisition.—Geographical position.—Extent.—Range of the Caucasus.—Dághestán.—Position.—Extent.—Mountains.—Rivers.—Derbend.—Tarkú.—Bákú.—Shírván.—Mountains.—Rivers.—Climate.—Products.—Shamakhkee.—Tálish.—Lenkoran.—Inhabitants.—Character.—Choice of a Chief.—Comparative Geography of Shírván.—Karábágh.—Superficies.—Rivers.—Products.—Capital.—Character of the People.—The Armenian Districts.—Nakhchiván.—Urd-ábád, and Erívan.—Its ancient History.—Provinces of Kars, Akhltskhaï, and its Castle.—Imiretia.—Mingrelia.—Abasia, and Goria.—Elizabethpol.—Shamshadil.—Kazakh.—Bambak-Shuragel.—Bortchalin.—Karketia, and Kartelínia.—General Description of Georgia.—Products.—Population.—Lezgistán, and the Ossetes.

In 1724, the territory south of the Caucasus was invaded by Peter the Great in person: this prince, having taken Derbend, entered into a treaty with Persia, by which, in return for the provinces of Dághestán, Shírván, Ghilan, Mazanderan, and Aster-ábád, he was to recover, from the Afgháns, the dominions of Sháh Tamas. These conditions were not fulfilled, and the provinces in question were held till Nadir Sháh recovered them from the Empress Anne in 1735, when the Georgian territory reverted to the government of its own princes.

After the death of Sháh Tamas, in 1783, the then reigning sovereign, Heraclius, in consideration of his dominions being guaranteed to himself and his successors, declared himself a vassal of Russia; and, by this fatal step, he laid the foundation of the ruin of his dynasty, and of the independence of the country. This event took place soon after the demise of George XIII., the son and successor of Heraclius: in 1801, Georgia was declared to be a province of Russia;[1] and, in

[1] By Ukase, September 12, 1801.

1803, there was added the Khánat of Gandja (Elizabethpol).[1]

At the close of the Persian war in 1813, the Khánats of Sheki, Shírván, Karábágh, Tálish, Bákú and Derbend were also annexed to the Russian empire.[2] Again, by the treaty of Turkman-chaï, Persia ceded the territory northward of the river Aras; and, finally, by that of Adrianople, in 1829, Rùssia obtained the páshálik of Akhltskhaï, with the castles and some districts hitherto retained contrary to the stipulations made at Akerman in 1826.

The districts thus acquired at the northern extremity of I'rán now form the separate government of Georgia, or Grusia, as the principal province is called by the Russians. The country has nearly the figure of a lozenge, or, more properly, a rhomboid; it lies chiefly southward of the Caucasus, between the Black and Caspian Seas, having around it the territories of Persia and Asiatic Turkey. Its greatest length, from Astara[3] to the banks of the Terek, or Kúma,[4] is about 280 geographical miles; and its width, from the coast of Abasia[5] to the southern side of the peninsula of Apsheron,[6] is 417 geographical miles; and it has a superficies of 56,007 square miles.[7]

It is intersected by numerous offsets from the Caucasian range, which forms the natural line of separation between Europe and Asia. This stupendous chain presents, along the Black Sea, a succession of lofty peaks, which rise to the height of 12,000 or 13,000 feet;[8] and, with the exception of three difficult passes, it forms an unbroken barrier, consisting

[1] Aperçu, &c., Tome I., p. 216, &c. [2] Ibid.

[3] In 38° 23′ N. latitude, the extreme southern limits as fixed by the Treaty of Turkman-cháï, April 2, 1828. [4] In 43° 50′ N. latitude.

[5] At the mouth of the river Enguria, in about 41° 35′ N. latitude, as ceded by the Treaty of Adrianople in 1829. [6] In 50° 40′ E. longitude.

[7] 680 versts by 420 versts, and 169,854 square versts. Tome II., p. 18, &c., Aperçu des Possessions Russes au-delà du Caucase, sous le Rapport statistique, ethnographique, topographique et financier. St. Pétersbourg, 1836. 4 Tomes en 8°, avec une carte.—MS. traduit par M. le Capitaine Stoltzman.

[8] Voyage autour du Caucase, &c., par Frederic Dubois de Mont Péreux. Paris, 1839. Tome I., p. 54.

of several parallel ridges, running in an east-south-easterly direction from thence to the shores of the Caspian. It is composed of granite and porphyry, flanked by schistus and ridges of limestone, pierced, as usual, by numerous water-courses.[1] Towards the eastern extremity inferior branches are sent, in different directions, into Persia, whilst other offsets, from the opposite extremity, either skirt the shores of the Black Sea or enter Armenia; and one of the latter, but of inferior elevation, may be said to connect this vast chain with the mountains of Ararat.

The territory contains extensive plains and well-cultivated valleys, and, generally speaking, it has a rich soil, which is amply watered by the rivers draining the basins eastward and westward of the summit level in Central Armenia. But owing chiefly to the irregularity of the surface within the limited space of 3° 45′ of latitude, an extraordinary difference of temperature is experienced; some parts being covered with snow, whilst others, within 50 miles, yield the products of a tropical climate.[2]

Dághestán occupies the north-eastern extremity of the territory, filling up the space from the crests of the Caucasus[3] to the shores of the Caspian,[4] and from the borders of Shírván to the river Terek; an extent of 2° 50′ in latitude. Within these limits are included the districts of Bákú, Kúba, Derbend, Tarkú, Karákaïtakh, and Tabasseran, which, together, give a superficies amounting to nearly 5996 square miles, and consisting partly of plains, but chiefly of mountains, as the name itself signifies.[5]

Dághestán is covered with mountain peaks belonging to the numerous offsets from the Caucasus; these separate deep valleys as they traverse the province in a south-easterly direction towards the plains lying along the Caspian Sea. They

[1] Voyage autour du Caucase, &c., par Frederic Dubois de Mont Péreux. Paris, 1839. Tome I., p. 56.

[2] Aperçu des Possessions Russes au-delà du Caucase, &c., Tome I., pp. 29 to 31.

[3] In 47° 5′ E. longitude. [4] In 50° 19′ 10″ E. longitude.

[5] From the Tartar words, Tágh, mountain, and Stán, country.—Ogilby's Asia, p. 39, and Aperçu, &c., Tome IV., pp. 187 to 195.

are chiefly of limestone, but they are occasionally mixed with gravel, freestone, and clay. Three of these arms may be distinguished from the rest: the most northern penetrates Tarkú in an easterly direction, and on its crest, near the Caspian, stands Tarkú itself, the capital of the district. The second and central offset terminates with the city of Derbend and the Albanian Gates; and, lastly, the southern branch traverses Kúba, in which district it terminates near the sea with the remarkable mountain of Bechebarmak. Derbend, Karákaïtakh, Tarkú, and Tabasseran, are very mountainous; but an open country commences with the plain of Kúba: this extends about 25 miles southward of the river Samour, and almost 40 miles westward, from the Caspian Sea to the mountains;[1] and it presents, everywhere, a rich soil, which bears most abundant crops. The mountains westward inclose some level tracts, but of very limited extent, with the exception of the plain of Hiobdon, which is nine miles square.[2]

Southward of the Mount of Bechebarmak are the mineral districts of Bákú and Apsheron. Around the capital of the former there are nearly 100 bituminous springs, some of which are worked, and these afford, in addition to petrolium, an inexhaustible supply of black and white naphtha; whilst other fountains have, for ages, emitted a burning stream, which is known by the name of the Indian fire.[3] Over these spots have been erected the principal temples of the Guebres; and Bákú, in consequence, has become the Mecca and Medina of Parsee pilgrimage.

The peninsula of Apsheron is equally remarkable for its salt formation, the usual concomitant of bituminous beds. In different places there are ten salt lakes, only one of which is worked, and this yields, notwithstanding a defective management, 10,000 tons of salt annually.

The eastern shores of Dághestán are washed by the shallow waters of the Caspian, and along the coast are numerous small islands.

The district of Bákú has but one permanent river, the

[1] Aperçu des Provinces Russes, &c., Tome IV., p. 96, &c.
[2] Ibid., pp. 96 to 98. [3] Ibid., pp. 89 to 91.

Sougáït, or Bielaïo (White Water);[1] but in that of Kúba are the Samour, or Sambour-cháï, the Koussar-cháï, the Koudial-cháï, and the Karà-cháï, with their numerous affluents. The districts of Tabasseran, Karà-Kaïtakh, and Tarkú, are still more amply watered by the Gouriene-cháï, the Bouam, the Khamanda, the Darbakh, and the Ghemri-Ozen; also the Koisson, the Tarkali-Ozene, the Tcherkies Ozene, the Boninaki, and the Rousse Boulakh, &c.[2]

In the neighbourhood of Bákú the soil is sandy and sterile, and on the sides of the mountains westward it is likewise poor, yielding a scanty supply of grain; but in Derbend and Kúba the plains and valleys are covered with a rich black loam.

Dághestán has three kinds of climate. That of the plains is warm and unwholesome. The medium climate prevails along the slopes of the mountains, which, owing to a more moderate degree of heat, are healthy; and this is still more decidedly the case in the highest and coldest tracts, where the third climate prevails.[3]

Exclusive of the unproductive district of Bákú, and the more arid portions of the mountains, the animal and vegetable productions of Dághestán are nearly those of Europe, with the addition to the former of tigers, panthers, camels, and buffaloes; and to the latter of silk, cotton, tobacco, madder, naphtha, and saffron.[4] These products, in addition to the fisheries of sturgeon, turtle, &c., give a considerable export trade to Persia and Russia;[5] the value of which, however, is greatly exceeded by that of the imports.[6]

The province contains many villages, but very few towns. At its southern extremity is Bákú, the capital of the district of that name, which is fortified, and has a citadel on the north-west side, contai[illegible] palace of the ancient chiefs.[7] The population consi[illegible] of nearly 7000 Tartars, living in badly built houses with flat terraced roofs.

[1] Aperçu, &c., Tome IV., p. 11, &c.

[2] Ibid., pp. 187 to 189.

[3] Ibid., pp. 96 to 99.

[4] Equal to that of Italy or India.—Ibid., pp. 21 to 36, 106 to 129, and 140 to 181.

[5] About 380,000*l.*—Ibid., pp. 50 to 129.

[6] About 700,000*l.*—Ibid., pp. 130 to 187.

[7] Anciently Khounsar: in the tenth century it had the name of Naffaty.—Ibid., pp. 79 to 89.

The adjoining district, Kúbá, has likewise but one town, which bears the same name: it is fortified, and contains 654 ill-constructed houses;[1] but it is in a picturesque situation, being surrounded by mountains, and overlooking the river Koudial.

Derbend, the most important city of Dághestán, is at the extremity of one of the great arms already noticed as branching from the Caucasus; and, by its position on a steep and almost inaccessible ridge, overhanging the Caspian Sea, it at once commands the coast, road, and the Albanian pass. The town contains 1795 well built stone houses,[2] inclosed by a substantial parapet wall, and it has the additional defence of the citadel of Nariní Kal'ah, the supposed work of Alexander, which stands a little higher than the rest of the town, and communicates with the latter through a single gate.

Rose-water and opium are prepared by the inhabitants of Derbend, in addition to copper and iron vessels, and the manufacture of silk and woollen stuffs: but a shallow and defective harbour greatly restricts their commerce.

The Portæ Albaniæ bear the name of the Iron Gates among the Arabs[3] and Turks.[4] By the Persians they are called Siríl Alsaghabe, or the Golden Throne: the words *Der* and *bend*, in Persian, signify a narrow closed passage.[5]

Derbend, which, according to D'Anville, represents ancient Albania, had the additional security of the wall of Kitaï, which, like many other extraordinary works, is attributed to Alexander, though constructed at a period later than that of the Macedonian king, as a defence against the inroads of the Scythians, who occupied the country towards the north. This massive work was 21 feet high by 7 wide, and extended from Derbend to the river Irkisohe; or, according to tradition, to the pass of Dáriyel itself. The existing remains are those of the third wall, which was constructed by Sháh Núshíraván, in the sixth century.[6]

Tarkú, the last city to be noticed, is between the rivers Manasse and Ozene, at 2½ miles from the Caspian Sea; and

[1] There are 3572 Tartars.—Aperçu, &c., Tome IV., p. 141.
[2] There are 8543 Tartars, 225 Armenians, and 461 Jews.
[3] Bab el Hadíd. [4] Demir Capi.—Ogilby's Asia, p. 11.
[5] Aperçu, &c., Tome IV., pp. 151 to 187, &c. [6] Ibid.

it occupies the slope of a mountain, on the crest of which is the Russian fortress of Bournú ;[1] and, though it contains but 9000 inhabitants, it is still considered as the capital.

The people call themselves mountain Tartars, and their long drinking cups, made of cows'-horns, with a disposition to be boisterous while they indulge in the inebriating liquor called brega,[2] favour this opinion ; while the use of low tables, and some other customs, seem to indicate that they are of the Median or Babylonian race.

The Lezgi, Trousc, Tatte, and other dialects of the Tartar tongue being, in Dághestán, mixed with the Armenian, Persian, and Hebrew,[3] it is probable that settlers from each of the nations speaking those languages were the immediate ancestors of the people of that country.

Their religion is that of Muḥammed, and they are divided into Shí'ahs and Sunnies : among them are many Armenian and Greek Christians, with a very limited number of Jews.[4]

The people of the towns and plains are of middle size, strong, and active. They are careful agriculturists and industrious fishermen ; and, in character, they much resemble the Persians, particularly in a disregard of truth, and a disposition for theft and intrigue.[5] The mountaineers and nomadic tribes have a Tartar physiognomy ; they are also taller and more active than the people of the plains.

In general, they are brave ; and, being always armed, they are ready to prove their courage by engaging in fatal combats on the slightest occasions. Taking revenge for injuries, and the practice of hospitality, are held to be imperative duties.

Like the Jews, the husband can at pleasure give the talagh, or writing of divorce, to his wife, who is then obliged to quit his roof, leaving her children behind.

The most laborious work falls to the women, whilst the men are occupied in the sturgeon fishery, in rearing horses, camels, &c., and in making occasional forays on the lands of

[1] Aperçu, &c., Tome IV., p. 187, &c.
[2] Made of barley, and resembling mead.
[3] Aperçu, &c., Tome IV., pp. 111 to 129, and pp. 151 to 187.
[4] Ibid.
[5] Ibid., pp. 36 to 38.

their neighbours. Up to a recent period, this people sold as slaves the captives taken in war, and occasionally their own children; and this practice is even now followed in some of the Caucasian districts. The civil government of Dághestán is regulated by the Korán; the sons of a family inherit equally, enough being set apart to give to each of the daughters half a share; and hence the proverb that one man is worth two women.[1]

With the dependencies of Ṭálish and Sheki, the adjoining territory of Shírván occupies the space between the Caspian Sea, Dághestán, Elizabethpol, the river Kur, and Ażerbaïján. From the last, in 38° 31′ north latitude, it extends about 135 miles, to the limits of Dághestán, in 40° 44′ north latitude; and from the river Kur, eastward, about 110 miles to the Caspian Sea, in 40° 20′ north latitude.

Including the district of Salián, it has a superficies of 10,386 square miles;[2] and on the eastern side it consists of plains, whilst towards the west it is very mountainous. The latter portion is traversed from north-west to south-east by the abutments of the Caucasus, from which other branches run southward to the Kur, and again along the western side of Ṭálish: the culminating points are the crests of the Caucasus, the Baba Ṭágh, Fité Ṭágh, Boz Ṭágh, Akhdib and Khanabat Ṭághs;[3] all of which are of granite resting upon limestone, with some flint and clay towards the plains.[4]

The eastern side consists of an extensive plain, having the bifurcation of the Aras (the island of Salian), and the banks of the lower part of the Kur in its centre: from thence it spreads northward, along the shores of the Caspian, to the district of Bákú, and southward almost to the extremity of Ṭálish. Towards the west there are also some level tracts, but of limited extent, such as the plateau of Aftaran, the

[1] Aperçu, &c., p. 111 to 129.

[2] 14,500 square versts in Shírván, 9000 square versts in Sheki, and 8000 square versts in Tálish.—Aperçu des Possessions Russes, &c., Tome III., pp. 36, 175, 176, and 323, &c.

[3] Ibid., Tome III., pp. 37 to 41, and 324 to 333.

[4] Ibid.

plain of Kássane, and the three productive valley plains running north and south between the mountains of Sheki. The northern valley has a width of about 20 miles, and extends nearly 52 miles westward from Shírván Proper, to the territory of Elisooy, at the foot of Boz Ṭágh.[1] The central valley, which is more elevated than the other, lies between the Boz and Aghdib Ṭághs, and is about 45 miles long by 18 wide. The third constitutes the southern part of Sheki, and has about 38 miles in length by 32 in width, between the Kur and the foot of the Akhdib Ṭágh.[2] The Caspian forms the eastern limits of these districts, the interior of which are amply watered by the affluents of the Araxes, the Kur, and other streams. Southward, the Bolgharon, after separating a part of Ṭálish from Persia, runs eastward through the plain of Moghan, till it is lost in a reedy tract near the lower Araxes.[3] The other waters in this direction are the Karaïar, the Ghorussan, the Odinabazar, the Lankan, &c., with their affluents.[4] Northward of the Araxes are the Gokh-chaï, the Gherdiman, the Akh-sú (White Water), the Aighry (Crooked Water), the Pírsaghate, the Touriane, and the Demir Aparane. Nearly all the rivers run from the north to the south, and, with the exceptions of the Aras and Kur, are usually fordable after the spring months.[5]

In general the soil of the plains consists of a black loam, covered with rich pasture in the lower, and a varied luxuriant vegetation in the higher part, especially in the valleys lying along the mountain slopes, one of which is expressively called the Valley of Roses.[6] On ascending the high lands the soil becomes clayey, and to this succeeds an unproductive chalk.

As in the preceding province, three kinds of climate are experienced in Shírván. That of the plains is suited to tropical plants, such as indigo, sugar, &c.: but the winters being

[1] Aperçu, &c., Tome III., p. 323, &c.
[2] Ibid., p. 324.
[3] Ibid., Tome III., p. 184 to 191. [4] Ibid.
[5] Ibid., pp. 45, 52, 337, 344, &c.
[6] Calistan, near the ancient capital, which is fertilized by a fine stream.—Ogilby's Asia, p. 10.

short, and the heat of summer proportionably great, the marshes become very unwholesome. Notwithstanding a considerable degree of heat, the second climate (along the slopes of the mountains) is healthy; and higher, in the third or cold climate, where the snow remains till May, the inhabitants live to a considerable age.[1]

Besides tigers, panthers, bears, wolves, boars, jackals, &c., Shírván has an abundance of buffaloes, camels, and other tame animals, which, on the approach of summer, are removed with the inhabitants to the fine pasture and wholesome air of the mountains. These flocks, the fisheries, and agriculture, constitute the riches of the people. Their exports are equivalent to an annual sum of about 268,500*l.*,[2] and their imports to nearly 232,900*l.*[3]

Shírván has but few permanent villages, and, besides Shamahkee, the capital of the province, only two or three towns, as Nookha, the capital of Sheki, and Salian. The latter town occupies the extremity of the angle formed by the bifurcation of the Araxes. It is small, but important, owing to the sturgeon fishery.[4]

Shamahkee occupies some elevated ground nearly in the centre of Shírván Proper, and it contains a population of about 11,000 souls, who are partly Persians and Armenians, but chiefly Tartars. The Russians reconstructed the city on a regular plan; and it now includes the usual proportion of bazaars, kárvánseráïs, baths, and churches, in addition to 2233 houses partly within the fortifications.[5]

About 25 miles to the south-east are some ruins, which, according to tradition, are those of the ancient capital. In the time of the Sháhs and Kháns, Shamahkee was of much

[1] Aperçu, &c., Tome III., p. 42 to 46.

[2] Saffron, tobacco, madder, cotton, silk, cotton-wool, sugar, naphtha, fish, cattle, and tanned leather.—Aperçu, &c., Tome III., p. 91 to 133.

[3] Salt, copper, trinkets, &c.—Ibid.

[4] This is in full activity at three periods of the year—the spring, summer, and winter; and principally at the roadsteads of Bogii, Aonscha, and Lossantin.

[5] Aperçu, &c., Tome III., p. 145, &c.

BURIAL GROUND OF ARMENIAN CHRISTIANS, NEAR ANCIENT JUDEA, BANKS OF THE ARPA.

commercial importance, and so very extensive, that previous to the great earthquake of 1176, it contained 40,000 houses. Old writers call it Kamakhia; but the inhabitants distinguish it by the name of Keghkna Chagher (the ancient city).

The new capital was founded by Nadir Khán in 1734: it was razed by Fetti-Ali Khán in 1766, but it was rebuilt in 1777; and since 1805, it has been subject to Russia.[1]

Nearly two miles westward of Shamahkee are the remarkable ruins of Kiz-Ḳal'ah, whose walls occupy the summit of an isolated rock, shaped like a truncated cone. In this are some ancient galleries, and a remarkable cave, 49 feet long by 21 feet wide, and 7 feet deep, which probably was excavated at a remote period. Tradition assigns Kiz-Ḳal'ah (Castle of the Virgin) to the ancient chiefs of Shírván; for whom, as well as their harems, it served as a retreat in case of invasion, and likewise during the oppressive heat of summer.[2]

The eastern or champagne portion of Ṭálish contains many villages, as Khizilaghatche Arkivan, Alvadi, Badalane, Alí Abate, &c.; but not being drained, these places are unhealthy. The capital itself, Lenkoran, is merely a dirty village, with 422 houses for the Muḥammedan people, and 48 for the Armenians; but all are badly built. Besides one mosque, there are two bazaars, and a superior class of buildings, which have been constructed in the vicinity for the Russian authorities. As the roadstead is shallow and unsafe, Sara is now the port of Ṭálish; and being sheltered by the island of that name, and deep as well as commodious, it is the principal station of the Russian war flotilla on the Caspian Sea.

The inhabitants of Shírván consist of bekris, or nobles, priests, merchants, artisans, cultivators, and shepherds; and, lastly, the nomadic tribes, who amount to one-fourth of an aggregate population of 256,581 souls,[3] descended chiefly from Tartar, Persian, Armenian, and Hebrew stocks. The Jews are few, and the Armenian Christians scarcely number one-tenth of the Muḥammedans, who are generally of the Sunnie creed.

[1] Aperçu, &c., Tome III., p. 145 to 149.

[2] Ibid.

[3] Including 100,302 in Sheki.—Ibid, p. 61 to 99, and 352, &c.

The Tartar language[1] prevails, but the Armenian tongue is likewise common: there is also a dialect composed of these two. The Hebrew, which is spoken in this country, is much mixed with the Persian.[2]

The people of the plains and towns resemble in character the Persians; but the mountaineers, or more ancient inhabitants, are very different. The descendants of the Tartars are silent and cautious in their conduct: although hot and vindictive, their courage is not of a high order, and they are deficient in firmness and perseverance. Their chief amusements consist of horse and gymnastic exercises, in which they excel; and, unlike other easterns, they take all the laborious household tasks, leaving to the females needlework and other light occupations. The softer sex have not, however, been improved in their morals by thus occupying their proper position in society; for though modest in outward demeanour, the women of the mountain districts lead irregular lives.[3]

Kúba, Bákú, and the other Khanáts, are subject to local princes (mirzas), one of whom is elected supreme governor, with the title of Shamkhál (Syrian prince). This choice is determined in a very primitive manner; for the chiefs being assembled, the priest throws a gilded apple amongst them, and the individual whom it happens to strike undertakes the sovereign functions,[4] which he exercises at Tarkú, the ancient seat of government, almost without control. The city has a population of about 10,000 souls; but it was much more important before its destruction by the Russians in 1725.

The whole tract lying between the Caspian Sea and the rivers Araxes and Iverne, which includes Derbend, Kúba, Bákú and Sheki, formed part of the territory of the Amazons.[5] It likewise constituted that part of the country of the Arii which touched the Caucasus, and it corresponds to the Media of Herodotus[6] and Strabo.[7] This name is derived by the

[1] This appears to be a mixture of the Turkomán and Persian tongues.—Aperçu, &c., Tome III., p. 61 to 91.
[2] Ibid.
[3] Ibid.
[4] Ogilby's Asia, p. 40.
[5] Ibid., p. 49.
[6] Lib. I. c. cx.
[7] Page 523, ed. Cas. 1620.

Lt Col. Estcourt, 43rd Ld del. G. Hawkins, Junr lith.

Day & Haghe Lithrs to the Queen.

moderns from Madai,[1] and the capital appears to have been Samunis.[2]

In addition to this city, there were those of Cyropolis, Eres, or Aras (now called Arisban), Sequi, and Giavat.[3] This tract would seem to be the second, or new Media; and if so, some of the existing geographical difficulties respecting the different districts bearing this name might be removed: the inhabitants would naturally have preserved the original appellation as they advanced northward; and as late as two centuries ago this district was called Northern Media, to distinguish it from the province beyond the Araxes.[4] The use of the word Spaco[5] by the people living on the shores of the Caspian,[6] indicates a Median origin; and in the district of Laghiche there is another branch from the same stock: these, like the Chalybes, are exclusively occupied with iron and copper works.[7] The Medes were originally called Arii;[8] and their more southern origin may be traced in the worship of Jupiter, the sun, moon, earth, and Venus.[9] The last deity was borrowed from the Assyrians, which indicates that they were the descendants of one of the bands which quitted Shinar to settle in the valleys of Georgia and Armenia,[10] or in the Chus of the Caucasus,[11] which extended from lake Urumíyah to the Caspian Sea. This territory formed the eastern and principal part of Albania; a kingdom in which 26 languages were spoken, and sufficiently powerful to oppose Pompey with 72,000 men.[12] It likewise formed part of the immense empire of Armenia;[13] but the present name of Shírván only dates from the conquest by Khosroo Núshíraván, in the sixth century.

[1] Genesis x. 2. [2] Ogilby's Asia, p. 9. [3] Ibid., p. 10.
[4] Media Atropatene, the great Media.—Ibid., p. 9.
[5] Herodotus, lib. I. c. cx.
[6] Aperçu, &c., Tome III., p. 197 to 296.
[7] Ibid., p. 91 to 136.
[8] Herodotus, lib. VII. c. lxii.
[9] Ibid., lib. I. c. xxxi.; and especially the Moon.—Strabo, XI., 503.
[10] Des Guignes, Hist. des Huns, Vol. I., p. 3.
[11] K'housdi K'habgokh, or Media near Armenia and the Caspian.—St. Martin, Mémoires sur l'Arménie, Tome II., p. 371.
[12] Strabo, XI., 502, 503. [13] See Chap. V.

The neighbouring province of Karábágh lies between the rivers Araxes and Kur, and chiefly occupies the western portion of the angle formed by their confluence: that is, it lies between 38° 50′ and 40° 50′ north latitude, and between 46° 8′ and 48° 10′ east longitude. At the widest place, between Nakhchiván and Elizabethpol, it is about 120 geographical miles broad, and it extends nearly as far westward of the meeting of the two rivers: it has a superficies of about 5250 square miles.[1] With the exceptions of a narrow valley and a richly cultivated plain, which extends from the right side of the Kur to the estuary of the Kará-cháï, the province is hilly, or rather mountainous, being traversed in different directions by branches from Mount Ararat, one of whose peaks, the Sará-dara, is 5000 feet above the Caspian Sea.[2]

Besides two of inconsiderable size, Karábágh contains the lakes of Khanno-ghell, Tchopno-ghell, and Kará-ghell; and, in addition to the Araxes and Kur, the interior is watered by the Karghar, the Terter, the Intcha-cháï, the Kará-cháï, the Bazar-cháï, and some twenty other considerable streams.[3]

In some places the soil is clayey or sandy, but the rest is a rich black loam;[4] and except in some of the low parts bordering the rivers, the climate is cool and healthy at all seasons of the year.

The mineral productions are naphtha, copper, emery, and salt. The animal productions resemble those of Shírván, but are far more numerous; and the abundance of forest game, such as bears, elks, panthers, wolves, foxes, and jackals, caused the woods in this district to be the favourite hunting-ground of the late prince-royal. The rich pasture-grounds are intermixed with vines, fruit-gardens, and fields of tobacco, silk, flax, wheat, maize, millet, and cotton; and most of the other parts of the district are covered with those fine forests of oak, plane, poplar, cypress, elm, ash, birch, fir, beech, and walnut trees, from which the Tartar appellation Black Garden was derived.[5]

[1] Aperçu, &c., Tome III., p. 255 to 258.
[2] Ibid. [3] Ibid., p. 259 to 263. [4] Ibid., p. 253.
[5] Ibid., p. 255 to 258.

Shúshí, the only town, is situated on a rock 400 feet above the Caspian, and contains 1698 badly-constructed houses. It is inaccessible on three sides, and the fourth is fortified. The population consists of 5289 Armenians, and 4572 Tartars.

Though the fisheries of the Araxes and Kur are good, the flocks numerous,[1] and the vegetable productions abundant, Karábágh being without manufactures, it has no commerce, unless the local interchange and sale of commodities may be so called. The villages are very inferior, and the houses, besides being badly constructed, are dark, and usually filled with smoke.

The inhabitants of the province consist of Tartars, Armenians, Kurds, and Boscha (gipsies), numbering in all 98,614 souls; of whom 25,137 are Tartars. Here, as in Dághestán, the Tartar and Armenian languages prevail; but the Nestorians use a particular dialect, and the Kurds another, called Kourilien, which is a compound of Tartar and Turkish. Syriac is also in use.

The religions are the Muhammedan and the Christian: of the former, besides the Shí'ahs and Sunnies, there is a third sect, called the 'Alí Iláhíyah;[2] and of the latter, the followers belong to the Armenian and Nestorian (locally called Nassran) churches.[3]

The people consist of nobles, begs, and agas; priests, the maas (individuals who, for services, have been exempt for a certain period from taxation), and peasants or townspeople. Abandoned, for the most part, to listless idleness, the inhabitants only differ from other northerns by their black hair, and tall, handsome figure.[4]

The Kurdish nomades are fierce, courageous, and inclined to drunkenness. The Tartars and Armenians, on the contrary, are sober, but not particularly courageous: the former are inclined to theft, the latter to trickery and imposture; and both are so economical as to be often clad in tatters.[5]

[1] 20,000 horned cattle, 100,000 sheep, with goats, horses, camels, &c.—Aperçu &c., Tome III., p. 281 to 301.

[2] See p. 88.

[3] Aperçu, &c., Tome III., p. 266 to 287.

[4] Ibid.

[5] Ibid.

Polygamy is permitted, but it is rare that any Musselman has a second wife. The Tartar women cover their faces with great care, and are considered to be chaste, which is not the case with the Armenian ladies.[1] The local government was patriarchal, but it is now administered by a military superintendant, assisted by a native divan.

Some of the Nestorians,[2] who live apart in the mountainous country which separates Turkey from Persia, say that their ancestors were Greeks. The different tribes of Kurds appear to be the descendants of the Parthians who were dispersed over Assyria and Mesopotamia; and a dialect of the Syriac is still preserved amongst these wanderers. Their name is derived from Kerad (to speak).

Under the ancient name of Raine, Karábágh formed a part of the Armenian kingdom; and previously to its entire destruction by Tamerlane, the capital, Barda, was distinguished for its great size, and its numerous inhabitants, the descendants of the oldest Armenians. The Persian dominion succeeded, and that of the Turks followed. This continued till the country was recovered by Nadir Sháh. In 1809 it came under the government of native kháns, and it so remained till, in 1822, it became subject to Russia. This was considered by the Persians their choicest province, and it is that whose loss they most regret.

The Armenian territory obtained by Russia in 1828 extends to the N.W. for some distance along the Araxes, and comprises the province of Eríván and Nakhchiván. The latter is the south-eastern portion: it is situated between 39° and 40° N. latitude, and between 45° 10′ and 46° 30′ E. longitude. It has the limestone mountains of Karábágh to the N.E.: on the S. and S.E. is the river Araxes, and on the N.W. is Eríván.

The district of Urd-ábád forms the south-eastern extremity, and is separated from the other portion by the chain of Dár Dugh. It has the shape of a triangle, touching the Araxes and the crest of the mountains of Karábágh at the south-east point; and it contains about 396 square miles of

[1] Aperçu, &c., Tome III., pp. 61 to 91.

[2] The Catholics, and not the Kaldí, or Kaldáni, of p. 121.

surface: it is altogether the best climate of the trans-Caucasian provinces, and is so fertile that it has been called the earthly paradise.

Besides the Araxes, it is watered by the Ghilán-cháï, the Oustoukan-cháï, and three other small rivers.

There are five magals constituted by the valleys of Urd-ábád, Ailis, Dastine, Tchalanape, and Belleve; the first of which contains the capital, Urd-ábád, and eight villages. The town has 615 clay-built houses, usually of two stories, an Armenian church, six mosques, and two kárvánseráïs. The inhabitants of the district are principally occupied with the care of silk-worms, with their orchards and vineyards, and with a limited cultivation of wheat, Indian corn, flax, and hemp. Including fourteen villages, the population amounts to 3883 Tartars, and 1806 Armenians of both sexes.

Three-fourths of the surface of Nakhchiván is mountainous, and the remainder slopes towards the left bank of the Araxes. The principal rivers, in addition to the last, are the Arpáh-cháï, the Nakhchiván-cháï, and the Alindja-cháï. The climate is good in the higher grounds, but the plains are unhealthy. The wild and domestic animals are nearly the same as in Karábágh. The vegetable productions are wheat, barley, cotton, millet, &c., with an abundance of fruit and forest trees. The minerals are lead, silver, alum, copperas, and an abundance of salt. The province contains the four magals of Nakhchiván, Alindjine, Khóï, and Daralaghez. On the left bank of the Araxes stands the modern fortress of 'Abbás-ábád, and four miles northward is the capital, consisting of four different quarters, in which are an Armenian church, two mosques, two kárvánseráïs, and some baths. It has a population of 3388 Tartars and 1779 Armenians.

In former times the city contained about 40,000 houses, and was one of the most important belonging to the kingdom of Armenia; and tradition connects its foundation with Noah's descent and first habitation.[1] There are in the four magals, and in the different villages of the district, 10,854[2]

[1] Nakh, *first*, and itchiván, *habitation*.

[2] Including those brought from the Turkish provinces in 1828.

Armenians, 12,951 Tartars, with about 2000 gipsies and other nomadic tribes.

The province of Erívan lies between 39° and 41° north latitude. It has to the north, Elizabethpol, Shamshadil, Kazakh, and Bambak-Shuragel; to the east, Karábágh and Nakhchivan; to the west, the Turkish territories of Kazikhman and Kars; and to the south, the river Araxes.

The southern part of this province is intersected by branches from Mount Ararat; and in the northern part are the peaks of Alá-ghez, Barate, Maraldji, Tágh-Natchakh, Soukh-boulakh,[1] &c.; but near the Araxes there is an extensive plain. Between the Araxes and Ararat the country is marshy, and again, in other places, clayey; but the greatest part of it consists of a rich black earth. There is one lake, that of Ghokhcha, or Sevangha, which is 30 miles long and 12½ miles broad, and 1000 feet above the sea: it is full of trout, and it never freezes.[2] Besides the border river (Araxes), the province is watered by the southern Kárá-sú, the Zanghu (the ancient Zanghes), the northern Kárá-sú, the Abarane, and the great Arpáh-cháï.[3] In the elevated magals, the cold is severe during winter, and in summer the heat of the plains is almost insupportable. The ordinary animal and vegetable productions abound in this province, and it contains 508 flourishing villages.[4]

The capital stands about six miles northward of the foot of Mount Ararat, and on the banks of the Zengia, a considerable river that flows from lake Ghokhcha to the Aras. There are five mosques, five Armenian churches, several kárvánseráïs, and 2750 clay-built houses, partly within the fortifications, which crown the summit of the hill, and inclose the palace of Sardar, with the houses of the public functionaries.

Erívan has a considerable circumference; but as a part of the area of the hill is occupied with productive vineyards and fine gardens, the population scarcely exceeds 10,000[5] persons.

[1] Aperçu, &c., Tome IV., p. 253 to 255.
[2] Ibid., p. 255 to 258.
[3] Ibid.
[4] Ibid., p. 288 to 296.
[5] In 1834 there were 5900 males, and the females one-fifth less.—Ibid.

South-westward, on the banks of the Araxes, there is a fortress called Cardar-'abád, which contains 700 houses: and a few miles northward, between Ararat and Mount Massis, is the village of Echmiyadzin. This village occupies part of the site of the ancient city of Vagharshabad;[1] and is further remarkable for the adjoining convent of U'ch Kilísá, or the Three Churches (St. Kaïane, Choghakate, and Echmiyadzin): the convent, which is the residence of the Armenian patriarch, is eight miles westward of Eriván. According to tradition, the present capital, the Terva of Ptolemy, occupies the spot first seen by Noah after quitting the ark, and also that which the patriarch had occupied previous to the deluge.[2] But the Armenian historians, with much more probability, attribute its foundation to Ardachasse, the eleventh sovereign, who reigned 103 years B. C. The territory once called Godaikh[3] derived its present name from the city; but Echmiyadzin, being the seat of the ecclesiástical government, has always held the first place among the Armenians, whether they were under the Turks, Persians, or Russians. The population of the province consists of 58,423 Armenians and 48,494 Tartars, who are dispersed in the different villages.

Towards the west is the district of Kars, and on the north-west that of Akhltskhaï, together representing Childe'r, or Turkish Georgia; a part of which has been added to the Russian territory. Akhltskhaï lies between Guria, Imiretia, Georgia and the river Jorák. From the last to the borders of Georgia the distance is about 90 miles, and from the borders of Kars to Imiretia are nearly 40 miles: the district therefore contains about 2300 square miles. On the north-west it is covered with the spurs from the Caucasus, and on the south-east by those of Ararat, or the Armenian mountains. In general the soil is fertile; and it is well watered by the Ardaghan-cháï, the Akhltskhaï-cháï, the Mtkvary, or Kíour,[4]

[1] Aperçu, &c., p. 288 to 296.—According to St. Martin, Mémoires sur l'Arménie, Tome I., p. 115, the city was founded in the sixth century B. C.

[2] Ibid.

[3] St. Martin, Mémoires, &c., Tome I., p. 413.

[4] Aperçu, &c., Tome IV., p. 201, &c.

and the Tchildir; besides the river Jorák, or Acampsis, on the western side, and, more eastward, the river Kur, which divides it into two unequal portions: that which lies towards the west still belongs to the Turks, but the remainder, between the right bank and Georgia, was added to Russia by the treaty of Adrianople. In general the páshálik enjoys a moderate and healthy climate; it possesses, also, a great many mineral springs with medicinal properties, besides the ordinary vegetable productions and animals; the sable and the tiger are among the latter.

Silk and cotton-stuffs, oil, drugs, trinkets, steel, and tobacco are imported from Turkey; and untanned skins, iron and copper vessels, silk and woollen-stuffs, are sent in return.[1] The Russian Sanjaks of Akhltskhaï, Atskhver, Asspinz, Khertvisse, and Akhalkalakí, with the fortress of the latter, contain 103 villages, in which there are 11,800 Armenians, in addition to 7200 persons consisting of Kurds, Jews, Boches (gipsies), Tartars, and Karapapakhs, so called from their lamb-skin caps. A certain number of Armenians profess the Catholic religion, and the rest the Armenian. The other inhabitants, including the greater part of the Georgians, are Múḥammedans; and the language of the latter is spoken in all its purity. The capital is divided into two parts, the old and the new towns, which are separated by the river Poskho; and the ancient fortress is supposed to have been constructed by the Georgians in the time of Queen Thamar. The capital, within and without the fortifications, contains 9460 mixed inhabitants, of the races already mentioned.

The tract westward, from Georgia to the shores of the Black Sea, acknowledges the supremacy of Russia; but the four districts, of which it is composed, have preserved their national rulers. The first of these districts, Imiretia, lies westward of Georgia, and northward of the preceding province. Its length, from the borders of Akhltskhaï, in 41° 30′ N. latitude, to the main ridge of the Caucasus, in 42° 45′ N. latitude, is 42 miles; and its mean width from the sea,

[1] Aperçu, &c., Tome IV., pp. 201 to 215.

in 41° 50′ E. longitude, to the mountain ridge separating it from the borders of Georgia, in 43° 40′ E. longitude, is 75 miles; it has, therefore, a superficies of 3036 square miles, with a population of 127,826 persons, chiefly Imiretians, but mixed with about 4000 Armenians, Ossetians, and Jews. It is well watered by the Rhion, or Phasis, and its tributaries; and, being sheltered by the Caucasus on the north, the climate is mild: although mountainous, the country yields the products of warm climates; but in certain places the forests engender malaria. It is divided into the districts of Kutaïs, Váhí, Shoropan, and Ráchí, each of which is locally governed by an intendant, who is assisted by two native officers. Kutáïs, on the Rhion, the only town of Imiretia, scarcely contains 2000 inhabitants: this is the residence of the Russian governor, who commands the districts westward of Georgia, but is himself subject to the governor-general of the trans-Caucasian provinces.

Mingrelia lies westward of the preceding province, and extends along the Phasis to the Black Sea; its length, from thence to the Caucasus, is about 45 miles, and its breadth, where widest, is 40 miles; and it has a superficies of 1757 square miles. The population amounts to 127,826 persons, Armenians, Jews, and Abkasians, besides a mountain tribe, the Swanets, who are scarcely known even by name. The soil, climate, and products resemble those of Imiretia.[1] The country is divided into the districts of Sennakh, Legchoom, and Zoogdet; and it has Abasia on the N.W., with Guria on the south. The latter province has a superficies of almost 900 square miles, chiefly of forests,[2] lying between Mingrelia, the Black Sea, and the Turkish possessions. The soil is very fertile, and the products similar to those of the neighbouring countries. It is divided into two districts, each having a town of the same name; viz., Ozoorget and Nagomar; and there is, besides, the important fortress of Poti at the mouth of the Rhion. The population amounts to nearly 37,000 souls, partly Armenians, but chiefly Georgians; the religion is that

[1] Aperçu, &c., Tome I., pp. 18 to 27.

[2] As in the time of Strabo, lib. XI., p. 498.

of the Greek church; and the classes of people are princes, nobles, and peasants. The sovereigns of this principality are descendants of the Georgian dynasty, and they remained vassals to the Ottoman Porte from the sixteenth century to the treaty of Adrianople. Previously to that treaty being made; the finest timber of the country was floated along the Black Sea in rafts, to supply the arsenal at Constantinople.

These provinces formed part of ancient Colchis, which was peopled by one section of the Moschi, the supposed Meshech of Scripture.[1] From Gasluchim, Cumberland derived the name of Colchians,[2] whose position was along the Phasis and Euxine Sea, near the Sarapani.[3] Their country was famous for its flax and manufactures of fine linens;[4] and it was a kingdom before the Argonautic expedition.[5] Colchis has always been celebrated for its fine timber and productive mines of silver, gold, and precious stones; and its honey still produces the effects experienced by the Greeks;[6] this seems to be accounted for by the abundance of hellebore, on the flower of which the bees delight to feed.

Having traced the principal divisions of the trans-Caucasian territory, the smaller districts lying in the basin of the Kur remain to be noticed; and, in describing them, we shall proceed from east to west, both northward and southward of that river.

Elizabethpol is on the latter side, between Karábágh on the east, Erívan on the south, and Shamshadil on the west. It contains nearly 1650[7] square miles of surface, consisting in part of the mountainous tract near Gandja; this is followed by hilly slopes, and these terminate in plains. It is well watered by the Chamkhor, Kotchkar, the Ghandjan, and other tributaries of the Kur. The soil varies, being in places sandy, or stony, but it is more generally of black earth.

The climate varies between the extreme cold of the moun-

[1] Genesis x. 10.—Turner's Sacred History, Vol. II., p. 489.
[2] Cumberland's Times of first planting Nations, p. 50.
[3] Herod., lib. IV., p. 37.
[4] Ibid., II., p. 105.
[5] Strabo, lib. XI., p. 99.
[6] Anab., IV., s. 20.
[7] Aperçu, &c., Tome II., p. 322.

tainous districts and the powerful heat of the plains. The mountains contain alum, iron, and some gold; also forests, in which a particular sort of poplar grows to an immense size. Domestic animals are numerous.[1] Madder, tobacco, cotton, linen, grain, &c., are cultivated, and garlic and asparagus grow wild. Elizabethpol contains the magals of Ghor, Chamkhor, Kiouvakbassan, Ghanjibassane, Samoukh, and Aïroum, in which there are 78 villages, or camps; and it has a population of 11,330 Tartars, 2997 Armenians, and 531 Wurtemburgers. The only town, Elizabethpol, formerly Gandjah, consists of three parts, one of which is fortified by a bastioned wall, which was constructed by the Turks. There are four Armenian churches, and one belonging to the Georgian Greeks, 11 mosques, several kárvánseráïs, about 2000 houses, and 1300 fruit-gardens, or vineyards; and its population consists of 4230 Tartars, and 4028 Armenians. The chief occupations of the inhabitants of this district (now incorporated with Georgia) are horticulture, the care of silk-worms, bees, and cattle, besides farming and mining. On the mountains are some monuments of early Christianity; and, at 3½ miles from Gandjah, are the remains of some former city: again, at 12 miles towards the Kur, are other ruins scattered around the column of Shamkura. In the shaft of the latter is a spiral staircase leading to the top; including the pedestal, the column has a height of 196 feet, and is visible at the distance of 15 miles.[2] Over the river Kotchkar there is a single-arched stone bridge, which has already stood 1000 years.[3]

The circle of Shamshadil lies westward of Gandjah, and that of Kazakh between it and Bambak; these districts have the Kur for their northern, and the district of Eríván for their southern limits. The former circle contains about 1247 square miles of surface, with a population of 19,599 souls;[4] and the latter 1056 square miles, with 31,718 souls.[5]

[1] Aperçu, &c., Tome II., pp. 328 to 344.
[2] Ibid., pp. 379 to 392. [3] Ibid.
[4] 3944 Armenians, and the rest Tartars.—Ibid., pp. 251 to 257.
[5] 8633 Armenians, and the rest Tartars.—Ibid., pp. 214 to 235.

A mountainous tract prevails towards the south-west of each of these districts, and there are plains towards the opposite quarter. The climate in winter is mild, and in summer moderate. The soil is good, and the country is well watered. There are some mineral springs in each district, and copper mines have been recently discovered in Kazakh. The timber in both attains a large size; and vegetable products, as well as animals, are abundant. The two circles of Bambak-Shuragel and Bortchalin lie between Kazakh and Kars. The former extends southward, from Bortchalin to the district of Eríván, and has a diversified surface.

Bambak, the central portion, contains about 709 square miles, and consists of a valley 23 miles long, inclosed by two chains of mountains. Shuragel lies southward of these chains, and has about 423 miles of surface, which consists of plains, with mountains at intervals; and northward is the plain of Lory, which is surrounded on all sides by mountains, and contains 1650 square miles. The soil, climate, and products vary considerably; and the inhabitants consist of 2008 Tartars and Greeks, with 28,668 Armenians, of whom 21,207 were transported from Erz-Rúm and its vicinity after the Turkish war of 1829.[1] In the territory there is but one town, Ghoumry, which is in the central district of Shuragel, on the banks of the Arpáh-cháï, and contains 503 houses.[2]

Bortchalin contains 2640 square miles; it lies between Kazakh, Bambak, and Kars, and has, to the north, the districts of Tiflís and Gori. The northern and western portions, with part of the southern, are covered with mountains branching from Ararat. Towards the eastern side there is an extensive plain, and elsewhere there are others of small size; there are, besides, several small valleys. It is watered by the Kur, the Khram, the Alghete, and other streams; it contains, also, a great many lakes full of fish. In general the soil of the district is good, but the climate varies, and fever prevails in the lower parts of the country. The mountains to the north and west are covered with forests; and

[1] Aperçu, &c., Tome II., pp. 293 to 306. [2] Ibid.

elsewhere are the ordinary vegetable productions and animals. The population consists of 15,263 Tartars, 6542 Armenians, 1273 Greeks, 1205 Georgians, and 384 Germans, who are occupied with agricultural and pastoral pursuits.

Karketia extends westward from Sheki to Kartelínia on the Kur; and it has the crests of the Caucasus, with part of the Lezgí country, on the north; its superficies is about 4800 square miles, and it contains two principal districts, Signakh and Teláv.

The former lies at the eastern side, and has Teláv on the west, Djaro Belokane on the north, the territory of the Sultan of Elis on the east, and the Kur on the south and south-east. Towards the north it is mountainous, and contains the summit ridge of the Caucasus, of which the most elevated peaks are to the N.E.; but along the river Yori there are extensive plains.

The climate of these plains is warm and unhealthy in summer, and mild in winter; but a severe cold prevails in the elevated districts. Mineral springs are found in the country, and forest trees are abundant. Madder is cultivated, in addition to other vegetable products. The population consists of 49,371 Georgians, 6204 Armenians, with 1106 Tartars. Signakh, the capital, is fortified, but it is small, and is neither well situated nor handsome.

Teláv is the western portion, and it has the crests of the Caucasus on the north; on the east it has Signakh, and on the west Duchet and Tiflís. To the S.E. the province has mountains and forests; and again, towards the north, there is a limestone range running parallel to the crests of the Caucasus. The soil is a mixture of clay, chalk, and black earth; and the district is watered by the Alazani and the Yori, with their numerous affluents. The climate of the elevated districts is good; but fevers prevail in the lower parts, near the banks of the Yori, where the temperature is high. The forests, the vegetables, and the animals, resemble those of the adjoining district. Teláv contains 100 villages, and it has a population of 48,286 Georgians, 6519 Armenians, 1388 Tartars, and 238 Wurtemburgers. The houses of the

peasants are miserable cabins, without either windows or chimnies.

The principal town, Teláv, is situated on the lower parts of the mountains, and it contains an old castle, three forts, two Armenian and two Greek churches, in addition to the public buildings belonging to the government functionaries.

Towards the crests of the Caucasus are three small mountain districts, which are dependencies of Teláv. The first of these, called Tuchí, is about 17 miles square, and comprises the communities of Sove, Tchaghli, Perikétel, and Ghometserb; it has the Kistes on its northern borders, the Didajens on the east; on the west the Pehavians, and on the south the Kakhétians. The villages in the mountains are well built, and they have been bravely defended against the Lezgí and other tribes. Grain is cultivated, but the crops are often lost from the coldness of the region.

The Pehavians are surrounded on all sides by mountains, which serve as intrenchments. To the north their limits are snow-clad, and the rapid river Araghva flows on the side of the Khersourians. The district contains thirteen villages, with a population of 3698 souls, and it can furnish 700 armed men. But the people are more peaceably inclined, and are not so brave as their neighbours the Tuchians. Their domestic animals are very numerous.

The Khersourians are situated on the crests of the Caucasus, and are surrounded by the Ghoudmakars, the Kistes, Boghasser, and Didajens. They are in a half savage state, and less peaceable than the Pehavians, or even the Tuchians; their favourite occupations being pillage or theft. There are 29 villages and 2670 inhabitants, who are in a constant state of hostility with the Kistes.[1]

Kartelínia extends from Kakhetia to Imiretia and the provinces of the Akhltskhaï; and northward, from the Bortchalin and Tiflís district to the territories of Gora and Ossetia. It contains two districts, Duchet on the eastern side, and Goria towards the west; it has a superficies of about

[1] Aperçu, &c., Tome II., pp. 377 to 399.

2600 square miles, and was once a separate kingdom, of which the ruined city, Mtskhetha, 10 miles north of Tiflís, was the capital. Kartalínia is mountainous, having, towards the north, an elevated limestone chain, running parallel to the Caucasus, and gradually diminishing in height towards the Kur, where there is an extensive plain. There is also a considerable plain towards the east, in Gori. On the western side there are three large rivers, the Ksan, and the Araghva,[1] first and second, with numerous tributaries; there are also the Narckvavi, the Arghoun, the Medjouda, and several others. And towards the eastern side are the Kur and its affluents, the Liaja, the Medjouda, the Lekhoura, and the Ksan. The soil is not equal to that of the other provinces, yet it is very productive. Much of the surface is covered with oak, walnut, and other fine timber of various kinds; and, in other parts, hemp, madder, tobacco, and grains, are cultivated with success. There are but two towns: Gourie is on the borders of the eastern province, and is situated on a plain close to the left bank of the Kur; it is defended by a fort, and contains one Greek church, three Georgian, three Armenian churches, and 600 houses. Duchet, a fortified place, and the chief town of the district, is situated on the slope of a mountain, near the river Arghoun; and, in addition to those of the public functionaries, it has 213 Armenian and Georgian houses.

Until recently, the kingdoms of Kakhetia and Kartalínia composed Georgia Proper; but, according to the ukase of 1831, the latter now includes all the territory which is bounded by Imiretia, the Caucasus, and the Armenian and Mussulman provinces. Its extent is about 95 miles, from the borders of Eríván to the Caucasus in the Lezgí country; and about 175 miles westward, from the borders of Sheki to those of Kars: it contains nearly 16,743 square miles of surface, of which Tiflís is the capital, and is the seat of the general government. This thriving city is divided by the river Kur into two portions, the northern and the southern

[1] The Arhagus, or Arrhabou.—Strabo, lib. X., p. 500.

it contains three suburbs, with numerous gardens, in addition to the new town constructed by General Yermaloff, and the modern castle of Metckh, which commands the north-west part of the city. There are three canals, 15 squares, seven kárvánseráïs, 22 Armenian and 13 Georgian Greek churches; also breweries, tanneries, and different manufactories connected with Russian commerce in Asia; which, by way of encouragement, are exempted, to a certain extent, from the usual duties. The population amounts to about 46,228 Armenians and Georgians; the former are the most numerous, but the language of the latter prevails.[1]

The ancient city was on the left bank of the Kur, not far from the mineral springs, to which, according to the Armenian historians, it owed its foundation; but the natives say, that Zourab, a Persian chief, first made it his residence in the fourth century of our era.[2]

In the preceding pages, it has been seen that the surface of Russian Georgia is greatly diversified with mountains, hills, plains, and valleys. The basin of the Kur, and the valleys of the Aragavi, the Alazan, and its other tributary streams, are the best portions of this rich but neglected province. The hills are covered with pine, chestnut, oak, ash, and other timber; vines and fruits are also cultivated, and the plains are highly productive.

In addition to the numerous flocks of sheep, camels, and cattle, the Georgian districts produce silk, cotton, hemp, flax, saffron, madder, wine, brandy, honey, salt, naphtha, fruit, grain, &c., which together yield the annual value of seven millions sterling.[3]

The following table shows the state of the population as it existed in 1834.

[1] Aperçu, &c., p. 143 to 195.
[2] Ibid., p. 171.
[3] 43,343,900 silver rubles.—Ibid., Tome I., p. 49, &c.

TABLE OF THE POPULATION OF THE DISTRICTS OF GEORGIA.

Designation of the Provinces and Towns.	Houses.	NUMBER OF INHABITANTS.											
		Georgians.	Tuchians.	Pchaves.	Khersourians.	Armenians.	Ossetians.	Kistes.	Greeks.	Wurtemberghers.	Tartars.	Jews.	Total.
1. Tiflis. The town of Tiflis	4,936	3,505	..	..	..	17,005	..	..	..	..	327	..	20,837
1. Tiflis. 17 villages	2,238	9,023	..	..	..	3,914	..	..	..	715	863	..	14,515
2. Sighnakh. The town	550	117	..	..	..	2,828	..	..	..	..	..	..	2,945
2. Sighnakh. 56 villag[illegible]	6,666	49,254	..	..	..	3,968	..	..	..	..	1,106	..	54,328
3. Telav. The town	492	524	..	..	..	2,236	..	..	..	..	..	..	2,760
3. Telav. 100 villages	7,452	47,762	..	..	..	4,283	..	..	..	238	1,388	..	53,671
4. Circle of Tuchee; 47 vi[illegible]es	995	..	4,322	..	..	..	..	..	..	..	..	..	4,322
5. Pehave; 15 villages	632	..	..	3,698	..	..	..	..	..	..	..	..	3,698
6. Khersour; 29 villages	678	..	..	..	2,650	..	..	..	..	..	..	..	2,650
7. Duchet. Town of Duchet	213	411	..	..	..	823	11	..	..	..	..	..	1,245
7. Duchet. ,, Ananour	47	147	..	..	..	101	2	..	..	..	..	..	250
7. Duchet. 223 villages	3,466	17,644	..	..	..	2,078	5,508	..	..	..	..	..	25,230
8. Gorie. The town	562	863	..	..	..	1,948	3	..	..	..	..	..	2,814
8. Gorie. 258 villages	7,214	43,389	..	..	..	6,324	2,763	..	9	..	..	908	53,393
9. Tribes of Gor; 155 villages	1,817	5,492	..	..	159	..	3,138	94	..	..	..	..	8,883
10. Ossetes; 261 villages	2,600	..	..	..	..	..	16,380	..	..	..	..	..	16,380
11. Kazakh; 69 villages	4,960	..	..	..	..	8,633	..	..	..	..	23,105	..	31,738
12. Bortchalin; 145 villages	4,092	1,205	..	..	..	6,542	..	..	1,273	384	15,263	..	24,667
13. Shamshadil; 50 villages	3,561	..	..	..	..	3,944	..	..	..	..	15,655	..	19,599
14. Bambak-Shuragel; 105 villages	4,897	..	..	..	..	28,644	..	..	365	..	1,703	..	30,652
15. Elizabethpol. The town	2,468	..	..	..	..	4,028	..	..	..	..	4,230	..	8,258
15. Elizabethpol. 78 villages	3,847	..	..	..	..	2,997	..	..	..	531	11,330	..	14,858
16. Talk; 23 villages	778	..	..	..	..	1,178	..	..	3,449	..	..	..	4,627
Total	63,801	179,336	4,322	3,698	2,809	101,374	27,805	94	5,036	1,868	74,970	908	402,220

The preceding, however, does not include the tribes, such as the Lezgí, and others still fighting for their independence.

Lezgístán lies between Georgia and Dághestán, along the two sides of the Caucasus. Including both the northern and southern slopes of this portion of these mountains, it has a surface of about 10,000 square miles, which is occupied by the Avars, Zerkers and other tribes, who are subject to the Lezgí.

The great central road leads from the western side of Georgia by the celebrated pass of Dáriyel,[1] which is so named from a fortress situated on a rock washed by the river Terek.

Dáriyel, called by the Georgians Shevis Kari, or the Gate of Shevi, is, without doubt, the celebrated Caucasian Gate; a prodigious work of nature, says Pliny, formed by abrupt precipices, and having the interval closed by gates with iron bars. Beneath the rocks runs a river,[2] which emits a strong smell.[3]

The remainder of the country may be described as a succession of narrow valleys or ravines, separating steep, lofty, and wooded mountains. These valleys, together with the few patches of table-land occurring here and there between them, are in general cultivated, and produce wheat, barley, millet, oats, &c., although not sufficient for home consumption. The people, therefore, chiefly depend for subsistence on their numerous flocks of horned cattle, sheep, goats, and hogs, and on the occasional supplies of grain brought from the fertile districts of Georgia.

That part of the country which is occupied by the Ossetes is distinguished by features which are strongly marked, and it is covered with beech wood, [redacted]sed with walnut trees.

[1] Darjol means a narrow pass, from the Tartar Dar, or Thar, and jol, *a way*. —Klaproth's Travels in the Caucasus, p. 277.

[2] In Georgian, the Thergiss, the Terek, or Tergl.—Ibid., p. 377.

[3] Pliny, book VI. sec. 12. "Ab iis sunt portæ Caucasiæ, magno errore multis Caspiæ dictæ, ingens naturæ opus, montibus interruptis repente, ubi fores obditæ ferratis trabibus, subter medias *amne diri odoris fluente*, citraque in rupe castello (quod vocatur Cumamia) communito."

It has no towns; but there are numerous villages, each containing from 50 to 500 families, who live in roughly-built stone houses, with flat roofs, which rest upon substantial beams. As these villages are not inclosed, and each has, in fact, only the protection of one or two square towers, the defence of that part of the Ossetian country, as well as of the other districts which are still independent (especially the Little Kabarda), is maintained by a number of separate, but simple and effective entrenchments. Each of these temporary fortresses consists of an inclosure formed by two rows of wattle work, placed four feet apart, and raised higher than a man's head; earth is tightly rammed between the rows, and the wall is loop-holed throughout. Over the inner circle thus formed, is placed a straw roof, beneath which the peasants preserve their seed corn, as well as their agricultural and other indispensable implements.[1] This kind of defence is also general in European Turkey, where its first use, as a parapet surmounting the revetment of a rampart, is attributed to another brave, but less fortunate nation, the Poles. In recent times, it has been the received opinion of great military authorities that the most difficult mountain countries may be turned, and that their defences, however formidable in themselves, must of necessity fall before a well-organized plan of attack: but the Caucasian highlanders have shown that this is not always the case; for their determined bravery and patriotic endurance continue to triumph over the rules of tactics, though brought into operation by a succession of skilful leaders, at the head of a powerful and regular army of invaders, who are amply recruited from the Russian frontiers.

[1] Klaproth's Travels, p. 360.

CHAPTER VIII.

AFGHÁNISTÁN AND BÁLÚCHISTÁN.

Separation from Persia.—Afghán kingdom.—Description.—Turkistán.—Mountains of Afghánistán.—Rivers.—Herat.—The Hélmand.—Valley of the Hélmand.—Arachosia.—Kábul Proper.—City of Kábul.—Margiana.—Leading features of Afghánistán.—Climate and Temperature.—Productions.—Character of the People.—Domestic Government—Amusements.—Revenue, and Method of Raising Troops.—Bálúchistán.—Description.—Mountains.—Rivers.—Exports.—Kach'h Gandávah.—Kohistán.—Climate, &c.

THE three preceding chapters contain a description of the territories occupied by Turkey and Russia towards the western extremities of I'rán; and in the present will be given some account of the regions which border that country towards the east. These regions possess the highest interest for the British public, in consequence of our recent operations westward of the Indus; and the following brief description of them has been drawn up chiefly from the well-known works of Elphinstone[1] and Pottinger.[2]

Afghánistán and Bálúchistán became a separate kingdom under Ahmed Khán, who, at the close of the bloody contests which followed the death of Nadir Sháh, was crowned at Kandahár, in October, 1747; but, at a later period, his successor removed the seat of government to the present capital, Kábul.[3]

The former territory nearly represents the ancient Ariani,

[1] An Account of the Kingdom of Kábul, and its Dependencies in Persia, Tartary, and India. By the Hon. Mountstewart Elphinstone. London, 1815.

[2] Travels in Bálúchistán and Sinde, accompanied by a Geographical and Historical Account of those Countries, with a Map. By Lieut. Henry Pottinger. Longman, Hurst, Rees, &c., London, 1816.

[3] Elphinstone's Kábul, pp. 343 and 559.

and is almost a square, extending from 25° to 35° 50′ north latitude, and from 58° 10′ to 72° 30′ east longitude. It has the elevated range of the Hindú Kush, with its continuation, the Paropamisus, to the north, the Indian Ocean on the south, Panj-āb and Sinde to the east, and the Persian provinces of Khorásán and Kírmán on the west. The extreme length, from the northern slopes of the Paropamisus to the coast of Mekrán, is about 640 miles, and its width, from the river Indus to the deserts of Khorásán and Síwístán, 550 miles. It therefore contains about 327,853 square miles,[1] and its superficies is consequently more than twice as great as that of France.[2]

Within these limits are several extensive provinces, which contain numerous lofty plains and elevated valleys, lying between and along mountain ranges, which, by intersecting the territory in almost every direction, cause a variety of soil and a diversity of climate. The great distinctive feature of this part of Asia, the stupendous Himálaya, appears to be the root of the Afghán mountains, which are more immediately derived from one of its principal arms.

The range of Bulút Ṭágh, or the Cloudy Mountains, forms the natural division between Western Turkistán and the Eastern, or Chinese Turkistán; since it gives rise to the different great rivers which water both countries. The Jaxartes and Oxus descend from the western side; the Darija, the Chaidu, and other streams, flow from the opposite side; whilst the Hydaspes and Indus spring from its southern slopes a little lower down; and all take their departure before the range joins the elevated peaks of Hindú Kush, at a point which is nearly north of Kábul. From thence this range (the Paropamisus) has a westerly direction, and forms the north-western boundary of the Afghán territory, as far as the country beyond Herat. It occupies about two degrees of latitude, but with a diminished elevation, when compared with that of the still more stupendous Hindú Kush.[3]

[1] Nearly 36,428 square geographical leagues.

[2] France contains 154,000 square miles.—Balbi, Abrégé de Géographie, p. 594. Paris, Jules Resnouard, 1833. [3] Elphinstone's Kábul, pp. 86, 87.

Near the point of junction of the Bulút Ṭágh with the Hindú Kush, some branches strike off from the southern side of the latter chain, in such a direction as almost to appear to be a continuation of the elevated range coming from the north. The most westerly of these (called Soleïmán Ṭágh) commences nearly south of the point where the Bulút Ṭágh joins the Hindú Kush, and runs in a southerly direction from thence as far as 29° north latitude, or the confines of Kach'h Gandávah, in three parallel ridges towards the Indus; and from this river, which forms the eastern limit of Kábul, the third and lowest of these ridges is not very distant. The northern portion of the space thus traversed is intersected by the range of the Salt Mountains, and by two others, which cross it from west to east, and between these are plains sloping towards the Indus.[1]

Another branch, forming an acute angle with the Soleïmán range, appears to leave the Hindú Kush at the same point, and continues to some distance below Ghazneïn (Ghizni), under the name of the Khwájeh 'Amrán mountains. Having reached 31° 31′ north latitude, one branch diverges from the principal chain, and runs in a south-west direction, till it is broken by the valleys of Píshín and Lórah, near the borders of the adjoining territory.

The mountains of Bálúchistán are derived from two arms of the great chain of the Caucasus, which enter the territory towards the eastern limits, and from a third arm, coming in at its western extremity. From each of these a number of inferior ramifications take their departure, and intersect the country in almost every direction, the western branch passing in a southerly direction, not far from Herat. This branch afterwards forms the line of separation between Kírmán and Síwístán; and is so elevated on entering Bálúchistán, that the towering summits of the Surhud, or Cold Mountains, are visible at the distance of eighty or ninety miles.[2] After literally covering the district of Kóhak with masses of mountains, a number of branches are sent out in different directions

[1] Elphinstone's Kábul, p. 102.

[2] Pottinger's Travels in Bálúchistán, p. 312.

to the southward and westward; and from these again there are other offsets, one of which, passing by Gaih and Kedge, traverses the whole of Mekrán to its eastern extremity, in a direction nearly parallel to the sea.

The eastern branch, or the Brahúïk mountains,[1] which likewise form an arm of the Hindú Kush, enters Bálúchistán above the Bólán pass, and there sends out many collateral piles to the N.N.W. and W.N.W.: some of these proceed westward, through the whole length of Bálúchistán and the mountains of Persia, whilst others stretch southerly till they approach, or touch the sea.[2]

The third, or central range, which, geographically, may be considered as a continuation of the westerly branch of the Khwájeh 'Amrán, takes the name of the Sárawání mountains, and runs nearly S.S.W. from the valley of Shál, as far as 28° north latitude. Here it divides, and sends one fork to the S.E., to join the Brahúïk mountains near the sea; whilst the other, called Wushutu mountains, runs W.S.W. towards the opposite side of Bálúchistán. From each of these, as well as from the preceding ranges, numerous offsets intersect ancient Gedrosia in every direction, imparting to it that desert-like and desolate appearance for which it is so remarkable.

With the exception of the navigable Indus and the Harírúd,[3] the largest streams in Afghánistán partake of the character of torrents, which are fordable throughout most of the year, and are, moreover, diminished in their onward course by the supplies drawn from them for cultivation in passing through the valleys which they fertilize.[4]

The ancient kingdom, now the district of Herat, and formerly eastern Khorásán, extends from the borders of Síwístán, in 32° 30′, to those of Turcomania, in 36° north latitude; and eastward from Western Khorásán, in 65° 5′, to

[1] Pottinger's Travels, p. 251.

[2] Ibid., p. 252.

[3] The Orchus, which rises at Oba, on the Paropamisan mountains.—Elphinstone's Kábul, p. 117.

[4] Ibid., p. 108.

the borders of Kábul, in 68° 15′ east longitude. The provinces of Siyáh-band (Sháh-band) and Farrah form the southern portion of the territory. The former district contains a pastoral population, who possess immense flocks of sheep, and a proportion of small active horses, which are reared for sale. In the latter district there is a greater number of fixed inhabitants than in the former, and these are a fine hardy race, who live chiefly in the valley of Farr-ar-rúd, which terminates at the borders of Síwístán. Siyáh-band is without any town of importance; but its chief places are Bihboud Khán, Ghoura Khán, and Kouroum Khán, in which the three principal Eimakh chiefs reside.

The Farr-ar-rúd river rises near the western side of the province, and takes a S.W. course along the valley, to the romantic town of Anár-darrah,[1] from whence it proceeds onwards to Lake Zerrah, and passes near Farrah. This town is considered to be the capital of the Núr-zayí country, and it is described as being a large walled town, situated in a fertile valley, midway on the high road from Kandahár to Herat.[2] Around the different villages throughout the rest of the distance, this extensive valley appears to be well cultivated, and enjoys a fine climate; as is the case likewise in the adjoining valley of the Kásh-rúd. The river Kásh rises close to the head of the Farr-ar-rúd, and takes a southerly direction from thence till it enters the Hélmand. The two districts of Bámiyán and Ghoraut, or the Huzarah country, form the eastern, and, owing to its position towards the foot of the Hindú Kush, the least productive part of the territory of Herat. Dek Zangee is the chief town; but the people live almost entirely in villages, which, like those of the Armenians, are partly excavated in the sides of the hills, and have the protection of a strong loop-holed tower. In case of an alarm being sounded, this work is speedily occupied by a number of warlike people, sufficient for that sort of defence which proved so troublesome to the Macedonian conqueror

[1] Captain Christie, in Pottinger's Travels, p. 411.
[2] Ibid.

during his advance into Bactria.[1] Some of the narrow valleys are cultivated, but the chief wealth of the Huzarah consists in numerous flocks of sheep, oxen, and horses. In an isolated mountain at the eastern extremity near Bámiyán, there are some very remarkable ancient excavations, sufficiently numerous to accommodate with apartments the inhabitants of a considerable city. There are likewise other interesting specimens of antiquity in the same neighbourhood, amongst which may be particularly noticed two colossal statues, cut in the side of the mountain, and supposed to have been connected with the worship of Buddh.[2]

At the north-western extremity of the country is the district which gives its name to the whole territory. This is the valley of Herat, which extends for a distance of 30 miles in length by 15 in width: it is surrounded by mountains, and watered by the river Tejund, which runs westward, or nearly parallel to the Paropamisus. The city stands about the centre of this highly-cultivated valley, and is encircled by villages having around them fields and gardens, the fertility of which cannot be exceeded.[3]

Being the grand centre and emporium between India and Persia, Herat, owing to its transit commerce, has, by way of distinction, been called the Port.[4] The staple products of the province are silks, saffron, and assafœtida. Although fruits and grain are but partially cultivated, yet they are so abundant about Herat, that the Persian camp was well supplied during a siege which continued from the 22d of Nov., 1837, till the 9th of Sept., 1838; and it is said that bread was at that time as cheap there as in the market of Tabríz.

The district of Herat represents ancient Aria, with a part of the country of the Paropamisadæ; the former, which was also called Ery, or Hery, the Sornér of Mercator,[5] being eastward of Parthia. It had the Paropamisadæ on the east,

[1] Quidquid malorum tolerari potest pertulit, inopiam, frigus, lassitudinem, desperationem.—Quintus Curtius, lib. VII. c. iii.

[2] Elphinstone's Kábul, p. 487.

[3] Captain Christie, in Pottinger's Travels, p. 416.

[4] Ibid., p. 415.

[5] Ogilby's Asia, p. 319.

Margiana and part of Bactriana to the north; Parthia, with a small portion of the desert of Carmania, on the west; and, finally, Drangiana and part of Arachosia on the south.[1]

According to Arrian, the capital was called Artacaona,[2] near which place, during the advance of the Macedonian conqueror, was constructed the city of Alexandria in Ariis.[3] The vicinity of this place to Bactria, as well as its distance from the Caspian Sea, seems to indicate that the Persian city of roses coincides with the ancient capital; especially as it stands upon the great commercial route above alluded to. If this opinion be correct, the river of Herat will be the same as the Arius, which passes near the city founded during the advance of the conqueror,[4] and which is known to be lost in the soil of Turkistán, as described by Arrian.[5]

To the south-east of the territory of Herat is the valley of the Hélmand, and in the same direction onward is the extensive province of Kandahár. From its source in 34° 40′ N. latitude, and 49° E. longitude (a little way west of Kábul), the Hélmand flows S.W., and in 32° N. latitude it receives, on the eastern side, a stream formed by the united waters of the Urghand-ab, the Turnuk, and the Urghesaun rivers, which descend from the mountain-chains lying to the N.E., and water the principal portion of the province. The site of Kandahár is supposed to represent the Greek Alexandropolis.[6]

The present town was the capital till Timour Sháh removed the seat of government to Kábul. At this time it was distinguished by the appellation of Ahmed Sháhí, or Ashriful Bolaud (the noblest of cities), but the older name of Kandahár still prevails among the people.[7]

It stands upon an elevated plain, in a fertile and cultivated country; it is watered by a canal from the Urghand-ab river, and is defended by a substantial, loop-holed mud wall, with towers, and a narrow ditch. There are six gates, one of

[1] Ogilby's Asia, p. 39; and Ptol., lib. VI., c. xvii.
[2] Book VI., p. 237. Venice, 1562.
[3] Ptol., lib. VI., c. xviii.
[4] Pliny, lib. VI., c. xxiii.
[5] Lib. IV., c. vi.; and Strabo, XI., p. 517.
[6] Letter from Major Rawlinson to the Secretary of the Geographical Society, May 1, 1841.
[7] Elphinstone's Kábul, p. 423.

which leads to the citadel, a triangular structure towards the north side of the town. Kandahár is a parallelogram, lying north and south; it has a circumference of 4 miles, and contains about 13,000 brick houses, and nearly 60,000 inhabitants.

In addition to several fine mosques and kárvánseráïs, there is an arched rotunda, called Chahár-ṣú, which contains shops, and serves likewise for a place of public resort. This remarkable building occupies the centre of the town, and from it the four great divisions of the bazaars diverge; three of these lead to different gates, and the fourth to the king's palace.[1]

The direction of the valley of the Hélmand continues to the south-west, after the river of that name has received the Turnuk, and the streams already mentioned; and, farther on, there are other valleys, which approach it from the southern, or come into it from the northern side. The principal of the former are those of Píshín, which lie along the left bank of the Lórah river, and Shorawuk, which last forms a continuation of the rich province of Shál, and extends to a point at some distance short of the Hélmand, where the river Lórah is lost. A little westward of the termination of the Lórah the river Kásh enters the Hélmand from the north. Some of the valleys along the tributaries of the last river are rich and flourishing, and resemble those which penetrate the Khwájeh' Amrán range from the west. The hills throughout these tracts are occupied by a numerous race of shepherds, and inclose many villages, besides plains of moderate size, some of which are well cultivated; the rest are appropriated to pastoral camps.[2]

The country near the banks of the Hélmand is also well cultivated and fruitful, and has a fine rich soil, which is irrigated by the river; but the utmost breadth of this fertile land does not exceed two miles.[3] The great valley of the Hélmand, therefore, presents that remarkable contrast which, in the east, is the result of the presence or absence of water; for a single step carries the traveller from the uninhabited

[1] MS. notes of Mr. Masson's First Journey into Afghánistán.
[2] Elphinstone's Kábul, p. 452.
[3] Captain Christie, in Pottinger's Travels, p. 407.

desert of Síwístán into a cultivated, flourishing, and productive garden. The numerous ruins which this province contains[1] sufficiently testify, that the country of Rustam must have been once fertile and full of cities, which equalled any in Asia in extent and magnificence;[2] but the want of irrigation has entirely changed its face, and the inhabited parts are now chiefly confined to the valleys of Kásh-rúd, Farr-ar-rúd, and the Hélmand.

The two last terminate with the sea of Durra, or Zarrah, a body of brackish water of about 160 miles in circumference.[3] The fort of Rustam (Copee Zur) is on a hill in the centre of the lake,[4] the shores of which are overgrown to a considerable distance with rushes and reeds, interspersed with pools of standing water; and these marshes, or thickets, are occupied by herds of oxen belonging to a race of people different from the other inhabitants of Seïstan, being tall, stout, black men, who live in reed hovels, tend their flocks, and fish or fowl on rafts among the rushes of the lake.[5]

The two portions of territory just sketched represent the Drangiana and Arachosia of the ancients; one of them is of limited extent, and is situated near the termination of the Hélmand, whilst the other constitutes a large tract spreading from thence to the eastward.

The former, Drangiana, now Síwístán, stretches along the southern borders of Aria Proper, and was at one time considered as part of that province. On the east it has Arachosia; to the north, Aria; to the west, part of Parthia, with a small portion of Carmania.[6] It is watered by the Etymandrus, or Hélmandrus, which disembogues itself in the extensive salt lake called the Zarrah (Aria Palus), after receiving several tributaries. Its capital was Prophthasia,[7] a place celebrated in history by the conspiracy of Dymnus

[1] Captain Christie's Travels, pp. 407 to 409.
[2] Elphinstone's Kábul, p. 492.
[3] Ibid., pp. 492, 493.
[4] Ibid., p. 493.
[5] Ibid.
[6] It was a part of Ariana.—Pliny, lib. VI., c. xxiii. Strabo, XV.
[7] Arrian, lib. III., c. xxv. Strabo, lib. XVI. Captain Christie passed through a large city called Peshawuroon.—See Pottinger's Travels, p. 409.

and Philotas,[1] which induced Alexander to invade Bactria previously to continuing his march towards India.[2]

Arachosia touches the north-eastern limits of Gedrosia, as the preceding province borders those on the north-west. It has the Paropamisus and part of Aria on the north, Drangiana on the west, Gedrosia on the south and south-west, and the Indus on the east:[3] it therefore includes the modern territories of Ḳandahár and Ghizni, or Ghazneïn, as well as that of Kábul.

Towards the north of this territory Ptolemy places the Bangyetæ; more southward the Rhæplutæ and Eritæ,[4] Arachosia being the capital. The site of this ancient city is supposed by Major Rawlinson to be at Deh Zangee, the Huzarah capital, where there are extensive ruins, with cuneïform inscriptions of the time of Darius.[5] The situation of this town agrees also with that of Cophen (Arachosia), mentioned by Pliny.[6]

The elevated district of Ghazneïn joins that of Ḳandahár on the northern side. The city of that name stands upon an eminence 7726 feet above the sea,[7] and is completely commanded by its citadel, which is towards the north, but within the inclosure, and on a still higher portion of the same range. The city contains about 1500 houses, usually two stories high, and four inferior bázaars, which are covered with mats and wood. Both the town and citadel are surrounded by ditches and irregularly built walls, flanked by semicircular towers.[8] On the low hills eastward of the town are the remains of a city, which, only eight centuries since, was the capital of an empire reaching from the Tigris to the Ganges, and from the Jaxartes to the Persian Gulf. Two

[1] Pliny, lib. VI., c. xx.

[2] Quint. Curt., lib. VI., c. vi. viii. c. 3. Diod. Sic., lib. XVII., c. lxxviii. lxxix.

[3] Strabo, lib. XV., p. 724.

[4] Lib. VI., c. 20.

[5] In Major Rawlinson's letter, dated from Ḳandahár, May 1, 1841, it is stated that from Harakwatee, the Sanscrit Saraswatee, came the Greek Arachotus, the Arab Rakhaj, and also the modern Unghend.

[6] Lib. VI., c. xxiii.

[7] Major Hough's Narrative, p. 228.

[8] MS. of Mr. Masson's First Journey into Afghánistán.

lofty minarets,[1] the tomb of Sultan Mahmood, and some other buildings, still attest its ancient grandeur.[2]

Kábul Proper is the most northern portion of the present Afghán territory: it stretches from Bámíyán eastward to the Indus, having the Hindú Kush on the north, and Ghazneïn on the south.

The river Logurk runs northward from this fortress to the capital, near which it joins the Kábul river, which comes by an eastern course from the mountains some miles westward. The united waters of the Ghazneïn and Kábul streams now run along the valley of the latter, in which it receives the Kama, the Lundye, and numerous tributaries from the slopes of the Kohistan mountains; and being constantly augmented, it eventually carries a great body of water along the plain of Peshâwur into the Indus above Attok; but owing to the rocks, and the violence of the current, it is only navigable for rafts below Jellalabad.[3]

The extensive city of Peshâwur contains about 100,000 Múhammedan and Hindú inhabitants, who enjoy a healthy situation, although the heat is more intense than that of any other place in this part of Asia. The houses, although of unburnt brick, are substantial, and usually three stories high.[4]

This important commercial mart was one of the places founded by Acbar the Great for the benefit of his subjects; and its well-chosen site is surrounded by fine orchards and productive fields near the centre of an exceedingly rich circular plain, of about 30 miles in diameter.

This tract, which constitutes the whole of the territory, touches the river Indus on the east, and is elsewhere surrounded by mountains. Its western limits are formed by the range of Sufeid Kóh, through which there are four[5] passes in the direction of Kábul; the principal being that of the Khybur, by which Nadir Sháh advanced towards India, and

[1] Belonging to the mosque called the Celestial Bride.

[2] Elphinstone's Kábul, p. 432.

[3] Ibid., p. 114. London, 1815. [4] Ibid., p. 55.

[5] The Tatara and Ab-Khana (water route) are practicable for guns, but that of the Kadassa has not a gun road.—Major Hough's Narrative, p. 311. Allen and Co. 1841.

through which Mr. Moorcroft accompanied Sultan Múḥammed in the opposite direction in 1824. The most difficult part is formed by the defiles of Ali Masjid, near the Choora stream, where bare and almost inaccessible mountains of 1300 feet high inclose this part of the pass, which, for the distance of one mile, separates the two clans of Khohí Khaïl and Zaka Khaïl. The western extremity of this difficult defile opens into the Khybur valley, which is inclosed on each side by hills rising to the height of about 700 feet, and it has an average width of 1500 paces through a distance of 16 miles, when it terminates in another narrow defile[1] leading to the village of Dhaka, in the valley of Kábul. The present capital is situated between, and partly on the acclivities of two ranges of hills, which shelter its northern and southern sides. This celebrated city occupies less space than Kandahár, having barely a circumference of three miles. The bankers' and other bazaars are extensive, and display ample supplies of different kinds of merchandise. Southward of the town is an irregular citadel, stretching its walls, towers, and houses up the hill; so that these last may be seen from without, rising in succession to the highest building, which is a house, or rather a defensible tower, constructed by Sultan Múḥammed Khán.[2]

Kábul is compact, of moderate size, and constructed chiefly of wood, on account of the earthquakes which are occasionally felt there. The city is washed by a stream which bears its name, and is placed amidst numerous gardens and groves of productive fruit trees, at the junction of two fertile valleys, descending from the south and west. The tomb of the Emperor Baber is on a most agreeable spot at the top of a hill overhanging the river S.W. of the city. It is surrounded with beds of anemones and other flowers, and commands a noble prospect.[3]

Eastward of the city are numerous valleys descending from the north, in which are raised an abundance of the finest European fruits. The whole country enjoys the advantage of a delightful climate, and abounds with enchanting scenery;

[1] Huft-chah, between Lundu-Khana and Dakka.—Elphinstone's Kábul, p. 315.

[2] MS. of Mr. Masson's First Journey into Afghánistán; and Major Hough's Narrative, p. 283.

[3] Elphinstone's Kábul, p. 434.

and the main valley terminates in the remarkably rich plain of Pesháwur.[1]

This district, and nearly the whole of that of Bámiyán, were included in the Paropamisus of the ancients, which, in its restricted limits, had Aria to the west, Arachosia to the south; the river Indus and the territory of Cathay (the ancient seat of the Seres) to the east; and, finally, the extremity of the Caucasian range, with the Sacæ, on the north. The hills are high and barren,[2] and the valleys indifferently fruitful, being overshadowed by the mountains,[3] which were so difficult of access, that in the time of Alexander, this country was scarcely known even to those who lived on its borders; and the inhabitants were in consequence rude and savage.[4] This tract was peopled by the Bolitæ, or Cabolitæ, and Aristopholi, on the west;[5] likewise the Ambustæ, Parretæ, and Parsii, all of whom were known by the general name Paropamisadæ, from that of the adjoining portion of the mountains. Including the Huzarah country to the east, and that of the Eimaks to the west, Paropamisus extended 350 miles, with a breadth from north to south of about 200 miles; and contained the city of Alexandria ad Caucasum, which we are told[6] was built by Alexander previously to traversing the Caucasus. This very remarkable place would seem to be represented by the Beghram of the present day.[7] Near it was the city of Nikaea,[8] which was passed on the return of the conqueror from Bactria.[9] In its vicinity was also the Kapissa of Ptolemy, now Perwan Durrah;[10] and finally the metropolitan city Karura, or Kabura of Ptolemy, the Ortospana of Strabo, whose situation and distances from some of the principal places agree with those of the present capital:[11]

[1] Elphinstone's Kábul, p. 55.

[2] Kábul in Syriac signifies unfruitful.—Ogilby's Asia, p. 197.

[3] Quintus Curtius, book VII., c. iv.

[4] Ibid., and Heylyn's 'Little Description of the Great World,' p. 633.

[5] Ptolemy, lib. VI. c. xviii. [6] Quintus Curtius, lib. VII. c. iii.

[7] Mr. Masson, Journal of the Asiatic Society, Vol. V., p. 6; and Major Rawlinson's Letter to the Secretary of the Royal Geographical Society, from Kandahár, May 1st, 1841. [8] Major Rawlinson.

[9] Nysa.—Quintus Curtius, lib. VIII. c. x. [10] Major Rawlinson's Letter.

[11] Strabo, lib. XI., p. 514.—From Prophthasia (Perwarrun) to Arachosia (Deh-Zangee) 4120 stadia, and from the latter to Ortospana (Kábul) 2000 stadia.

moreover, Kábul is on the high road between India and 'Irák. But much of the country northward of the mountains, especially the adjoining province westward, appears at one time to have belonged to the Paropamisadæ.

Margiana, the Elsabat of Cluverius, extends northward of Aria, or from the Paropamisan range to the river Oxus; having Bactria on the east, and parts of Hyrcania, as well as Parthia, on the west, the river Oxus on the north, and Aria and Paropamisus on the south. By the Tartars it is expressively called Jezelbas[1] (the Green Herd), from the verdure produced by the numerous streams which form the Margos, or Moorgaub. It is one of the finest provinces of northern Asia,[2] and is singularly adapted for the cultivation of the vine. Its principal city was Antiochia,[3] which was at first called Alexandria, and afterwards Seleucia, and which covered a space of upwards of eight miles in circumference.[4] This place is supposed to be represented by the Mero of Ibn Haukal, and the Merw-el-Rud of Edrisi,—an ancient and extensive city, constructed in a sandy but fertile district, at a bow-shot distance from the river Mourghab.[5] Margiana forms the southern portion of Zagaty, or the Usbeck country, and it is also part of the much-vaunted Mawer-al-Nacher of Ibn Haukal.[6]

The leading features of Afghánistán are an assemblage of mountain chains and high rugged hills, in some places separated by plains, but more generally divided by lengthened winding valleys, which, for the most part, are only to be approached through rocky defiles, such as the formidable passes of Bólán and Khybur. The country is partially clothed with wood, and enriched with cultivation; but it is almost destitute of roads, and has but few towns. The latter are placed at great distances from one another, and between them are many populous and fertile valleys.

Such a country is naturally subject to much variety of temperature; but on the whole, the climate of Afghánistán

[1] Ogilby's Asia, p. 194.
[2] Strabo, lib. XI., p. 515.
[3] Ibid., lib. XI., p. 516.
[4] 70 stadia.—Pliny, lib. V., c. 16.
[5] Recueil de Géographie, Tome V., p. 466. Paris.
[6] Ouseley's Translation, p. 233. Edit. 1800.

may be considered as dry, and little subject to rain, clouds, or fogs. The average temperature is higher than that of England, and lower than that of India. There is, however, a greater difference between the extremes of temperature in summer and winter, as well as between those of day and night, than in either of those countries; but the climate is favourable to the human constitution, and many parts of the country are remarkable for their salubrity.[1]

In a region where the productions of Europe are seen to flourish amidst a profusion of those of the torrid zone, the vegetable kingdom is particularly rich; although the country at large is better suited for pasturage than for agriculture.

In addition to the ordinary European trees, the hills are frequently clothed with a sort of gigantic cypress, and some trees not yet described, such as the suachob, purra, bulkhuk, and zurung. Many bushes which bear eatable berries are found, such as the barberry, kurounda,[2] the umlook, and the goorgoseh. The arghawaun, or gigantic anemone, the rose, jessamine, poppy, narcissus, hyacinth, and tuberose, grow in the gardens, and sometimes in a wild state.[3]

No people are more diligent husbandmen than the Afgháns, and their efforts are not confined to the manual labours of the field, nor the ingenious excavation of a kanát; for, in addition to the portable hand-mill of the tent population, much mechanical ingenuity is displayed in the construction of water-mills, Persian wheels, and, especially, horizontal windmills.[4]

The Afgháns are remarkable for as many opposite qualities as the country which they inhabit, and for a peculiar mixture of good and evil in their characters. Without having lost the ruggedness of barbarous nations, they are guilty of the vices common to all Asiatics; whilst their simple manners are equally removed from the suppleness of a citizen, and the awkward rusticity of a clown:[5] yet, although far behind Europeans in veracity, one may generally depend on their honesty and fidelity.[6]

[1] Elphinstone's Kábul, p. 140.
[2] Cacissa Carounda.
[3] Elphinstone's Kábul, p. 146.
[4] Ibid., pp. 250, 305, 307.
[5] Ibid., p. 149.
[6] Ibid., pp. 249 and 250.

The Afgháns are proud and vindictive; yet, notwithstanding much avarice and cupidity, and, as the natural consequence of those vices, a disposition to plunder (whenever it can be indulged beyond their immediate precincts), they are of an open, lofty deportment, and possess a martial, enterprising spirit abroad, with a sober, industrious, hospitable disposition at home. Within the precincts of their khaïls, custom has made it an imperative duty, founded on a point of honour, not only to be kind to a stranger, but likewise to answer in the affirmative the appeal even of an enemy for protection. The request being once granted, according to the Pushtán-walle, or usage of the Afgháns, the life of the bitterest foe is secure whilst he remains in the territory.

The Pushtánah (as the Afgháns call themselves) are composed of a multitude of different tribes, having one common origin; but, according to tradition, they are descended from Afghán, the son of Irmia, or Berkia, son of Saul, king of Israel; and all their histories begin by an account of the Jews from Abraham down to the captivity.[1]

The government in each tribe is purely patriarchal; the head of each family is responsible for the conduct of its members; and ten of these, under a chief, called Speer, or elder (literally, whitebeard), form the first link in the scale. Again, ten or twelve elders and their followers are subject to a Cundeedácer, or head of the quarter, or division, who is the representative of their common ancestor; several Cundeedacers form a subdivision, which is subject to the chief of the whole (who is called Mullick, or Mooshir, sage); several of these sections compose a division, whose chief is selected from the oldest family in it. An uncertain number of such divisions compose a khaïl,[2] which, when separate, is called an Oolooss (nearly like a clan), and is under a khán, who is generally chosen by the king from the oldest family in the oolooss; and to this individual, assisted by a council (called a Jerga), which is composed of the heads of divisions, belongs the internal government of the country, under the control, however,

[1] Elphinstone's Kábul, pp. 152 to 155.

[2] Arab., khyle, a band, or assemblage.

of a superior jerga of Kháns. As the people are attached to the community rather than to their chiefs, the power of the latter is feeble; even that of the sovereign is much too limited to repress the anarchy and disorder which are the results of constant feuds between numerous tribes, or rather small republics, composed of men who possess that lofty spirit which has been so strenuously exerted against the present sovereign, Sháh Shujá el Moolkh.

In some instances the Afghán customs resemble those of the Jews. Wives are purchased by presents, or earned by services, as in the case of the patriarch; and the dominant tribe, the Durráni, refuse their daughters to the men of every other nation.

The other principal tribes are the Barukzyes (that of Dost Múḥammed), the Huzzarahs, the Populzye, and other Afgháns, the Ghiljies, the Eimauks, the Eusofzyes, the Sheeraunees, and Khyburees.[1]

The power of divorce is freely exercised by the husband, and partially so by the woman, who is, however, required to give a substantial reason to the Ḳází, or Ḳádí.[2] It is also thought incumbent on the younger brother to marry the widow of the elder, in which case the relatives of the latter receive the price paid.[3]

Amongst the poor the women do the work of the house, and share the labour with the men out of doors; whilst those of the upper class are concealed, and enjoy all the comforts and luxuries belonging to such a situation. Moreover, they are taught to read, and many of them show considerable talents for literature.[4]

The Afgháns are very sociable, and have, both within and without the house, a great many amusements; in which, agreeably to the indulgent customs of the east, their slaves are allowed to share. Of the former, singing, dancing, playing at backgammon, story-telling, and smoking, are the principal.[5] Among the latter are garden and country parties

[1] Elphinstone's Kábul, p. 309 and following.
[2] Ibid., p. 180.
[3] Ibid., p. 179.
[4] Ibid.
[5] Ibid., p. 183.

(chiefly on Fridays), hawking, cock and quail fighting, wrestling, drawing of the bow, combats with clubs, and other athletic exercises; besides various kinds of hunting, in which the hyena is successfully employed, after being boldly and adroitly secured.

The revenue is derived from customs and other duties, and from commutations paid by particular districts, instead of sending troops. Provisions are supplied to the royal household, and to the troops when in motion; but the principal source of revenue is the land, which is assessed by fixed proportions on the produce. The total amount of the king's income is estimated at about three millions sterling, scarcely two-thirds of which are paid.[1] The principal expenditure is for the maintenance of the royal harem and household, the officers of state, the Mullás, and the army.

The Gholáms, Kuzzilbaches, and Shahenchees, or camel artillery, make up a permanent force of about 13,000 men, in addition to 12,000 which are furnished by the Durráni tribes in return for their lands. Some of the other contingents, chiefly of infantry, are furnished, in time of war, by the owners of lands elsewhere. A kind of militia, and a force called Dowstullub, are raised for the campaign, at a fixed price of 10*l.* per man; and, finally, a general rising, called Ooloosse, is resorted to in case of invasion.[2]

These feeble and uncertain means of defence have been superseded by a regular force, organized and commanded by British officers, which, in time, may produce the necessary stability, should his present majesty take advantage of his favourable position to form a wise system of government; and, if such were suited to the ancient institutions and prejudices of his warlike and unmanageable subjects, the latter might at length be induced to submit to regulations which would promote the welfare of the country.

The preceding description relates more particularly to Afghánistán Proper, and we now proceed to notice the southern portion of the kingdom of Kábul, or the different provinces forming the adjoining confederation.

[1] Elphinstone's Kábul, p. 251.

[2] Ibid., p. 530 and following.

BÁLÚCHISTÁN comprehends a vast tract of mountainous country, but little cultivated, and very thinly peopled, which extends from 58° 55′ to 67° 30′ E. longitude, and from 24° 50′ to 30° 40′ N. latitude.[1] The Indian Ocean is on the south, Kírmán on the west, Sinde and part of Shiḳápúr on the east, with Seïstan and the Afghán country on the north.[2]

The territory of the Báluches may be considered as divided into four portions, which are unequal in size, and vary in soil and climate. MEKRÂN and LUS constitute the immediate dependencies of Kelát to the north; four independent districts on the east constitute the second; the third is Kohistán, lying on the north-west; and the fourth is the adjoining desert towards Seïstan.

Beginning with the coast line, MEKRÁN extends eastward for 500 miles, from the mountains of Moghostán, or Bashkend, to the river Aghór; and its greatest breadth is about 220 miles.[3] Although less mountainous than the northern divisions, there are many ranges running through and across it, which fortunately assist, by the streams from them, in fertilizing a soil otherwise remarkably sterile.[4]

In general, it is badly supplied with water, which is often of an inferior quality; and it is only towards the coast that the soil is more amply provided with streams. These chiefly descend from the southern side of the great mountain chain, which runs nearly parallel to the coast, at a distance varying between 30 and 100 miles; but, with the exception of the Dastí Nudee (river), or Mooleedanee, the Aghor Nudee, the Muckloo Nudee, and some others,[5] they cease almost immediately after the rains which cause them, leaving extensive rocky beds almost dry.[6] Comparatively little of Mekrán is cultivated, but the abundance of camels and horses shows, that supplies of forage for the latter, and sustenance for the former animal, exist in almost every direction. Towards the

[1] Lieut. Henry Pottinger's Travels in Bálúchistán. London, 1816., p. 249.
[2] Ibid., p. 250.
[3] Ibid., p. 297.
[4] Ibid.
[5] Ibid., pp. 301, 302.
[6] Such as Bhusool, the Roomra, the Suduk, the Nigar, the Neem Khoor, the Gayanee, the Serrah, and other nullahs, or brooks.—Ibid.

western limits Captain Grant met with small towns and many ghedans, or villages, with partial cultivation around them; and the country north-west and north-east of Bunpoor is not only fertile and populous, but well supplied with dates, wheat, &c.[1] The scenery is even picturesque in some places, as in the romantic valley of Kullugan, where the village is shaded with lofty trees, which are adorned with rich and luxuriant foliage.[2]

The inhabitants are chiefly pastoral, and, of necessity, a large portion of them are nomadic, living under black felt tents and moveable huts, or temporary mud houses, which are covered with straw or reeds. The towns also consist of houses which are formed chiefly of the latter material, and even the capital, Kej (though compared to Aleppo by Sherif Eddin),[3] partakes of this character. It is said to contain 2000 dwellings, built round a mountain, the summit of which is occupied by a fortress, or castle. This appears to be the ancient Chodda, which was visited by Alexander on his return from India.[4]

Eastward (and constituting part of Mekrán) is Lus, or Lussa, a very small district, with only about 80 miles of coast, and inclosed by two ranges of mountains running inwards, in a triangular shape, from the extremities, for a distance of about 60 miles from the commercial port of Sonmeany. The intervening space (as the name itself, Lus, signifies) is perfectly flat;[5] and it is only accessible by five passes through the surrounding mountains; one of these passes leads northward into J'hálawán, two into Mekrán, and the others into Sinde.[6]

There are two rivers, the Purálí (anciently Arbis[7]), which passes by Bélá, and the Hub, more eastward. Abundant crops of grain and sugar are cultivated on the banks of these rivers and the lesser streams which fall into them, but the rest of the country is for the most part barren. This, like

[1] Pottinger's Travels in Bálúchistán, p. 149. [2] Ibid., p. 145.
[3] Traduction Française, II., p. 17.
[4] Malte Brun, Précis de la Géographie Universelle, Tome VIII., p. 441
[5] Pottinger's Travels in Bálúchistán, p. 299. [6] Ibid., p. 298.
[7] Pliny, lib. VI., c. xxiii.

the preceding province, has a scanty population, living in khaïls, but having some permanent places of larger size, the principal of which, Bélá, has upwards of 2000 houses, partly within, and the rest on the exterior of the walls.[1] The next place in point of importance is the port of Liyárí, which contains 1600 or 1800 houses.[2]

The chief of Lus is nominally obliged to furnish the Khán of Kelát with 4500 irregular troops.

From this province are exported considerable quantities of grain, with a few felts, some coarse carpets, dates and almonds; coffee and slaves being received in return.

The second or eastern portion of territory contains four districts, viz., Sárawán, J'hálawán, Kach'h Gándávah, and Harand, all of which were, till recently, subject to Kelát.

SÁRAWÁN is the most northerly district of Bálúchistán, and partly encircles the province of Lus. It has Kach'h Gándávah, or rather the Hala mountains, on the east, the desert on the west, and to the north the Afghán hills.[3] Like Lus, it contains several chains of mountains, interspersed with much waste land, and some which is cultivated. It is peopled by the pastoral Baráhúï, or Brahooes, who are essentially wanderers, not having towns or permanent villages. The Baráhúï Túmans, therefore, are constantly moving from mountain to mountain in search of pasturage, as there is not, throughout the whole country, a level spot, except the desert tract of Dashtí bé Daulat, the circumference of which does not exceed a few miles.[4]

There are, however, at the north-eastern extremity of the province five different places where, although with difficulty, this mountainous country may be traversed in a northerly direction from the side of Kach'h (Cutch); the most remarkable of these being the celebrated pass of Bólán, which is encountered by the caravans nearly midway between Bukkur and Kandahár. For a distance of about twenty-five miles from Bebee-Nanee,[5] this defile is comparatively open, although

[1] Pottinger's Travels, p. 298.
[2] Ibid., p. 300.
[3] Ibid., pp. 261, 262.
[4] Ibid., p. 262.
[5] Grandmother.—Major Hough's Nar. of the Army of the Indus, &c., p. 51.

it is closed on each side, and commanded by mountains. But at Ser-e-Khujoor the difficulties commence, and, for a distance onward of ten miles, a road of loose pebbles or sand continues to wind along the bed of the Bólán river, between high and precipitous rocks, which at intervals leave between them only sufficient breadth for a dozen horsemen.[1] But during the passage of our troops, it was ascertained that the rocky fissures and ravines falling from each side into this formidable pass are occupied by the villages of the Báluches, who ascend and occupy the apparently inaccessible ground on each side, in order to command and levy contributions on passing caravans.

The province of J'HÁLAWÁN lies immediately southward of Sárawán: it has on the east Kach'h Gándávah, and on the west Mekrán. The climate and soil of J'hálawán are superior to those of Sárawán; yet it is understood that the population of the latter province, exclusive of Kelát, is nearly double that of the former. Kelát belongs, geographically, to J'hálawán, though it has been for generations the acknowledged capital of both; and as the seat of the only regular government, it enjoys a certain degree of authority over the whole of Bálúchistán.

The communication between the winter station of the principal Báluches on the sunny plains of Kach'h and the capital takes place through the Hala mountains at Gándávah, where the pass, between two marshes, is traversed in a west-by-northerly direction, by a road practicable for artillery, and abundantly supplied with water. The country from thence to Kelát is mountainous, and remarkable for a succession of precipitous ridges of rocks, forming difficult defiles. Kelát, or the City, occupies a part of one of the former, at the western side of a well-cultivated valley plain; and it contains about 2500 houses, constructed of sun-dried bricks, with about half as many more, which constitute the suburbs. The town itself is a parallelogram, having three of its sides defended by a bastioned loop-holed mud wall; whilst the fourth, or western side, as well as the summit of the hill, are occupied

[1] Lieut. A. Conolly's Overland Journey, Vol. II., p. 186.

by the citadel; a more respectable work of the same character, which incloses the extensive mass of mud-terraced buildings, denominated the palace of the khán.

Although in J'HÁLAWÁN there is nothing deserving the name of a river, yet abundance of water can be found even for irrigation, by digging a few feet into the beds of those streams which cease to flow with the rains. The province is intersected in all directions by mountains; and, in addition to the district of Kelát, it contains those of Wudd, Khosdar, Nal, Punduran, Zuhree, Zedee, and two or three others of less consequence. There are several towns, and also many permanent villages, whose inhabitants, in addition to the Nomads of the plains, constitute a considerable population. Zahrí, the chief town of J'hálawán, contains two or three thousand houses, defended by an ordinary mud wall.[1]

KACH'H GÁNDÁVAH lies eastward of the Hala or Brahuïc mountains; and it has Síwístán on the north, Sinde on the south, with a desert tract lying between it and the river Indus on the east. It is scarcely 120 miles long from north to south, and the width of the habitable and fertile part is but little more than 60 miles.[2]

There are two streams in this province; the Nárí, which comes from the mountains N.W. of Sebee, and runs through Míthu, Eree, Hájí, and other places, until it is finally lost in the sand and jungle near Tambú; and the Bólán torrent, whose bed, as we have seen, forms, at one season, the ordinary high road to Kandahár. Numerous aqueducts lead the water from these streams, to irrigate the rich loamy soil of the plains, which are capable of producing supplies for the whole of Bálúchistán, and from whence, even in their present state, great quantities of grain, cotton, and indigo, are exported. The villages covering the cultivated portions of Kach'h are numerous, and it contains likewise several towns, such as Dadur Beg and Sheree, each having 1000 or 1500 houses. Gándávah, the capital, is walled, rather smaller than Kelát, and contains the winter palace of the khán, who, together with the principal sirdárs, and a proportion of the

[1] Pottinger's Travels, p. 261. [2] Ibid., p. 309.

people, remove thither during the winter, in order to avoid the extreme cold of the lofty regions of J'hálawán and Sárawán.[1]

The remaining territory lying eastward is the small district of HARAND DAJEL, which extends westward from the Indus to the districts of Tul and Chuteealy, or nearly to the borders of the preceding province, and northward to Derrahi Ghází Khán.[2] The chief town is Harand, and the second Dájel. Although the district scarcely exceeds 50 miles in length or breadth, the soil is so fruitful, that the khán of Kelát receives a greater revenue from it than from the whole of the province of Sárawán.[3]

KOHISTÁN, or the land of mountains, is the third great division: it extends in a triangular shape northward from Mekrán, into the desert country, by which it is inclosed on three sides, the east, north, and west.[4] It extends about 180 miles from north to south, nearly as many from east to west at the base, or broadest part, and it contains two principal districts, Maïdání (the Plain), and Kóhak (the Hills).[5] In the former are permanent towns and villages, whilst the latter has only groups of felt tents here and there along the valleys.

Being of a primitive character, the mountains of Bálúchistán contain different kinds of marble, mineral salt, sulphur, naphtha, sal ammoniac, and alum, with a large proportion of iron, copper, and other metals, which are partially worked by the natives for local purposes.[6]

Of late years the population has been so much diminished by migrations into Persia, as well as to the territory lying eastward, that at present there are not more than eight or ten tribes of note remaining in the whole division. Except the ordinary patriarchal authority, the Báluches have not any particular form of government, or regular system of laws, beyond the capricious customs and prejudices handed down in each section; therefore, in this respect at least, the country

[1] Pottinger's Travels, p. 310.
[2] Ibid.
[3] Ibid., p. 311.
[4] Ibid.
[5] Ibid., p. 313.
[6] Ibid., p. 312.

and Sarawán are driven to the milder climate in the plains of Kach'h Gandávah and Harand, which are again abandoned in turn for the former on the approach of summer.

The population belongs almost exclusively to one or other of two great classes; the Báluches or the Baráhúï, and their numerous subdivisions. Generally speaking, they live a nomad life,[1] but may still be distinguished, notwithstanding this similarity, by their language and manners. The former people are supposed to be of Turkomán origin,[2] whilst the latter appear to be descended from a race of mountain Tartars.[3] They united into khaïls, or societies, in the seventeenth century, when their chiefs became powerful at Kelát, and throughout Bálúchistán. They are considered to be an ignorant people, following a primitive and predatory life. Their dwellings, or ghedans, are of two kinds; either tents made of black felt, or rude huts formed of tamarisk branches twisted together, and covered by a piece of coarse tent-cloth.[4] Many tribes, however, prefer huts made of earth, and roofed with twisted boughs of tamarisk. A certain number of these huts form a toman, or village; and the inmates a society, or khaïl.[5]

The population of this extensive country is supposed to be limited to something approaching two millions, of whom the Báluches form much the larger proportion. Their clothing consists of a long shirt and trowsers of blue or white calico, with a quilted cap and turban round it, something like that of the Kurds; and in their general appearance they are between this nation and the Persians. The Báluches are patient, and particularly distinguished for that enduring courage so often exercised during the chupaos, or predatory excursions, which are the delight of this people. Petty thefts are held in the utmost contempt; and likewise anything like a departure from that hospitality which is bestowed without distinction, or inquiry, upon all who claim it.

The Baráhúï excel the Báluches in bodily strength and

[1] Pottinger's Travels, p. 70.
[2] Ibid., p. 269.
[3] Ibid., p. 271.
[4] Ibid., p. 61.
[5] Ibid., p. 62.

courage, as well as in the expert use of the broadsword; and they are very skilful in shooting at a mark. They are, at the same time, more gentle, humane, and innocent in their manners, being altogether free from the worst traits of the Báluches, such as avarice, revenge, and cruelty.[1]

The whole superficies of the territories belonging to the former kingdom of Kábul is equal to 327,853 square geographical miles, or nearly 36,428 square leagues, and the population approaches ten millions; of which about seven millions[2] belong to Afghánistán Proper, and the rest to Bálúchistán: viz., 4,300,000 Afghans, 1,500,000 Persians, 1,200,000 Tartars, and nearly 3,000,000 Báluches and Baráhúï,[3] including their dependents towards the banks of the Indus.

[1] Pottinger's Travels, p. 7.
[2] Mr. Masson's estimate gives a much smaller number.
[3] Elphinstone's Kábul, p. 84.

CHAPTER IX.

PERSIA PROPER.

COMPARATIVE GEOGRAPHY OF THE PROVINCES OF KHÚZISTÁN, LURISTÁN, AND FÁRS.

General Limits of Persia Proper.—Mountains and Rivers.—Province of Khúzistán.—Rivers Kerkhah, Shápúr, Dizfúl, and Kárún.—Ancient Communications of the last with the Sea.—Courses of the Jeráhí and Táb.—Comparative Geography of the Province.—Supposed identity of the Choaspes—Coprates—Eulæus—Hedyphon and Oroatis of the Ancients.

THE Sháh of Persia retains the central part of the ancient monarchy, and his territory takes the shape of a triangle, the base of which is along the western side of Afghánistán, and the apex at Mount Ararat. It has the Persian Gulf and Shatt el 'Arab for its southern, and the Turkish territory along the Zagros, for its western limits; whilst the northern borders touch the river Attruck, the southern shores of the Caspian, and the Russian provinces on the river Araxes. It occupies about 12° of latitude [1] and 17° of longitude; [2] so that the superficies of the twelve provinces [3] of which it consists contains nearly 395,846 square geographical miles, or nearly 43,982 square leagues, chiefly lying between the Persian Gulf and the Caspian Sea. This rather exceeds the surface of Afghánistán, and is equal to about half of that of Arabia. It resembles the latter country in many particulars, as in its limited population, its scarcity of water, and the consequent restriction of cultivation; but above all, in the

[1] From 26° 25′ to 38° 10′ north latitude.

[2] From 44° 18′ to 61° 20′ east longitude.

[3] Khúzistán, Luristán, Fárs, 'Irák Ajemi, Ardelán, Kirmán-sháh, Gilan, Mázanderán, Ażerbaïján, Khorásán, Aster-ábád, and Kirmán, including Láristán.

difficulties to be overcome in transporting goods across the vast uncultivated tracts which lie between the towns.

The two great mountain chains already described[1] may be said to form the natural limits of Persia northward and southward, the rest of the boundary consisting of the low tract along the Caspian Sea, with part of the continuous plain on the east and north-east; and Khúzistán, with the Gurmsir, towards the south-west.

The extensive and elevated plateau of Persia occupies the space from west to east, between the noble ranges above-mentioned; and is intersected at intervals by other mountains, which are most numerous towards the western extremity of the triangle. Here, and from a spot near the eastern shore of lake Urúmíyah, numerous ridges diverge from the Sahund branch as a central point, and cover the arc from the north-eastern to the southern extremity: that is, they occupy nearly the whole of Ażerbaïján. Eastward of these, the offset branches from the main chains are less numerous, and take various directions across the country, the most prevalent course being from north to south. They do not, however, form very regular or continuous chains, except in a few instances, as the Káfilán Kóh,[2] which crosses the northern side of 'Irák Ajemi, the two parallel ranges traversing Kirmán from east to west near the centre, and the El Ahwas (ancient Parakhoathras, or Parakoátras), with some lesser branches, which commence to the southward of the capital, and strike into 'Irák in a north-westerly direction. Naked masses of gypsum, or more frequently sandstone and limestone, compose these transverse ranges, which rise above the plateau at intervals, like gigantic ruined walls of a reddish brown colour, and form the rugged boundaries of the plains and steppes.

Since the secondary and inferior water-courses will find a more appropriate place in the account of the several provinces to which they are confined, those of the first order alone are at present to be noticed. These are but few; and their

[1] Chap. IV., pp. 64, 67, 73, and 74.

[2] Kaplán Kóh, or Panther Mount.—Mr. Renouard.

number is the more limited, as the extremities of Persia barely touch the Araxes and Shaṭṭ el 'Arab, both of which arise beyond her frontiers.

The first stream of importance towards the interior of the kingdom is the Ḳizil U'zen, whose affluents traverse and partially water five of the northern provinces. The principal branch rises in Ardelán,[1] and from thence it makes an exceedingly tortuous course of about 100 miles in length in the general direction of N.E. After this its line is more direct for about 50 miles, through part of the table-land of 'Irák,[2] and then it turns abruptly towards the N.N.W., and runs for 40 miles between high precipitous banks, through the district of Ḳizil Gechiler, near the extremity of which it receives a tributary on the eastern side.

The Ḳizil U'zen now breaks through a terrific chasm in the A'ngúrán mountains,[3] and afterwards runs northward about 10 miles, to the extremity of the strong defile called Derbend,[4] where it inclines a little eastward for eight miles, and passes the village of Ḳará-Butta. Proceeding in the same direction, at six miles beyond this place it receives the Zengán river, which arrives, by a north-west course of about 70 miles, from the plain of Sultániyah: passing the town of that name, their united waters run nearly northward, along the deep valley eastward of Miana; in which, at about two miles to the north-eastward, it receives a considerable tributary bearing the name of that town. The latter tributary is formed by the junction of the Karágul and the Eye Dagemish rivers, which unite (the latter having previously received two affluents) at a point two miles southward of the town, after draining four basins which extend towards the W.N.W. and S.W. parts of Aẓerbaïján. Soon after receiving the Miana, the main trunk forces a passage through the

[1] In about 35° 50′ N. latitude, and 46° 45′ E. longitude.

[2] To 47° 57′ E. longitude, and 36° 10′ N. latitude.

[3] Major Rawlinson: p. 59, Vol. X. Part I., of the Royal Geographical Journal.

[4] The Gates.—Tour through Aẓerbaïján and the Shores of the Caspian; communicated by Colonel Monteith, E.I.C.—Ibid., Vol. III. Part I.

western branch of the Masula, and there takes a south-easterly direction along the plain lying between these mountains and the eastern branch of the same name; the distance measured in this direction, by the villages of Kishlak, Kaukend, and Weniserd, and the defiles of Gilawan and Derbend, to Menjil, at the western extremity of the Elburz, is about 130 miles.

Here the trunk formed by the western affluents receives the Sháh-rúd, or eastern branch, which comes from the borders of Mázanderán, through the country of the Chief of the Assassins,[1] after a course of nearly 90 miles in a direction opposite to that of the other branch, and after having drained the valleys along the western side of the Elburz. The meeting of these arms gives a new direction to the Kizil U'zen, which nearly forms a right angle with each of its two branches, as it forces the passage of the Masula through the defile of Rúdbár, and the narrow valley of Rustam-ábád. Having traversed Gilan, the Sefíd-rúd (or White River, as it is called) finally enters the Caspian Sea, after a north-easterly course of about 80 miles from Menjil, and nearly 490 miles from its springs. The bed of this river is generally many hundred feet below the surface of the adjoining country;[2] but, near the pass of Rúdbár, it becomes less deep; and, when passing through the plain of Gilan, the banks of the river are low and swampy, and the current is moderate. The navigation is, however, impeded by the existence of a bar at the entrance, on which there is only a depth of water varying from three to seven feet.

The other rivers have their sources in the central plateau of Persia, from whence they flow in an opposite direction to that of the Kizil U'zen, and pass through the Zagros and Bakhtiyárí ranges, on the S.S.W., into the province whose comparative geography is now about to be considered.

[1] Or Old Man of the Mountain.—Colonel Monteith: pp. 14 and 15, Vol. III. Part I., of the Royal Geographical Journal.

[2] Near Karágul the perpendicular height of the left bank appeared to exceed 1500 feet.—P. 59, Vol. X. Part I., of the Royal Geographical Journal.

KHÚZISTÁN, in consequence of its connexion with Babylonia, and from being the most ancient province of Persia, deserves to be noticed in the first place. Its name is properly Khóristán, or the country of Khórs, so called on account of its numerous inlets from the sea, and its fresh-water lakes, to both of which the term is equally applied.[1] This ancient territory occupies the space between Fárs, Luristán, the páshálic of Baghdád, and the Persian Gulf; stretching from the last,[2] for about 120 miles northward, to the mountains of Luristán;[3] and again, from the páshálik of Baghdád,[4] nearly 220 miles eastward to the borders of Fárs.[5]

It has a triangular form, and consists principally of a rich alluvial plain, the superficies of which is 25,677 square miles. It is bounded by the Zagros chain, which, under the name of Luristán, terminates the province towards the north; whilst the Bakhtiyárí, or Cossæian range, forms the boundary to the north-east.

The low coast to the eastward of the Bah-a-mishír is remarkable for a succession of deep inlets, which, like that river itself, were at one time supposed to be so many different mouths of the Euphrates: the first is the Khór Seledge, and the second that of Búsaf; both near the termination of the old Kárún. Khór Músa, which is still deeper, follows; then that of Lus-bah, which is close to the Jerahí; and, finally, there is one near Sarema, on the banks of the Indian, rather westward of the borders. The inland hórs are those near the towns of Dorák and Mohammerah: one still more extensive is formed by the overflowing of the river Kerah at the town of Hawíza; and, lastly, the Samidah marshes above Kúrnah, which appear to be part of the ancient Chaldean lake.

In addition to these inlets and lakes, this fine province is abundantly watered by four considerable rivers, the Kerkhah, the Kárún, Jerahí, and Indian; which, with their numerous tributaries, fertilize the country, by intersecting it in almost

[1] In the latter case it is written Hór, a marsh or lake.
[2] In 30° 5′ N. latitude.
[3] In 32° 26′ N. latitude.
[4] In 46° 20′ E. longitude.
[5] In 51° 50′ E. longitude.

every possible direction. But as the affluents, like those of most other countries, are known by names different from those of the trunks to which they belong, it is desirable to give, from the examinations made in 1831 and 1836, as well as from other materials, a brief notice of the leading streams: in so doing, it will be convenient to commence on the western side, as this may assist in removing some of the misapprehensions respecting them into which both ancient and modern writers have fallen.

One of the most important of these water-courses is the Kerkhah, or Kerah, which begins to flow in three branches, all springing considerably eastward of Ḳirmán-sháh. The first, and most inconsiderable, has its commencement about 25 miles west of Hamadán.[1] The second has three springs on the side of Mount Elwand, or Orontes, six or eight miles south of that place. The latter runs south-westward till it meets the former in the plain of Maran, about 10 miles south-west of Kangáwar; and, at a spot nearly 10 miles south of that place, it is joined by the third, or chief branch of the Kerkhah, which comes from the Gúrán mountains by a N.W. course of about 40 miles.

The trunk of the three united streams, under the name of the Gámásab river (of which the second above-mentioned may, from its northern and central position, be considered as the main branch), winds for nearly 30 miles in a general westerly direction to Bísutún,[2] chiefly along the Gúrán mountains. At this celebrated spot the Gámásab receives the Ābi-Denawar, coming from the north; and again, after a course of about 12 miles nearly S.W., another stream, called the Ḳará sú, passing through Ḳirmán-sháh at about 20 miles N.N.W.[3] of that place. The direction of the main trunk is nearly south, until it receives, at a few miles from

[1] Major Rawlinson's March from Zoháb to Khúzistán.—Vol. IX. Part I., of the Royal Geographical Journal.

[2] Baghistane of the Greeks.—MS. of Mr. A. Staunton; also Major Rawlinson: see Journal of the Royal Geographical Society, Vol. IX. Part I., p. 82.

[3] As the Ḳará sú forms part of the Kerkhah, it was very naturally considered to be identical with it, until the point was cleared up by Major Rawlinson, during his march along the Zagros, to Susiana, &c.

thence, a tributary coming from the Gúrán mountains by a westerly course, and passing by the tomb of Bábá Buzurg. Below this junction, and under the name of Karáṣú, it runs S. by W. for nearly 60 miles, traversing the Kohi Tourdulan and plain of Terhan, in the district of Pish-kuh; and, finally, through the great chain of the Zagros, to the ruins of Shahri Rúdbár,[1] which are situated at its confluence with the river of Kirrind. This is a very considerable stream, which rises close to the gates of Zagros, and has a tortuous course of nearly 100 miles in a general S.E. direction. In the latter part of its course, it forces its way through the Zagros, by a tremendous gorge, into the plain of Zangawán; being then at a distance of about 12 miles east of the ruins of Sírwán.[2] From thence it takes the name of Ābi-Sírwán, as it passes, in a S.S.E. direction, through the valley of Rúdbár; being increased, almost at the junction, by the Zangawán, the Ābi-Sírwán, and two other streams; all of which come from the west.[3]

The united waters of Karáṣú and Ābi-Sírwán, now called the Kerkhah, follow the Zagros in a S.S.E. direction for about 30 miles, through the plains of Lort and Seïmarrah, as far as Púli-Gámáshán. At eight miles east of the ruins of Seïmarrah, and one mile above the bridge, the Kerkhah is joined, on the N.E. side, by the Káshghán, a large stream which rises in two branches on the Kuhi-Chihul Ná Balighán, at some distance beyond Khorram-ābád,[4] in the plain of Kohdusht; and, after being joined by the united streams of Khorram-ábád, Kayún, and Tayin, the main trunk runs south-westward, through the plain of Jaïdar, and over a number of precipices, forming a succession of magnificent cataracts, as it struggles through the outer rampart of the Zagros into the valley of the Kerkhah, some thousand feet below the hills.[5] At about 22¾ miles S.E. of the bridge of

[1] The Robadbar of Benjamin Tudela.—Major Rawlinson: Journal of the Royal Geographical Society, Vol. IX. Part I., p. 56.

[2] The Celonæ of Diodorus, lib. XVII., c. xi.—Ibid., p. 55.

[3] MS. Map.—Major Rawlinson.

[4] In the direction of Hamadán.

[5] Major Rawlinson: Journal of the Royal Geographical Society, Vol. IX., Part I., p. 61.

Gámáshán, the Kerkhah receives the Ábi-Garm, a smaller stream, coming from the north; and, at about 33¼ miles S.E. from thence, is Púli-taug, a very remarkable bridge over a chasm, which is here 150 feet deep, and so narrow, that a Kurd actually leaped across it, in the presence of Major Rawlinson.[1]

Having overcome this obstacle, the river resumes its ordinary size; and, eight miles lower, it is joined by the Ábi-zál, which enters it after a course of about 50 miles from its source in the fastnesses of the Kali-Aspéd and Anarah-rúd.[2]

Their united streams now quit the direction of Dizfúl, and take a more southerly course for about 40 miles, to the ruins of I'wáni-Kerkh.[2]

A little south of this spot, where there are the remains of a bridge, and at one mile and a half from the celebrated ruins of ancient Sús, the Kerkhah bends a little west of south,[3] and continues in this direction through the rich plain of Khúzistán, passing through the extensive marshes which surround Ḥawízah, a commercial town of about 12,000 inhabitants; from thence it winds S.W., and falls into the Shaṭṭ el 'Arab, below Kúrnah, after a course of upwards of 500 miles.

A little way on the eastern side of the Kerkhah is the Shápúr, or Sháwer, which is supposed to rise in the rich plains between that river and the Ábi-Dizfúl, at about 10 miles north of Sús;[4] and, instead of entering the Kárún below Awáz, as in the earliest times, or about one mile and a half below Wais,[5] as is said to have been the case at a later period, it makes its way, according to the accounts of the natives,[6] through marshes, immediately into the upper part of the river Diz.

[1] Journal of the Royal Geographical Society, Vol. IX. Part I., p. 62.

[2] The Carhoe of Major Rawlinson.—Ibid., p. 88.

[3] Unfortunately this part of its course was not examined by the officers of the Expedition.

[4] Major Rawlinson's Notes: p. 70, Vol. IX. Part I., Journal of the Royal Geographical Society: but its springs are more likely to be in the high ground northward.

[5] See Map.

[6] Collected by Captain Estcourt; also during my journey in 1831.

From the relation thus given, it would appear that the stream in question gradually changed its course, first for a more southern, and latterly for its present easterly direction.

The next considerable stream of Susiana is the Dizfúl, which flows in two branches north-east of Khorrám-ábád. The western branch has its source in the Kuki-chihil Ná Balíghán, a very few miles from that of the main branch of the Kerkhah. Its direction is south-east for about forty miles, within which space it passes Burugird and Bahreïn; and after receiving the eastern branch at the latter place, it enters the mountainous country, where it pursues a tortuous course of about 100 miles in the general direction of south. Having penetrated through the Zagros chain nearly at its most elevated point, the water forces its way through a succession of chasms and gorges by the fort of Diz, and proceeds south-westward between the hill forts of Tangawán and Kal'ah Sháhi,[1] throwing out several branches[2] at the commencement of the plain of Susiana, along which it continues in the same direction for ten miles to the western side of Dizfúl. This city occupies some swelling ground a little way above the left bank of the river. It is inclosed by a dilapidated wall, flanked by semicircular towers, and contains upwards of 4000 houses, which, from their square form, their towers and Saracenic arches, have the appearance of so many mud castles, overlooking the flour mills, the fine bridge of Shápúr, and, beyond the right bank, the showy tomb of Múhammed Ali Mirza. After passing the town in the previous direction, and in a single stream, the river receives at the seventh mile from thence, or at twelve from the Kerkhah, the Ábi-Baládrúd, a mountain stream, which comes from the hills of Mángerrah and Sháh-zádah Ahmed, in the general direction of S.S.W., through the rich plain of Sahráï-Lur. The Ábi-Balád-rúd is a mere rivulet in the dry season; but when rains fall abundantly on the hills, the water comes down in a large torrent, and with such force, that the stream becomes altogether impassable for the time, especially in the upper part of

[1] Major Rawlinson's March, p. 67, Part I. Vol. IX. of the Journal of the Royal Geographical Society.

[2] Or rather irrigating cuts.

its course. The bed of this occasional torrent is covered with a peculiar kind of pebble, which being filled with little fossil shells resembling grains of rice, is called Sangi-biring, or the rice stone. These stones are also found in the river at Shuster, but of an inferior quality; and they are in much request throughout Persia for the head of the Nargil pipe, which is almost invariably composed of this material, set in silver.[1]

After being joined by the Ābi-Bálád-rúd, the Dizfúl river runs southward, or nearly parallel to the Kerkhah, for a few miles, when it suddenly changes its course to the south-east. It then makes its way, in the latter direction, into the western branch of the river Kárún, a little above the junction of the latter with the eastern branch. This junction takes place immediately below Bandá-Kír, after a course of about 280 miles.

The Kárún itself is next met with in proceeding eastward from the Dizfúl river. It rises, according to Kinneir (who is followed by Major Rawlinson), at Correng, in the Kohizerd, or Yellow Mountain, at about 40 miles south-west of Ispahan,[2] and runs west by north through a mountainous country. At rather more than 50 miles from its source, the Kárún washes the extensive and interesting ruins of another Súsan;[3] and, about 13 miles lower in the same direction, it passes the Masjidi-Suleïmán-Buzurg.[4]

Again, at about 40 miles further, in the previous direction of west by north, and at nearly 20 miles from Shuster, it makes an abrupt bend towards the S.S.W., as it finally breaks through the Zagros range, and pursues its onward course towards that city; a little way short of which, and near the upper extremity of the well-known bund of Shápúr, a temporary bifurcation takes place, so as to insulate the town. The

[1] Major Rawlinson's March, Vol. IX. Part I. p. 66, of the Journal of the Royal Geographical Society.

[2] Kinneir's Persian Memoir, p. 87.

[3] Shushan, Arwan, or Arwat; also Elymais, &c., of Rawlinson.—Journal of the Royal Geographical Society, Vol. IX. Part I., p. 86.

[4] Supposed to be the Temple of Diana.—Ibid.

branch called the Sheity, or Shutite, and the Muchircan branch of Edrisi, washes the latter on its western side,[1] and then proceeds by a tortuous course of nearly 40 miles in the general direction of S.S.W. When two miles short of Bandi-Kír, it receives the Dizfúl river, and again unites with the eastern branch just below this little town, which is walled, and probably contains nearly 600 souls. The branch last mentioned, which is called the old Kárún, after washing the eastern side of Shuster, becomes navigable for boats of considerable size.[2] At the village of Hassemania, a few miles below the city, it takes a winding course of about 30 miles through low hills, in the general direction of S.S.W., and carries a considerable body of water along the eastern side of Bandi-Kír. After receiving the western branch, as already mentioned, below that place,[3] the main stream pursues nearly a direct course 3° 10′ west for 10 miles, as far as the western side of the little town of Wais. Here the river makes a bold sweep for 9½ miles west 3° south; and it formerly received in this part of its course the river Shápúr, or rather one branch of it. The bed of this branch is still to be traced at a spot about a mile and a half below the town, and it appears to have come from the north-west. At this place, which is 2½ miles short of Kárábuk, the Kárún becomes exceedingly tortuous, and thus continues for a distance of 20 miles, in the general direction of south 33° west to Ahwáz.

A little way below the extensive ruins of this ancient town, are the remains of a channel, by which, within the memory of those still alive, the waters of the Shápúr (probably those of the main branch) entered the principal river after they had ceased to do so near Wais.

Again, at 17 miles below Ahwáz, by the windings, or 8 miles south 60° west in a direct line, the Kárún still receives, during the season of floods, a contribution, which comes

[1] Jaubert's Translation, p. 380. Recueil de Voyages et Mémoires, Tome V.

[2] Mine, in 1831, was 66 feet by 16 feet 10 inches, and 5 feet deep.

[3] An unfriendly act of the inhabitants prevented Captain Estcourt from following out the intended examination of these waters; but this will, it is hoped, be done by Captain Lynch and his officers.

BUNDIKUI.

(according to the natives) from the Kerkhah, through a canal called Shaṭṭ el Maktuáh, or the Cut River.

The course of the Kárún now becomes less tortuous; and for 29 miles, to Ismáili, it runs in the general direction of south 22° west, making a sweep more westward before it reaches the latter place. From hence the river again curves to the westward, previously to forming a great bend in the contrary direction. After this last bend, the windings become more moderate, and so continue as far as the castle of Sabla, which is situated on the left bank, at 60½ miles by the river, south 5° west of Ismáili.

From the ruins of the town of Sabla, just below the castle, the Kárún made its way in former times directly to the sea, without having, as at present, a communication with the Shaṭṭ el 'Arab through the Hafár canal. Nearchus must, therefore, before he reached the estuary of the Euphrates, have met the river Kárún; and having a communication with the present river of that name, he had only to proceed along it into the Shápúr, in order to meet Alexander at Sús.

The ancient bed of the Kárún was followed by the officers of the Expedition for some distance towards the sea, on which occasion they found it to be about 200 yards broad, running in a south-easterly direction, or nearly parallel to the Bah-a-Mishír, and with every appearance of having contained a large body of water in former times. At present, however, there is merely, in the centre of the old bed, a small channel, which is filled during the flowing tide; but on the ebb it is reduced to about one foot of brackish water, which is supplied chiefly from the Dorák canal. This last is an artificial cut, which leaves the extremity of the old river at Sabla, one mile from the modern Kárún, and goes from thence, north 83° east, 27½ miles, to the residence of the Sheïkh of Ka'b at Dorák. At this place, which is also called Feláhíyah, its waters are almost entirely supplied from the Jeráhí, although it communicates with the Kárún at one extremity, and is affected by the tide up the old Kárún, as well as through the Hafár canal.

From Sabla, the main trunk of the Kárún pursues a course

south 65° west for 10¾ miles, by the Hafár canal, to the Shaṭṭ el 'Arab, through the rising commercial town of Moḥammerah; but at 7¾ miles distance, and before it reaches the town just mentioned, the derivation called the Bah-a-Mîshír takes place. This is a large navigable branch, running 31 miles from the Kárún, in the general direction of south 25° east to the Persian Gulf, but making a gentle curve a little eastward of this line; which is, in fact, nearly parallel to that of the Shaṭṭ el 'Arab, as will be seen by the Maps.

The next river to the eastward is the Jeráhí, which waters an extensive valley, abounding, at its upper extremity, with fine oak and walnut trees, rhododendron, and wild vines, besides pear, apple, and other fruit trees. The chief branch, known as the Rudkhouch-Kerdistán, springs from the Koh Margoun, one of the Bakhtiyárí range, at a spot about 14 fursucks to the north-east of Beïbahoun. Its course is nearly[1] south-west, and it passes the ruins of Kerdistán, where it already has a breadth of about 350 feet. From thence, near the ruins of Rhajoun, it flows through the pass of Tenk-y-tucaub, into the plain of Beïbahoun, about seven miles north-west of the place which bears that name. This is a city of about 10,000 inhabitants, containing a bazaar, two kháns, and well-built houses, with numerous orchards and gardens.[2]

From hence, with a deep and rapid course,[3] the river takes the direction of north 50° west, as far as Khaliph-ābád, to the south of Rám Hormuz, where it receives a tributary coming from that place.[4] This tributary[5] is formed by two principal branches, the more eastern of which rises in the great chain, a little way to the north-east of the fort of Mungasht; and at a few miles north-east of the agreeable little town of Roumiss (Rám Hormuz), situated amidst gardens and orange groves,[6] it is joined by the western branch called the Ābi-Zard,[7] a consider-

[1] Stocquelar's Fifteen Months' Pilgrimage through the Untrodden Tracts of Khúzistán and Persia, in 1831 and 1832.

[2] Ibid.

[3] MS. Journal of the Right Hon. Sir R. Gordon, G.C.B., in 1812.

[4] Ibid. [5] The Ābí-Allah. [6] Ibid.

[7] Major Rawlinson, Vol. IX. Part I.. p. 79, of the Royal Geographical Journal.

able stream, which comes from the same range to the point of junction.

After the junction at Khaliph-ābād, the Kerdistán river flows a little more southward,[1] and then, under the name of the Jeráhí, becomes not only navigable for country boats, but carries a large body of water in a S.S.W. direction towards Dorák. At six miles from this town, the river makes a deep short bend to the south; and a great diminution of its waters takes place, in consequence of six irrigating canals being cut from it, to fertilize the populous country stretching westward. Part of the water thus diverted is carried into the town, where it unites with the canal already mentioned as coming from the Kárún, near Sabla. This canal has been mistaken for a branch of the Jeráhí by those who have observed that boats occasionally pass along it from one river to the other.

On these canals, as well as on the minor branches derived from the Jeráhí, there are numerous villages,[2] having communications one with another, as well as with the chief town, by means of curious suspension-bridges, or more properly dykes, the ropes and links of which are made entirely of reeds. Dorák, the capital of the district, is situated in a marshy plain, and contains about 6000 inhabitants, who live in houses built with sun-dried bricks, and having sloping roofs. It is defended by a fort and a mud wall, and is surrounded by date plantations. Commerce is carried on by means of the canal with Moḥammerāh and Baṣrah, and the people sometimes call it Little Baṣrah.[3]

A few miles below the town the now diminished Jeráhí enters some marshes, in which another portion is lost, whilst the remainder, under the name of Lusbah, makes its way, by a southerly course, to the Persian Gulf. The stream here, though very much reduced, is still navigable for boats.

The last river to be noticed is the Táb, which, however, only in part belongs to Khúzistán, since it forms, in the

[1] Major Rawlinson, Vol. IX. Part I., p. 79, of the Royal Geographical Journal.

[2] MS. of Lieut. Charlewood, R.N. [3] Ibid.

lower portion of its course, the line of separation between this province and that of Fárs. The eastern and larger branch comes from Fárs, and is formed by the junction of the Harharas with the Rudkhonick-Shir, and other affluents, at a spot about 20 miles W.N.W. of Shiráz. Its course is north-west as far as the considerable village of Faïlioun, from whence, much diminished by irrigation, it runs nearly west to Zehitoun, and there it receives the Keir-ābád river, or Táb[1] branch, which comes thither along the borders of Fárs, by a W.S.W. course, passing eight miles eastward of Beïbahún. The river, now of considerable size, preserves a western course as far as Indián, a town of about 4000 inhabitants; up to which, when ascended by Lieut. Whitelocke, of the Indian navy, in 1836, it was found to be navigable for boats of twenty tons. From hence the river inclines more southward, and has a tortuous course through an alluvial soil to the Persian Gulf: an extensive population have their dwelling on its banks.

Although, like the rest of the province, belonging to Persia, the southern portion of Khúzistán (anciently Cissia), which extends westward almost from the Indián to the Kerkhah, may in some degree be considered as a separate government under the Sheïkh of Ka'b (Chaab), who pays a moderate annual tribute, in lieu of all taxes, to the sháh. This chief derives his income from the goods imported through Moḥammerah, as well as from the extensive rice-grounds and fine date-plantations along the Shaṭṭ el 'Arab, Kárún, and Jeráhí. He also draws a revenue from the manufacturers of the thriving town of Dorák, which is his principal residence. The Beiglerbeggie of the province resides almost entirely in Dizfúl, though the capital is Shuster. The latter city contains about 20,000 inhabitants, and probably between 5000 and 6000 houses, partly in ruins. These cover an elevated and insulated piece of ground, extending from the left bank of the western Kárún to the right bank of the eastern branch. Within its dilapidated walls there is, on the western side, a castle overlooking the fine bridge constructed by Shápúr, and

[1] The Masan of Abú-l-fedá.—Translation by Mr. Rassam.

the ancient excavations at its western extremity. A little way northward of the city, at the bifurcation of the river, is the famous reservoir called Shádarwán, with the bridge of Shápúr, and several deep and fine khanáts, which will be hereafter noticed.

In addition to the care of cattle, which is the prevailing occupation, agriculture is carefully attended to, and the quantity of tobacco, rice, and other grain (especially barley) produced along the banks of the rivers, is considerable. Some cotton is likewise grown; and in the district of Ahwáz, sugar was abundant at no very distant period. On the lower parts of the Kárún and Kerkhah, as well as in the Chaab country, dates are sufficiently abundant to be an article of commerce. In addition to the bitumen and naphtha of Bandi-Kír, Daranapth, &c., tents, red cloth, coarse woollens, and some cottons, are manufactured; the last chiefly at Dizfúl, where dyeing is extensively practised. Large flocks of sheep, with a portion of goats, camels, horses, and mules, are to be seen on all the rich pasture-grounds of Susiana.

Occasionally permanent walled villages are met with; but the greatest part of the inhabitants live in tents, which are of a large size, being supported by a number of poles, in parallel rows, lessening in height from the ridge towards the sides, which are very low. This kind of tent is more commodious than that which is in use in other parts of Persia, or in Arabia. In the latter country, more frequent changes of residence render one of a lighter and smaller construction necessary.

KHÚZISTÁN represents the Susiana of Strabo,[1] as well as the Cissia of Herodotus.[2] Towards the eastern frontiers are the ruins of Rhajoun and Kerdistán in the centre, those of Aginés (probably represented by Ahwáz) towards the west; Rúdbár, Seïmarrah, Badaca, and I'wáni-Kerkh on the Kerkhah; and finally, near the latter stream, are those of Sús, Súsan or Shushan,[3] the ancient capital. Sús is the Persian as well as the Hebrew name for the lily, a flower which abounded near this winter residence of the Assyrian

[1] Lib. XV., p. 727. [2] Lib. V., c. lii.

[3] "I was at Shushan, in the palace."—Daniel viii. 2.

monarchs,[1] and was considered as the emblem of purity. Susana was a name originally applied by the ancient Jews to those daughters who were the most fair; and probably from them the name was received by us.[2] Susan signifies *White Lily*, and Susannah, *My White Lily*; the termination *ah* being a feminine possessive pronoun. The capital of this province was also called Memnonia,[3] from the supposed founder, Memnon: its walls were compared by Strabo to those of Babylon,[4] to the ruins of which city those of Sús have a very striking resemblance, even at this day. Cissiana, the country of the Cossæi, is evidently part of the Chus[5] of the sacred Scriptures, the Ethiopia of Moses; and its name was derived[6] from Chuschi, an Ethiopian.

That the geography of the province was well known before the time of Herodotus may be inferred from a passage in his works, where it is said, that Cissia is watered by the river Choaspes, on which is the city of Susa, and the palace of the great king. It is added, that its waters alone were thought worthy of being drunk by the monarch.[7]

The river Choaspes and the country itself appear to have been minutely represented on a brass plate, which exhibited an outline of the whole earth.[8]

The geographical position of the Kerkhah and the ruins of Sús, near its banks, identify that river with the Choaspes of Herodotus, which some have supposed to be the same as the Eulæus; this opinion, however, seems to be in opposition to the distinct statements of Strabo[9] and Pliny.[10]

We are told, that the son of Abutites met Alexander between Babylon and Susa, and having offered the submission of his father; he conducted the invader to the river Choaspes, where the latter was met by the satrap in person, with presents of regal magnificence.

[1] Steph. Byzantinus, p. 679.
[2] Explanation by Mr. Colin Mackenzie.
[3] Herod., lib. V., c. liii., liv.
[4] Lib. XV., p. 725.
[5] Chuth in Chaldean.
[6] See Chap. XII.
[7] Herod., lib. V., c. lii.; and lib. I., c. clxxxviii.
[8] Ibid., lib. V., 49.
[9] Lib. XV., p. 726.
[10] Lib. VI., c. xxvii.

Now, from this account, the city of Sús must have been at some distance from the river, since, after the interview, Alexander is said to have entered the city;[1] and considerable space would be required for the ceremonial of meeting the conqueror, accompanied by the necessary troops, besides the elephants, dromedaries, &c.[2]

Presuming that Alexander, after setting out from Sús, made a detour, in order that he might have but one river to cross, four short marches might be required to bring the army, with its supplies, across the Kárún; and then both the distance between the Kerkhah and Kárún, and the description of the course of the latter, will afford ground to believe that this is the same as the Pasitigris of Quintus Curtius[3] and Arrian, as well as the Eulæus of Pliny[4] and Ptolemy.[5]

Difficulties, however, remain regarding the other rivers of Susiana, especially the affluents of the Kárún. But as the trunk of this river, the presumed Eulæus, is formed by two great arms, the western branch would seem to represent the Copratas, which comes after the Choaspes, as well as the Pasitigris;[6] and the eastern, the Hedypnus, which falls into the Eulæus coming past the Asylum of the Persians.[7] And, as the Jeráhí is a separate stream, it may in this case be the Adunam,[8] and the Korú-Khán-Kendi of Timur's march to the eastward.

LURISTÁN extends westward for about 270 miles, from the borders of Fárs[9] to those of Kirmán-sháh,[10] with an ordinary width of about 70 miles; and a superficies of nearly 19,500 square miles. Being along the Bakhtiyári range, it is chiefly mountainous,[11] although there are some plains toward the opposite side, which are well watered by the numerous affluents of the Kárún, the Dizfúl, and the Kerkhah rivers. It has a population of about

[1] Quintus Curtius, &c., lib. V., c. ii.
[2] MS. of the Right Honourable Sir R. Gordon, G.C.B.
[3] Rex quartis castris pervenit ad fluvium Pasitigrim, incolæ vocant, &c.—Lib. V., c. ii.
[4] Lib. VI., c. xxvii.
[5] Lib. III., c. iii.; and lib. VI., c. xxvii.
[6] Strabo, lib. XV., p. 729.
[7] Pliny, lib. VI., c. xxvii.
[8] Ibid.
[9] In 31° 5′ N. latitude.
[10] In about 34° 5′.
[11] Called Láristán instead of Luristán, see p. 73.

56,000 families, composed of the Faïlí, the Dilfún, and other nomadic tribes of Lurs, who enjoy partial independence with much domestic comfort.[1]

The province is subdivided into the districts of Luri-Kuchuk and Luri-Buzurg: the former is westward of the Dizfúl river, and near the plains of Kháwah and Alishtar, on the borders of Assyria.[2]

The Wálí (anciently the Atabeg) resides in Khorramábád, which is the seat of his government: here a fort occupies the crest of an isolated rock, which rises in the centre of a precipitous pass; and the town is on the south-western face, near the commencement of the rich plain. This place probably represents the Diz Siyah, or Kuh Siyah, which originated the title *Cossæan*.[3] The latter, or Luri-Buzurg, is generally known as the Bakhtiyárí country; which, like the other portion, was subject to the Atabegs, whose fastness, Mungasht, occupies a detached mass of scarped rock, which is deemed impregnable.[4] This part of the country contains two grand fire-temples; one near the ruins of Manjanik,[5] and the other, called Masjedi-Suleïmáni-Buzurg, on the river Kárún.[6]

It contains also the ruins of several cities; such as Manjaník (near Mungasht),[7] Mál Amír, or Eidij, and Súsan, on the Kárún;[8] and among the ruins is an abundance of arrow-head inscriptions. The last mentioned town is supposed to represent Elymais, or Sosirate,[9] the capital of the province from whence the hardy Cossæi spread their conquests over Susiana and the districts eastward.[10]

[1] Major Rawlinson: Vol. IX. Part I., p. 109, of the Royal Geographical Journal.

[2] Ibid., p. 49.

[3] Ibid., pp. 97, 98, 99.

[4] Ibid., p. 80.

[5] Probably that of Marín, and the story of Abraham and Nimrúd is traditionally linked with this spot.—Ibid., p. 81.

[6] One of the temples of Diana.—Pliny, lib. VI., c. xxvii.

[7] Probably representing Seleucia.—Rawlinson: Vol. IX. Part I., p. 86, of the Royal Geographical Journal.

[8] Shushan; and also called Danieli-Akbar.—Ibid., p. 82.

[9] Pliny, lib. VI., cap. xxvii.

[10] The Elymæans inhabited Mount Zagros, which is on the southern confines of Media, and overhangs Babylonia and Susiana.—Strabo, XI., pp. 522, 524; and XVI., p. 744.

Touching the eastern side of Khúzistán is Pársi,[1] Fárs, or Farsístán, from which the modern name of Persia has been derived.[2] Although considered the second, it is, in reality, the most important province, being favoured by nature, well cultivated, and containing more places of historical interest than all the rest of the Sháh's dominions. It lies between 27° 20′ and 31° 42′ N. latitude, and between 49° 20′ and 54° 20′ E. longitude, and has the shape of a quadrilateral figure, each side of which is nearly 220 miles long. It has Kirmán and Láristán on the east, the Persian Gulf on the south, Khúzistán on the west, and 'Irák Ajemi on the north; with a superficies of about 44,335 geographical miles square, or nearly one-third of France.[3]

At its south-eastern extremity a high chain of mountains, forming the continuation of the Jebel-ābád range, runs W.S.W. between this and the adjoining territory of Láristán; and, nearly at a right angle with this, there is another great chain, which bisects Fárs nearly in the centre; its direction being from N.E. to S.W.[4] Through this portion of the Persian Apennines[5] there are several routes converging on the ancient capital; such as the passes of Jarun and Ferashbund towards the east; those of Gouri-Sefíd, Tenk-i-Kumárij, and Deh Dasht (probably the Pylæ Persicæ), which lead from Susiana towards the west; and, finally, the remarkable route from Abú-Shéhr to Shiráz.

Throughout a distance of almost 80 miles,[6] the chain separating the plain of the sea-coast from the upland of Shiráz, presents a succession of those singular defiles and

[1] From the Hebrew Paraschim, and the Scythian Chorsari (horsemen).

[2] Ouseley's Epitome of the Ancient History of Persia, from the Jihán Ara. London, 1799.—Preface, p. 2.

[3] Chardin says, equal to this kingdom; therefore it is probable that he included some of the territory northward and eastward of Fárs within its limits.

[4] See p. 73.

[5] Ainsworth's Assyria, &c., p. 224.

[6] Ascending from Dalakí to the kárvánseráï of Khaïst 15, to the village of Kumárij 11, to Káserún 21, to the village of Dúsh 'Arjún 18, and descending from thence towards the Khán-i-Zemínd 14 miles; in all 79.—Ainsworth's Assyria, p. 236. But in my case this distance consumed upwards of 32 hours, though mounted on an Arab horse in good condition.

passes, for which the Afghán, as well as the other mountains of Irán, are so remarkable.[1] The opener portion of this singular route consists of ascending and descending valleys running between precipitous masses of limestone; whilst the more difficult passes, such as the Kotúl-i-Mullú, the Kotúl-i-Kumárij, and the Tenk-i-Túrkán, are carried over portions of the mountains themselves by zig-zags cut in the face of the rock. That of Kumárij employs nearly five hours of a narrow precipitous road, supported by a wall on the lower side; and altogether so difficult, that, if adequately defended, this pass could scarcely be forced by an army till turned by another road: but guns have been carried across it.

With the exception of these mountains, Farsistán is chiefly a plain country; it is also less desert than any of the other large provinces of the kingdom, and has many rich and picturesque tracts, particularly that between Khurrah and Khoonsar,[2] besides the delightfully wooded, but partially inhabited, valleys between Shiráz and Beïbahoun. The plains of Sahara Laeshter and Dagumbeson are without cultivation; but those of Basht and Sahara Dawater, near Ardicoun, are very fertile: about Basht there is a profusion of box and myrtle, which give a delightful perfume.[3] The valleys near the town of Faïlioun produce orange-trees and abundance of rose-bushes; and in those near Deh Hassan-Ali-khán, are oaks, fine walnut and other fruit trees, especially large standard apricots.[4]

Fárs contains the salt lakes of Bakhtegán (also called Niriz) and Dereachte, which are in the neighbourhood of Shiraz; there is also a fresh-water lake in the plain of Zerdan.

The principal streams are the Band-emír, or Araxes, which receives the Kúr Ab, or Cyrus, as it runs from west to east in the centre of the province, and eventually falls into lake Bakhtegán; and the Nabon, whose course is from Firoz-ábád southward to the Persian Gulf: in this country are also the higher parts of the two branches of the Táb.

[1] This is considered one of the most difficult passes westward of the Indus.
[2] Pottinger's Travels, p. 237.
[3] MS. Journal of the Right Honourable Sir R. Gordon, in 1812.
[4] Ibid.

THE TOMB OF SADI, WITH THE CITY OF SHIRAZ IN THE DISTANCE.

Towards the north (according to Morier), Mader-i-Soliman marks the tomb of Cyrus (son of Cambyses); and to the west are the ruins of Kizla Sefid;[1] and, nearly in the centre, are those of the ancient capital, Persepolis.

The modern places of some note are Darabgerd, Jarem, Fasa, and Firoz-ābád, all towards the eastern frontier; while, on the western side, are Kázerun, Mayeen, Oujan, and several smaller places. Abú Shéhr (Bushire), the second place and the principal seaport, stands upon a low, sandy point, running N.W. on one side of a bay, and the harbour, though defective, is the best on this coast; Congoon, Bander Delem, and Cogoon, being only suited for boats. Towards the land side, which is low and marshy, Bushire is defended by a loop-hooled wall, flanked by twelve towers, and contains a population amounting to nearly 10,000 souls. The houses are of a very ordinary class, but a few badgeers, or wind-towers, occasionally relieve the sombre appearance of the place.

At 34 miles W.N.W. of this port are the rocky islands Karrak and Corgo, which are separated from each other by a narrow channel. The former is inhabited by a few pilots and fishermen, who are chiefly employed at Bushire, of which the island is a dependency; and it is of some importance on account of its good anchorage, and abundant supply of excellent water.

Shiráz, the capital of the province, occupies the centre of a mountain basin, with rich gardens and fields extending from the walls to the foot of the surrounding mountains. It is constructed[2] of unburnt brick, and is surrounded by a ditch and a wall, flanked by semicircular towers, which rise some feet above the parapet. Within there is an ark, inclosed by very high walls. It has also several good kárván-

[1] MS. Journal of the Right Honourable Sir R. Gordon. 1812.

[2] The name is derived by some from Sheer (milk), and by others from Sherab (grape), both of which are good, as well as abundant.—Herbert's Travels into Africa, Persia, and Hindustán. London, 1638: p. 134. Also from Schir, a lion, because the city consumes the whole produce of the surrounding country.

seráïs, twelve or fifteen mosques, and a population amounting to nearly 40,000 souls.[1]

A spacious square, and extensive well-built, covered bázárs occupy the centre of the town. The latter are built in the form of a cross, and are well supplied with goods imported from India, Constantinople, and Russia, as well as from the west of Europe. The shops display good specimens of work in gold and silver; also copper utensils, rose-water, dried fruits, goats'-hair, spices, tobacco, fine linen, and the silk and cotton brocades, for which last this city was celebrated in the time of Ibn Haukal;[2] and there is still a mint, in which karoons, and the other coins of the province, are struck off.

This territory represents ancient Persis, which name was at one time applied to the whole kingdom. Persis extended eastward, from Khúzistán to the borders of the two Karmanias,[3] and likewise northward, from the Persian Gulf to the Parachoatras range;[4] while, towards the N.E., it bordered the Parthian territory.[5] The limits thus given extend the territory of Elam to the borders of Lár,[6] and it represents, at the same time, the Nimrúz, or Kusdi Nimrodz,[7] of traditional history, which subsequently extended, eastward, to the Indus, and northward to Balkh.[8]

Persis was watered by the Araxes, Gyndes, Oroatis, Arasis, Pelevar, and Bagrad. Its cities were Corna, Axima, Arbrea, and Artacana; besides many others whose sites are unknown. Persepolis was the capital in the time of Alexander; more anciently, the seat of the government was at Pasargada,[9] the Persagadis of Quintus Curtius;[10] but as this historian speaks of the fortress of Persepolis, and the city of Persagadis (qu. Farsá-Gerd?), it is possible that the extensive ruins in the plain, near the former, may be the Pasargada of Pliny.[11]

[1] In the time of Ulug Beg there were 24,000 houses.—Ogilby's Asia, p. 3. Rich says 35,000.—Journey to Persepolis, p. 277.

[2] Ouseley's Translation, p. 132.

[3] In 54° 20′ E. longitude.

[4] In 32° 30′ N. latitude.

[5] In about 33° 20′ N. latitude.

[6] Elam left behind him the Elamites, or ancestors of the Persians.—Josephus, lib. I., c. vi.

[7] Persia Proper.—St. Martin, Mémoires de l'Arménie, Tome II., p. 371.

[8] Ibid.

[9] Strabo, lib. XV., p. 729.

[10] Lib. V., cap. vi.

[11] Lib. VI., cap. xxvi.

CHAPTER X.

COMPARATIVE GEOGRAPHY OF 'IRÁḲ AJEMÍ, ARDELÁN, GILAN, AND THE REMAINING PROVINCES OF PERSIA.

Position of 'Iráḳ Ajemí.—Towns of Yezdikhást, Hamadán, Ḳomisháh.—Capital Cities, Teherán, Ispahán.—Provinces of Ardelán—Ḳirmán-sháh, Gilan, and Mázanderán.—Media Magna—Ancient Geography, Inhabitants, and Cities.—Province of Aẓerbaïján—Its Position—Mountains—Towns—Caves and Rivers.—Tabríz.—Ancient Geography.—Atropatene.—Ecbatana.—Province of Khorásán.—Mountains.—Yezd, and other Oases.—Múshed.—Aster-ábád.—Ancient Geography and People.—Province of Kirmán.—Mountains, &c.—Desert Carmania.—Carmania Felix.—Provinces of Láristán and Moghostán.—Capital.—Island of Ormus.—Kishm, Busheab, &c.

EXCEPT as the seat of the general government, 'Iráḳ Ajemí is not entitled to take the first place among the provinces of Persia. This central district is surrounded by Fárs, Khorásán, Mázanderán, Gilan, Aẓerbaïján, Ardelán, and Luristán. It extends from Fárs,[1] northward 210 miles to the crest of the Elburz range;[2] and from the borders of Luristán,[3] eastward for 235 miles, to those of Khorásán,[4] with a surface exceeding that of Fárs; or about 57,481 geographical miles square.

The great plain of Khorásán and Ḳirmán runs into the eastern and central parts of 'Iráḳ, but the rest of this province is entitled to its local appellation, Belad el Jebel, being decidedly mountainous; for, in addition to the numerous chains of naked rocks which intersect the territory in different directions between the Elwand and Elburz ranges, the offsets from the districts of Hamadán, Luristán, &c., form one extremity,

[1] In 31° 25′ N. latitude.
[2] In 36° N. latitude.
[3] The Elwand range, in 48° 20′ E. longitude.
[4] In 53° 20′ E. longitude.

and the slopes and valleys of the Elburz the other. Although inferior to Fárs in fertility and cultivation, 'Iráḳ contains fine valleys and rich plains, with excellent pastûrage, and considerable tracts of cultivated land. Amongst the valleys may be noticed those of Hamadán, Khoonsar, Yezdikhást, and Roæch (S.W. of Ispahán), Ḳizil U'zen, &c.; and, among the plains, the great tract extending from Iṣpahán to Teherán, together with the productive regions of Ḳomisháh, Sultáníyah, Káshán, Kasvin, and Ahmân-ābád. The last district is on the confines of Fárs, and in it is situated, on the border line between the two provinces, the singular castellated town of Yezdikhást, occupying an isolated rock of about 600 yards long by 50 wide. The town commands the opening of a valley bearing the same name, which enters, like a deep fissure, into the plain itself.

Along the slopes of the Elwand, the ancient Orontes, is the elevated district of Hamadán, with which Kurdistán may be said to terminate. The capital is in a cultivated amphitheatre, shaded with elms, poplars, firs, &c., at the foot of the picturesque Elwand. This mountain is covered with verdure almost to its snow-clad peak, and abounds with springs, in addition to the fine stream[1] which traverses the town. Arrow-headed inscriptions[2] mark the antiquity of a site generally considered to be that of Ecbatana, the capital of Media Magna. It boasts of the castle of Darius, the sepulchres of Esther and Mordecai, with the tomb of the philosopher and physician Avicenna. The spacious Maïdán (now a market), and the once splendid mosque of Jumah, bespeak the grandeur of the city at a time anterior to its destruction by Timur. It contains about 10,000 houses,[3] and the palace of the governor, who has been usually a prince of the royal blood.

Towards the eastern side of 'Iráḳ is the town of Ḳomisháh, consisting of three separate villages, which, with their inclosures and garden grounds, cover a considerable space. The bázárs are good, and, although much decayed, this place still contains about 3000 souls.

[1] The Narwend.—Morier, p. 264. [2] Ibid., p. 267.
[3] MS. Journal of Mr. A. A. Staunton, R.A., returning to England.

In one of the plains above alluded to, and to the northward of Ispahán, is the town of Káshán, which was founded by Zobeïd. It contains a palace built by 'Abbás the Great, a fine college, and upwards of 30,000 inhabitants, who are chiefly employed in the manufacture of copper utensils, or silk and cotton stuffs. Some miles northward is the town of Koom, which, though partly in ruins, contains about 12,000 inhabitants. It possesses also the tomb of Fatima;[1] and, on that account, it is a favourite place of resort for the Shí'ah pilgrims. Kerbelá is another town, which is much frequented for devotional purposes by persons of the same sect. On the edge of the same plain, at some distance towards the N.W. of Koom, and occupying the lowest declivity of the Elburz, stands the large commercial and flourishing city of Kasbin, once the seat of the Soffeean dynasty, and now containing about 8000 houses.

More eastward, on the southern slope of the same range, is situated the present capital, Teherán. The city is on the border of a cultivated plain, which contains many villages, but very few trees, and, except in the spring, no verdure. A mud wall, flanked by numerous towers, and a ditch, inclose the city; within which there is a citadel, containing the palace, the treasury, and the extensive but irregular building constituting the harem, with its gardens. The mosques, colleges, baths, and kárvánseráïs, are, as usual, numerous; and the bázárs are well provided with the ordinary supplies for an eastern people. The city contains about 170,000 souls; which number is, however, reduced to something like 60,000, when the summer heat obliges the court and many of the inhabitants to encamp on the plain of Sultániyah, and elsewhere.

About 29 miles E.N.E. of Teherán is the pass of Imám-Zadeh-Hashem, which is supposed to be the principal Caspian gates;[2] and, about 90 miles eastward of the capital, is the plain of Dio Sefíd, which leads to the pass into Mázanderán and Aster-ábád. These provinces having been original

[1] Sister of Alí Rizá.

[2] Strabo, lib. XI., p. 524.

possessions of the Kájár monarchs, Teherán, which is in their vicinity, has been made the seat of government.

Iṣpahán, the former capital, occupies the central part of an oval plain, which is inclosed by a range of mountains, presenting a singularly serrated outline; the lowest part is on the N.E., and the highest on the S.W. side of the city. From an elevated pass leading through the rugged and rocky belt on the latter side, there is obtained a fine view of this mountain basin, whose circumference is about 30 miles.[1] It is well watered by the tortuous Zeud-rúd, which flows through it rather southward of its centre.

Not far from the right bank are the extensive Armenian suburbs, gardens, &c., of Julfa; and, on the opposite side of the stream, abutting upon four noble bridges, is the city itself; which, although of a heavy brown colour, owing to the materials with which it is built, is still one of the most striking in the east. It has two citadels, and contains the splendid Chehel el Sittoon, with six other attractive palaces, having gardens laid out with canals, and walks shaded by stately chinars. Besides these, there are numerous kháns, medresses, mosques, &c., with public walks leading up to them: the great Maïdán is 490 yards long by 166 broad. Numerous light arches and arabesque ornaments adorn the public rooms of the different houses, while the mosques, medresses, &c., are surmounted by lofty minárehs and gilded domes.

The city is backed by rugged mountains, rising like a gigantic wall beyond the surrounding gardens, in which numerous pigeon towers are conspicuous; but on entering it the pleasing illusion produced by the view from the exterior vanishes, and ruinous houses, untenanted palaces and colleges, with half-occupied kárvánseráïs, the consequences resulting from the removal of the court, meet the eye in every quarter; in fact, the bázárs alone show some signs of the activity required to supply the ordinary wants of a great city. They are either crowned by cupolas, or covered with slight

[1] A distance of about 12 miles separates the mountains on the western side from those of the eastern: the shorter diameter being about eight miles.

materials; light and air being admitted from the top, through an extent of more than two miles along the different galleries. These bázárs are, as usual, allotted, in separate divisions, to objects of foreign or internal commerce; and, on the sides of each gallery, in the box-like compartments which serve for shops, may be seen saddlers, carpenters, shoemakers, &c., exercising their several callings; whilst objects of commerce from India or Europe, together with the cotton and silk stuffs, the velvets, glass, pottery, &c., of the country occupy the rest of the space. At a period not very remote, Ispahán contained upwards of 600,000 souls; but its population at present scarcely exceeds 150,000. The north and north-eastern parts of the city are, it may be observed, less deserted than those to the south and west.

The Kurdish districts of Ardelán and Kirmán-sháh complete the western limits of Persia by filling up the space between Luristán[1] and Azerbaïján,[2] as well as that between the Elwand and Zagros ranges.[3] Wooded mountains, separated by narrow valleys and occasional plains, producing excellent pasture, cover the northern portion of Ardelán, which is a nominal dependency of Persia. The Wálí of this district, who is also the principal Kurdish chieftain, maintains feudal state in the palace at Sehnah, which is considered as the capital of Kurdistán. The Seraï occupies the summit of a hill, around which is the town, containing about 4000 Sunnie, 200 Jewish, and 50 Nestorian Catholic families.[4]

The southern district resembles the northern in its general features, and has, like it, a population chiefly nomadic. The great caravan road from Baghdád to central Persia passes the gates of Zagros, through Hamadán, and also through the provincial capital itself; and, owing to this circumstance, as well as to the advantage of being the seat of a local

[1] In 34° 5′ N. latitude. [2] In 36° 5′ N. latitude.

[3] At present the authority of the Governor of Kirmán-sháh extends to some little distance beyond these mountains; the Persians retaining, contrary to treaty, the Turkish páshálik of Zohab.—Major Rawlinson: p. 26, Part I. Vol. IX., of the Royal Geographical Journal.

[4] Rich's Kurdistán, Vol. I., p. 209.

government, Kirmán-sháh has, from a mere village, become, in 50 years, a considerable town. It covers three or four swelling hills at the foot of the Kóh-seeah range, and near the south-western extremity of the rich valley bearing its name. It has five gates, and numerous towers flanking a loop-holed wall of nearly three miles in circumference, within which there are about 10,000 houses, chiefly Shí'ah; and the tract of country about it is the more picturesque, as there are numerous gardens and kiosks within the natural inclosure formed by the surrounding range of rugged limestone mountains.[1]

Northward of the high road leading through the gates of Zagros, towards the borders of Ardelán,[2] are the ruins of Darnah; and those of Semírám,[3] towards the district of Suleïmániyah. Beyond the western confines are Zarnah and Ḥolwán;[4] and again, eastward of Kirmán-sháh, the well known ancient remains of Tak-í-Bostan, Bísutún, and Concobar. The last, now the small town of Kangáwar, is in the mountains, near the frontiers of 'Irák, and contains the ruins of a temple of Diana.[5]

The rich belt of alluvial soil which encircles the Caspian Sea is remarkable for its fertility and cultivation. This tract extends about 300 miles in length from east to west, with a width varying from 5 to 30 miles, between the sea on one side and the foot of the Elburz on the other. The northern slopes of the latter are furrowed by parallel descending fissures; and the plain onward is, for the most part, covered with a dense forest, in which are numerous huts, either surrounded by rice and corn fields, or, more frequently, by rich orchards: for the fine soil and warm temperature of this part of Persia produce the most luxuriant fruits and vegetation. These bounties of nature are, however, accompanied by fevers and other diseases, which are caused by exhalations from the ground.

[1] MS. Journal of Mr. A. A. Staunton, R.A.
[2] P. 28, Vol. IX. Part V., of the Royal Geographical Journal.
[3] Ibid., p. 29. [4] Calah.—Ibid., p. 35.
[5] MS. of Mr. A. A. Staunton's Journey.

Gilan, or Kilan,[1] has a superficies of 4673 square miles, and forms the western part of this region; being narrower and closer to the mountains, it is more exposed to periodical inundations than Mázanderán. The orange-tree, sugar-cane, and cotton plant, do not succeed; but, with these exceptions, and a larger cultivation of silk and rice, the other products are nearly the same as in that province. Its commerce is, however, superior, on account of the profits derived from its raw and manufactured silks. The sea trade is through the port of Enzelle; that by land with Mushed, Herat, Ispahán, and Teherán, takes place principally along the substantial causeway[2] which secures the passage of laden animals during the inundations.

Mázanderán, the country of the Mardi,[3] has a superficies of 8126 square miles; and, owing to its exuberant vegetation, and the indigenous flowers clustering in wild luxuriance round the trees, it is justly considered as the richest portion of Persia. In this elysium of the Kájár princes, the finest elms, cedars, cypress, and box trees abound, in the plain along the Caspian, as well as on the slopes of the Elburz, the higher parts of which are covered with shrubs and brushwood. In addition to European fruits, oranges and pomegranates, silk, cotton and sugar-cane are produced, with rice and other grains in abundance.[4] It possesses, likewise, the mercantile depôts of Balfroosh and Amol. On the coast is an abundant fishery of sturgeon, tunny, carp, and salmon; and from thence is drawn the chief supply of caviar for the Russian market. The capital is Saree, the ancient Zadracarta.[5]

These two provinces, together with the others before mentioned, represent the Media Magna of the ancients, which

[1] From the people called Kileck.—Ogilby's Asia, p. 26; and probably the Gelæ of Herodotus, lib. III., cap. cxcviii.

[2] Constructed by Sháh Abbas.—Fraser's Description of Persia, p. 70.

[3] Herodotus, lib. III., cap. xciv.

[4] Major Todd's Journey into Mázanderán.—Vol. VIII. Part I., pp. 103 and 104, of the Royal Geographical Journal.

[5] Fraser's Historical and Descriptive Account of Persia, p. 73.

extended eastward to Parthia, and northward to Atropatene and the shores of the Caspian Sea.

They were anciently occupied by a variety of tribes, as the Busæ, Parætaceni, Arizanti, Budii,[1] and Magi;[2] all of which were denominated branches of the Arii:[3] to these may be added the Uxii, the Elymai, and the Cossæi, near the southern extremities of the kingdom of Media.[4] Towards its central parts we have the Syro-Medians,[5] and, more northward, the Caduchii, the Matiani, the Margiani, the Geli, the Mardi, and the Marundæ.[6] But, that the earliest inhabitants belonged to the Cushite branch, may be inferred from the name Kusdi Kabgok, or Chus of the Caucasus;[7] which, as has been remarked already, was applied to old Media, as well as to the rest of the territory lying southward of the Caucasian range, and extending as far as Susiana.

The capital of Media Magna was Egbatana;[8] and the other chief cities were Baptan,[9] Laodicea, Apamea, Arsacia,[10] and Europus.[11] Not far from the metropolis[12] were the celebrated Nisæan plains, on which 50,000 mares pastured at the time of Alexander's visit, that is, during his march from Susa to Ecbatana.[13]

Bordering the smaller extremity of 'Iráḳ is Ażerbaïján, originally Ażerbaïján,[14] and now the most northerly province

[1] Who, according to Ritter, were Buddists.—Erkunde, II., p. 896.

[2] The Magi were an hereditary priest class, and likewise a separate tribe.

[3] Herod., lib. I., cap. ci.; and lib. VII., cap. lxii.

[4] Strabo, lib. XI., p. 524.

[5] Ptolemy, lib. VII., cap. ii. [6] Ibid.

[7] St. Martin, Mémoires sur l'Arménie, Tome II., p. 371.

[8] The Ecbatana of Strabo, lib. XI., p. 522, now Hamadán.

[9] Bísutún, or Baghistane.

[10] Supposed to be represented by the ruins at Shehri Toghán.—Major Rawlinson's Map, Vol. X. Part I., of the Royal Geographical Journal.

[11] Rhages Ragau.—Judith i. 5; Tobit v. 5.

[12] The rich plains of Kháwah and Alíshtar are supposed to represent these grazing grounds.—Major Rawlinson, p. 100, Part I. Vol. IX., of the Royal Geographical Journal; and this position along the south of ancient Media coincides with the account given by Strabo, lib. XI., p. 525.

[13] Arrian, book VII., chap. xiii., adds, that at one time there were 150,000.

[14] Derived, according to Sir William Ouseley, from a celebrated fire-temple: Azer, *fire*, and Baïjan, *a keeper*.

of Persia, which has become known as the seat of the government confided to the late prince royal, as well as from having been the scene of the operations against 'Abbás Mírzá at the close of the Russian war.

This province extends from the Kizil U'zen, or borders of Irák,[1] 185 miles northward, to the Russian territory on the Aras;[2] and from the borders of Kurdistán,[3] 210 miles, to the Masúla mountains;[4] it, therefore, has a surface of about 25,285 square miles.

In addition to the Kendilán or Kurdistán mountains at the western border, and those of Masúla on the eastern, it is intersected by the Sehend, Kibleh, Káfilán Kóh,[5] Sevilan,[6] and their inferior ramifications, which are separated from each other by deep and often rugged ravines, but occasionally opening into extensive valley plains, or table-lands, such as those which run into the country from 'Irák.

Although the scarcity of timber and verdure give it an arid appearance, Ażerbaïján is one of the finest provinces of Persia; and, wherever the soil has been turned to account by irrigation, it is very productive. Among these cultivated portions may be mentioned the tracts round lake Urumíyah, the plains of Morand on the north of Tabriz, those of Khóï to the N.W., Ardebíl on the east, Lylan, Miana, and others, towards the south; all of which produce madder, with nearly every kind of grain and fruit in abundance.

The principal rivers are the Araxes, on the border, with its affluent, the Karâ sú, the Jaghatú, the Sosar-cháï, the Ají, and the Salyan, which fall into the salt lake of Urumíyah; and the Kizil U'zen, with its numerous tributaries, which intersect and water the central parts of the district; this last river is afterwards known by the name of the Sefíd-rúd (the Amardus).[7]

The principal towns are Ardebíl, 'Abbás-ábád; Mehrand, Siral, and Khóï; the latter is a fortified place, containing

[1] In about 36° 10′ N. latitude.
[2] In 38° 55′ N. latitude.
[3] In 44° 20′ E. longitude.
[4] In 48° 20′ E. longitude.
[5] Or Kaplán Kóh (Panther Mount).
[6] Rising to 12,000 feet.
[7] Major Rawlinson.—Vol. X. Part I., p. 64, of the Royal Geographical Journal.

about 30,000 inhabitants, and situated in an extensive and well cultivated plain. But the most flourishing part of the province is that which surrounds the shores of lake Urumíyah. On its western and southern sides are Dilman, in the valley of Selmast, a town of about 15,000 inhabitants, with Sassanian sculptures in its neighbourhood;[1] Urumíyah (the supposed birth-place of Zoroaster), with about 12,000,[2] Nákhodeh, and Ushnei; and Só-új Bólák,[3] with the ancient caves of Karaftú, and the ruins of Shíz at some distance southeastward of the lake. On the eastern side of this body of water are Dehergán and Bínáb, and beyond the latter is the town of Marághah, containing about 15,000 inhabitants, and having several fine excavations in the neighbourhood.

Tabríz, the seat of government, is a fortified city of some little strength, and is situated in the centre of the province, near a range of arid mountains. It contains about 8000 houses, built, as usual, of sun-dried bricks, good bázárs, several mosques, kárvánseráïs, and an extensive maïdán, or square, within the walls.

At the south-western extremity of the town is the citadel of 'Alí Sháh, and near it the remarkable structure called the Ark, intended, as it is said, for an open Musjed, and constructed soon after the time of Harun al Rashid. It occupies three sides of a square, with a massive double wall nearly 100 feet high, having an arched recess in the interior side. The top of the building commands a fine view of the distant mountains towards the west, the plain of Ahmedia, and the numerous villages and inclosed gardens, kiosks, &c., forming the extensive suburbs; besides that constant adjunct of every oriental city, the cemetery: the size of the latter, owing to earthquakes,[4] cholera, plague, war, and oppression, has been greatly increased at the expense of the population, which, perhaps, does not now exceed 20,000 souls.[5]

[1] Colonel Shiel's Journey.—Vol. VIII. Part I., p. 56, of the Royal Geographical Journal. [2] Kinneir.

[3] Major Rawlinson.—Vol. X. Part I., pp. 15 and 35, of the Royal Geographical Journal. [4] 70,000 perished in this way in 1727.

[5] In 1832, on the cessation of plague, which had followed a visit of the cholera.

Notwithstanding its decayed state,[1] Tabríz, as the commercial depôt of Northern Persia, enjoys a considerable trade with Constantinople, England, and Russia, by way of Tiflís; and it has a commercial representative of the first class from the two latter nations.

In summer the heat of the province is considerable, and during winter the cold is intense; for, although nearly in the latitude of Athens, the elevation of the country causes the snow to remain on the ground for many weeks, during which time a severe frost prevails; the climate is, however, healthy.

This province represents Media Atropatene, which bordered Media Magna along the line of the Amardus, now the Kizil U'zen, or Golden river, and included the tract northward of that river, as far as the Araxes; it also extended from the Caspian to the same distance westward of Lake Urumíyah.[2]

Near the last were the Matiene, and, more eastward, the Cadusians and the Caspians, together with some nomadic tribes.[3] The lake (says Strabo) is on the east of Armenia and Matiene, and is on the north of the latter, as well as of great Media. It lies also towards the south of the people living at the corner of the Hyrcanian Sea.[4]

The capital was Gaza,[5] the Azata, or Azaga, of Ptolemy.[6] It is now called Shíz and Takhti-Soleïmán, and is the Atropatenian Ecbatana of Rawlinson.[7]

It would, however, appear, that at a remote period this province was designated Southern, or greater Media;[8] the first country of the Arii at the foot of the Caucasus being Northern Media. The name Media, therefore, had been successively applied to each of the subdivisions[9] at different

[1] Chardin estimated the population at 500,000 in 1686.

[2] Lake Spauta.—Strabo, lib. XI., p. 523; and K'habodan of the Armenians. —St. Martin, Mémoires sur l'Arménie, Tome II., p. 371.

[3] Herodotus, lib. III., cap. xcii.

[4] Strabo, lib. XI., p. 522.

[5] Ibid., p. 523.

[6] Lib. VI., cap. ii.

[7] Vol. X. Part I., of the Journal of the Royal Geographical Society.

[8] Ogilby's Asia, p. 21.

[9] La Médie étoit divisée en trois grandes provinces—l'Atropatène au

periods antecedently to the time of Ptolemy, who treats of Media in its latter and most extended limits, as touching Armenia, Assyria, Parthia, Hyrcania, and parts of Susis and Persis to the south; thus making it correspond nearly with Asiatic Cush.[1]

The extensive provinces of Khorásán and Kirmán form the eastern border of Persia, and the base of the triangle. In its present state, and including the province of Aster-ābád, the former extends 358 miles from the territory of Herat,[2] on the borders of Afghánistán,[3] to those of 'Iráḳ,[4] and 355 miles from the desert of Kirmán,[5] northward, to that of Khiva;[6] it has, therefore, a superficies of about 138,026 square geographical miles, or 15,336 square leagues.

The northern parts of this province are mountainous. One branch quits the great range near the southern portion of Aster-ābád, and runs eastward, by 'Abbás-ābád and Níshápúr, to Mushed, making, with the former, a crescent-shaped mountain district nearly 100 miles in extent where widest. From the vicinity of the capital, this double chain runs W.S.W. to Herat, but with less width than before. A little to the southward of Mushed two branches diverge from the northern roots towards the opposite extremity of the province. One of these runs nearly S.W., by Turshíz, Tubbus, and Yezd, into Fárs; whilst the other runs nearly south, and parallel to the position of Afghánistán.

The slopes and sides of the mountains towards the northern extremity of the province contain fine table-lands, with numerous rich valleys interspersed; but the central and south-

couchant, la Tropatène au levant, et la Chorosmithène au sud, et renfermoit ce qu'on appelle aujourd'hui le Schirvan, l'Aderbretzjan, le Kilán, et la partie occidentale d'Irac Ajème.—Baundrand's Geography, art. Media.

[1] See Chap. XII.

[2] Herat is included in the territory of Sháh Shujá; but, previously to the late siege, it acknowledged the Sháh of Persia, by annual presents, and usually also a tribute in money.

[3] In 60° 24′ E. longitude.

[4] In 53°·5′ E. longitude, and 33° N. latitude.

[5] In 57° E. longitude, and 31° 45′ N. latitude.

[6] In 37° 10′ N. latitude.

ern parts of Khorásán are almost entirely a plateau, now thinly peopled, and but partially cultivated.

The district of Yezd, one of the most important of these oases, produces fruits, silk, and cotton, in abundance, with, however, a more limited supply of grain, owing to the deficiency of irrigation.[1]

The city is surrounded with gardens, beyond which there is a sandy plain nearly inclosed by high hills, and at a short distance from the frontiers of Kirmán. It contained about 7000 families, one-third of whom are industrious Gabrs. It is of moderate size, well peopled, and cheap,[2] and celebrated for the beauty of the women.[3]

Being the great caravan depôt between the countries lying east, west, and north, and having the additional advantage of producing carpets, felts, cotton, and superior silk manufactures, it is a place of greater trade than any other in the empire.[4]

At the distance of four farsangs from Yezd is the rich plain of Báft, watered by a fine stream, on which are numerous country houses; it enjoys a fine temperature.[5]

According to native accounts, many of the other oases are extensive, and contain populous towns, such as Khubbus, to the S.E. of Yezd; Tubbus, to the N.E.; Turbut, Kaff, Gunah-ábád, and other places; among these may be noticed Bushrewgah, which is said to contain a population of 30,000 souls, and Turshíz; and the latter is described as a perfect garden.[6]

Several of the plains and valleys of the mountains are very fine, especially those along the slopes northward of Mushed. The fertile district beyond Kalat Nadiree is 50 or 60 miles in length by 12 or 15 in width; it is well watered, and contains about 2000 families, who are protected by steep and

[1] Captain Christie: Pottinger's Travels, p. 421.
[2] Edrisi, p. 419; Tome V., Recueil de Voyages, &c. Paris, 1836.
[3] Tavernier, p. 44.
[4] Captain Christie's Visit: p. 421 of Pottinger's Travels.
[5] Jihán-Námeh'.
[6] Lieutenant Conolly's Journey, Vol. I., p. 281.

almost inaccessible mountains, which surround it like a gigantic scarped wall.[1]

The chief town, Mushed, or Maxad,[2] occupies elevated ground near the river Habin. It has a citadel, in addition to the exterior walls; these are flanked by towers, and surrounded by a ditch; and the town, together with the gardens, country-houses, &c., about it, cover a space whose circumference is equal to about six leagues.[3] Its population was estimated[4] at 100,000, but it now scarcely exceeds 50,000.[5]

There are some fine colleges, kárvánseráïs, and a spacious public walk running east and west through the great square; this last contains the gaudy building within which is the famous shrine dedicated to Imám Rizá. The people are employed in the manufacture of sword-blades, knives, copper utensils, velvets, silks, and cotton, and also in the preparation of turquoise and other stones, which, together, furnish returns for the caravan trade to Tartary, India, and the interior of the kingdom itself.

The little province of Aster-ābád lies northward of the Kóh Caucasian, or Elburz range, from which it stretches northward to the desert of Khiva,[6] and westward, from the northern bend of the river Attruck[7] to the borders of Mázánderán, of which it may be said to form the continuation, but on a much lower level than the plateau of Khórásán and Persia. The southern border of Aster-ābád abuts on the Elburz, and the northern, which is swampy, chiefly on the Caspian Sea: on the whole, it possesses a degree of beauty and richness seldom equalled, and never surpassed.[8] The chief town (Aster-ābád) is clean and respectable; and the view from the heights above, towards the Elburz on one side, and the Caspian on the other, is strikingly rich; but the air is damp and noxious from exhalations.[9]

[1] Fraser's Journey into Khorásán, pp. 53 and 54 of Appendix.
[2] The Thus of the Persians.—Ogilby's Asia, p. 38.
[3] Ibid.
[4] In 1673.—Ibid.
[5] Lieutenant Conolly's Journey, Vol. I., p. 225. London, 1838.
[6] In 38° N. latitude.
[7] In about 57° 55′ E. longitude.
[8] Fraser's Khorásán, p. 620.
[9] Fraser's Travels near the Caspian Sea, p. 11.

This province represents the Hyrcania of Herodotus;[1] and, according to Ptolemy,[2] it touches the Caspian Sea, and lies west of Margiana, east of the Mardians, and N.E. of Media.

Aster-ābād and Khorāsān together constitute the Parthia of Pliny, which had Aria to the east, Media Magna west, Chorasmia north, with Persis and Carmania to the south.[3] The original country, however, or Parthia Proper, was less extensive, being confined to the mountainous district lying between Hyrcania and Aria; and of this district Hecatompylos was the capital.[4]

This at one time formed part of Hyrcania, and being but a poor, mountainous, and wooded country,[5] it was not even of sufficient importance, when it had become independent of Hyrcania, to constitute a separate satrapy; since we find the Parthians serving with three other contingents in the army of Xerxes.[6]

But at a later period its sovereignty extended over all the countries beyond the Tigris and Euphrates, as far as the shores of the Red Sea.[7] Ptolemy makes four great divisions of this kingdom: the first, Parthia Proper, was on the borders of Hyrcania, and was called Comisene; the second, lying south of it, was Choroane; the third, Parætacene; and the last, Tabiene, which formed the south-eastern extremity.[8] In addition to Hecatompylos, the capital, he enumerates the cities of Pasacarta, Rhoara, Araciana, Charax, Apamia, Rhagæa, and about 18 others,[9] the positions of which are little known.

As a kingdom, Parthia goes back no further than the time of Arsaces (about 256 years B.C.); but its cavalry, which was numerous, early obtained a high reputation, in consequence of the dexterity which it had acquired in the use of the bow while executing a feigned retreat.

[1] Lib. VII., cap. lxii.
[2] Lib. VI., cap. ii., p. 170.
[3] Pliny, lib. V., cap. xxix.
[4] Strabo, lib. XI., p. 514.
[5] Ibid.
[6] The Chorasmii, Sogdiani, and Arii.—Herod., lib. III., cap. xciii.
[7] Quintus Curtius, lib. VI., cap. ii.
[8] Ptolemy, lib. VI., cap. v.
[9] Ibid.

The Parthians are supposed to have been of Celtic, or rather of Scythian origin; for[1] their language appears to be a mixture of the Scythian with the Median tongue; but tradition asserts that their ancestor was Pathrusim, the son of Mizraim.[2]

KIRMÁN, the last province to be noticed, fills up the space between Khorásán, Fárs, Afghánistán, and Mekrán. From the eastern side of Cape Jask, it stretches irregularly along Mekrán, in the general direction of N.N.E., as far as its northern extremity;[3] and from thence it runs N.W. about 90 miles to the south-eastern extremity of Khorásán,[4] which province it skirts nearly due west for upwards of 200 miles, as far as the north-eastern extremity of Fárs.[5] Passing near Lake Bakhtegán, it proceeds again onward, in a S.S.W. direction, to the Jebel-ābád mountains, which it follows towards the W.S.W., forming at the same time the northern side of Láristán,[6] as far as the extremity of the last-mentioned province.

The surface of Kirmán (including Láristán) contains about 72,741 square miles; but, excepting the information derived from the natives, and the accounts furnished by Tavernier, Pottinger, and some other adventurous Europeans, little has been known of the interior of this province since the time of the ancient geographers.

It is, however, a mountainous tract, and the principal range is an offset from the Kohistán of Bálúchistán. This range, under the name of the Jebel-ābád (silver mountains), runs W.N.W. through Carmania Felix, and along the northern side of Láristán, as far as Cape Berdistán, and sends ramifications southward into both of those provinces. The second range takes a westerly direction in a double line from the same point, passing by the capital, and proceeding towards Fárs. To the northward of this chain is Desert, or

[1] Justin, lib. XLI., cap. i.
[2] Genesis x. 14.
[3] In 30° 15′ N. latitude, and 60° 28′ E. longitude.
[4] In 30° 17′ N. latitude, and 59° 48′ E. longitude.
[5] In 31° 20′ N. latitude, and 55° 25′ E. longitude.
[6] At Cape Berdistán, in 27° 48′ N. latitude, and 52° E. longitude.

Wild Carmania, which has a close resemblance to Khorásán; having, on about 200 square miles, only an occasional patch of cultivation to break the dreariness of an extensive waste, impregnated with salt, sparingly supplied with water; and, as in the days of Ptolemy, without either towns or rivers.[1]

Southward, however, the country is different; and 'Irák Ajemí, or Carmania Felix, has much cultivation. This division includes the ancient kingdom of Lár on the S.W., and Moghostán on the S.E.; the coast line of both being terminated by a lofty belt of rocks which rise into mountains. The latter district is of a triangular shape, and takes its name, Moghostán, or Date-tree wood, from the number of date trees growing in the country.[2] Near the western extremity is the river Anamis, now Minnow, or Míná-áb (blue-water), the Harmozia of Nearchus,[3] from whence a beautiful fertile plain, covered with orange-groves, orchards, and vineyards,[4] extends to Mináb, the chief town. This place is divided into three parts, called the high, the low, and the middle; the houses in all three are of wood, and the town is surrounded with groves of date-trees. The Nebo of the Arabs (the Conar of the Persians), a kind of soap plant, much used in the baths, abounds in this province.

The ancient kingdom of Lár has been recently traversed along two different lines, from Gamrún (Gambroon), or Bander 'Abbás, which is its principal port. This place, though exposed to great heat and very unhealthy, contained, as late as the visit of Tavernier, large factories belonging to the English, Dutch, and French nations.[5]

The shorter of the lines of route above alluded to passed northward through Killatoo and the flourishing walled towns of Taurem and Forg, extending as far as the frontiers of Fárs, a distance of about 98 miles; the greatest part of the country appeared to be well cultivated, and to

[1] Ptolemy, book VI., chap. vi. [2] Ogilby's Asia, p. 37.
[3] Lieutenant Kempthorne.—Vol. V. Part II., p. 274, of the Journal of the Royal Geographical Society.
[4] Ibid.
[5] Ibid., p. 276. Tavernier, p. 255.

abound[1] in grain, &c. It also produces indigo, assafœtida, and a kind of saffron.[2] The other route lay nearly westward from the Bander 'Abbás; it passed through the village of Kahristaun, near the mills of Daulooin, and through Lár. The principal town, Lár, is well built, and is now an improving place. It is defended by a strong castle on an elevated rock, and possesses a good bázár, with numerous well constructed cisterns to secure the necessary supply of water in times of continued drought.[3]

The road onward to the Jebel-ábád range passes the villages of Beruz and Benarooz, each of which has some ancient remains; those at the latter place are traditionally connected with Alexander; and at the former with his celebrated tutor, Aristotle.[4]

The whole of the country on this line, and especially the flourishing Julga of Lár, is irrigated by means of kanáts, and appears to be well cultivated. It produces fruits, grain, &c., in abundance; and the same may be said of the Núrmanshir district, which lies towards the centre of the province. This fertile district commences near the borders of Bálúchistán, and has a width varying from 30 to 75 miles: its principal town is Bumm. On the northern and southern side of this place is a mountain range of considerable elevation. In addition to the capital there are some small towns and villages, surrounded by fields and gardens, which produce all kinds of grain, madder, cotton, honey, gum (from the babool tree), fruits, and nuts.[5]

Westward from Núrmanshir to the capital it is chiefly desert, but with some cultivation about the villages, which are most numerous and thriving in the rocky country between the capital and Fárs.[6]

The city of Kirmán is not far from the mountains, and occupies part of a spacious plain, which is intersected by

[1] MS. Journal of an Officer of the Indian Medical Staff.
[2] Ogilby's Asia, p. 70.
[3] Ibid.; and Tavernier's Travels, p. 253.
[4] MS. Journal of an Officer of the Indian Medical Staff.
[5] Pottinger's Travels, pp. 201, 221, &c. [6] Ibid., p. 233.

different roads coming from Khorásán, Balkh, Bokhárá, and Má-werá-l-nahr (Transoxiana), as well as from the northern parts of Persia. It is surrounded by a high mud wall, pierced with four gates, and defended by nineteen towers, or bastions, in addition to the ark.

In the bázár (which is extensive, and partly covered with elegant domes), are exposed for sale fine shawls, matchlock-guns, numuds, carpets, the celebrated wool of the province,[1] gums, fruits, &c., in addition to fur-skins, silk, tea, coffee, copper utensils, and different articles imported from Bokhárá and other countries.

The excellent surveys performed by the officers of the Indian navy have made us well acquainted with the Persian Gulf, on its eastern shores. Fourteen singular precipitous masses of rock form a chain (partly double) of different sized islands, nearly parallel to the coast of Kirmán. They are apparently of volcanic origin; and, being almost deprived of vegetation, with the exception of the rich but sickly Kenn, their appearance is strikingly dreary and arid.

HORMUZ (Ormuz) is the eastern extremity of the chain, and consists of a number of isolated hills of rock-salt and sulphur, which compose a mass of about 15 miles in circumference,[2] destitute of springs and vegetation, but abounding in copper and iron ore.[3] On a plain, near the northern extremity of the island, are the cisterns and other remains of the once commercial Hormuz; which, in the time of its prosperity, had 4000 houses and 40,000 inhabitants.[4]

The port and anchorage, which gave such importance to the spot, are within two miles of the town. The present inhabitants number about 300, and these are employed in preparing rock-salt, from which the Imám of Maskat (Muscat), as proprietor, derives a considerable revenue. The island lies nearly 16 miles[5] from the estuary of the Minnow river.

[1] From short-legged sheep, and equal to that of Cashmir.—Pottinger's Travels, pp. 224 to 235.

[2] Kempthorne's Survey of the Eastern Shores of the Persian Gulf.—Vol. V. Part. II., p. 274, of the Royal Geographical Journal.

[3] Ibid., p. 275. [4] In the time of the Portuguese.—Ibid.

[5] 300 stadia, according to Nearchus, which, at 1111½, would give 16⅛ miles.

Nine miles W.S.W. of Hormuz, and nearly abreast of Cape Museldom, is the extremity of KISHM, the largest island in the Gulf. Its length is about 54[1] miles, and its average width eight. It is nearly parallel to the main land, and is surrounded with coral reefs. The appearance when sailing along the deep and narrow channel, interspersed with wooded islands, which separates it from the main land, is particularly arid; but the interior produces dates, wheat, vegetables, mangoes, and other fruits,[2] including grapes without stones, and the usual abundance of water-melons. Kishm, the principal town, is at the north-eastern extremity; that of Lufth at the northern; and the Company's station (Bassadore) on a barren spot at the western extremity. The people are chiefly Arabs, subject to the Imám of Muscat; and their number may amount to 16,000.

At the opposite extremity of the chain is BUSHEAB, a low flat island, with a harbour on the western side. About 20 miles eastward is KEM, the second island in point of importance.[3] It is well peopled, low, and better planted with trees than any other in the Gulf.[4] The plains are cultivated with wheat and Persian tobacco, and at the western extremity are the town and anchorage. This place was abandoned by the East India Company on account of its insalubrity; but supplies of sheep, goats, and vegetables may still be obtained there.

The province of Kirmán evidently retains its ancient name in that of the principal district, as well as the capital. The northern portion, or Wild Carmania, was inhabited, in the time of Ptolemy, by the Modomasticæ; and by the Ganandadopydnæ, the Isatichæ, and Zuthi, towards Seïstán.[5] In addition to the river Bagrada,[6] probably the Div-Rúd, the islands of Hormuz, Tyrina, &c., and the places already

[1] Nearchus says, upwards of 800 stadia, which, at 1111½ to a degree, would give 43 geographical miles.

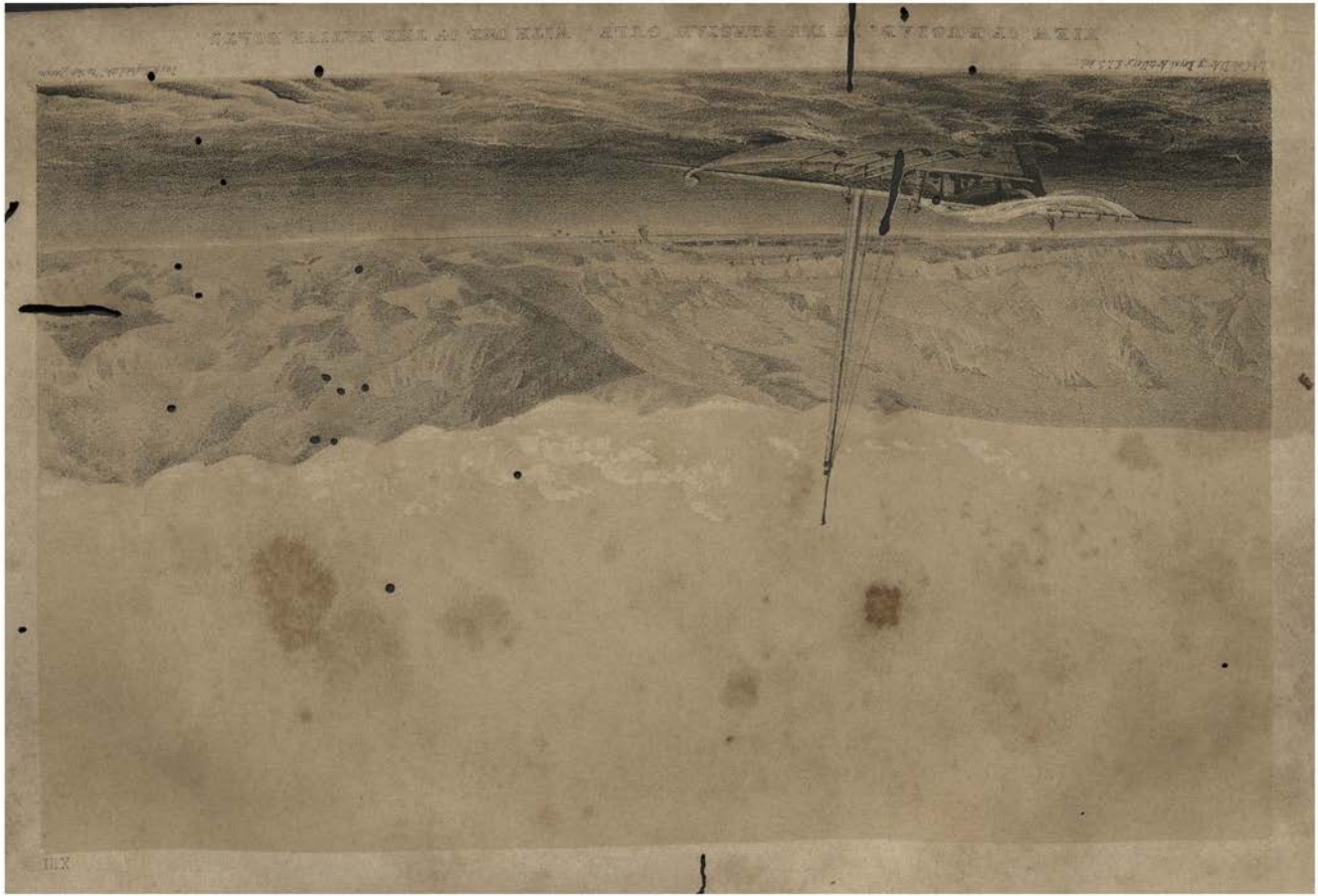
[2] Lieutenant Kempthorne.—Vol. V. Part II., p. 277, of the Royal Geographical Journal.

[3] Called Kyen, or Kaey, and Gis, by the inhabitants.

[4] Horsburgh.

[5] Ptolemy, book VI., chap. vi.

[6] Ibid., chap. viii.



noticed, Carmania Felix contained the towns of Bersir, Bermasir, Chabes, Bem, Chabis, Izirefft, Sirgian, Tesirco, and Sereat.[1]

The southern portion of Kirmán, viz., Láristán and Moghostán, formed the chief part of the Homyaritic kingdom of Hormuz, through which ran an important commercial line from the capital, Harmozonte. These districts, together with the different islands, formed part of the territory of Mithropastes at the time of the visit of Nearchus, who learned from this monarch that the tomb on the island of Tyrina (Kishm) was that of Erythras,[2] whose name was given to the adjoining part of the sea.[3]

[1] Ptolemy, book VI., chap. viii.

Son of Ariarius, satrap of Phrygia, who was banished to this place by Darius.—Strabo, lib. XVI., p. 766.

[2] Artemidorus, however, thought the name was derived from the reflection of mountains glowing with the heat of a vertical sun (Strabo, lib. XVI., p. 779), which certainly cause a deep tint on the waters in this part of the world.

CHAPTER XI.

GOVERNMENT AND SOCIAL STATE OF PERSIA.

Classes of People.—Government.—Courts of Justice.—Learning.—Literature.—Fine Arts.—Resources.—Commercial Routes.—Revenue.—Expenditure.—Dress.—Food.—Houses.—Towns.—Villages.—Tents.—Customs.—Occupations.—Funerals.—Personal qualities.—Habits.—Predatory disposition.—Il'iyáts, Kurds, &c.—Population.

FROM constant exposure to the air, the nomads of Persia approach the deep colour of the Arabs; but the rest of the inhabitants have a much lighter complexion. The women are fair, and of the ordinary size; whilst, on the contrary, the men are of a slight, tall, bony make, and are inclined to be rather muscular. Owing to their activity and temperate habits, they are comparatively free from disease; and they generally attain a considerable age, a hundred years not being very uncommon.[1]

The inhabitants of this kingdom consist of two great classes; viz., those who labour, and those who subsist by other means. Shepherds, cultivators, mechanics, artisans, shopkeepers, &c., belong to the inferior; whilst mirzas, magistrates, lawyers, merchants, physicians, ecclesiastics, and courtiers, belong to the superior classes.

The supreme government is managed by the sovereign, who is absolute master of the lives and property of his subjects. The Sháh's person is held sacred; and this character is supported by the dazzling splendour of his court, and the high-sounding titles with which he is approached, such as Shah-in-Shah,[2] Kibla-e-Alem,[3] &c.

[1] Ogilby's Asia, p. 42.

[2] King of Kings, and Celestial Germ of Heavenly Race.—Malcolm's History of Persia, Vol. I., p. 545.

[3] Point of the Adoration of the World.—Sketches of Persia, Vol. II., p. 138.

Governments of the first class are intrusted to the Sháh's sons and near relatives, who become sardárs (viceroys, or satraps), and are merely assisted by a mohussil, or treasurer, sent by the king, to see the revenue collected. The secondary provincial appointments are intrusted either to begler or kulom begs, according to their importance. The towns have either a hāk'm (mayor), or a calenter (a higher class of magistrate); the small districts an inferior officer, called a zabut; and the villages a chief, or ketkhodah.

The mountain and nomad tribes have their own laws, which are administered by the chief as representative of the sovereign; and his judgments are, in a great measure, guided by patriarchal usage. The fixed inhabitants have two kinds of tribunals: in the one (the sherrah courts), the civil and criminal law are administered, agreeably to the text of the Koran, as well as the traditions of the people, by the Sheïkh ul Islám of each city or town, assisted by the kází. In the other (the Urf courts), the Sháh presides, or the governor of a province as his representative, with the assistance of the magistrates and other local authorities, who receive evidence and award punishments short of death. The highest sentence of the law, as well as the decision in appeals, rests with the sovereign; and it may be observed, that capital punishments are not particularly frequent.

Two centuries since, wisdom, justice, and sobriety formed (as during the youth of Cyrus) the leading objects of the princes' education from the age of fourteen. In the present day, the princes are taught to observe the external forms of decorum and religious ceremonies. At seven years of age, a course of grammar, logic, sacred law, and philosophy, is commenced; riding, field sports, and martial exercises then follow; and with these the education may be said to terminate. From his earliest years, the heir to the throne hears little except extravagant compliments, and witnesses on every side a blind submission to his will. It is, therefore, not surprising that the monarch should feel persuaded that the

Murray, London, 1827. The Great King.—Ogilby's Asia, p. 80. Sháh Ogli (a holy man's descendant).—Ibid., p. 70.

people were born merely to serve him, and administer to his pleasures. In a kingdom where the sovereign obliges even the heir apparent to stand before him at the head of the other princes, etiquette and precedency naturally become objects of the first consideration, especially with the rich and noble. Martial exercises and hunting take the next place; and in both of these occupations they excel from childhood.

Education is usually intrusted to a mullá, who commences with grammar, theology, and arithmetic.* To these succeed short courses of mathematics, philosophy, geography, astronomy, history, and biography; but poetry and polemics engross the chief attention of those who are to receive a liberal education.[1] Ordinary instruction is communicated in schools; every town, village, and camp, and most of the large mosques, being provided with a teacher. During the day, boys are taught to read poetry; the study of the Koran follows, and then that of the Persian classics. Those destined to be mullás next study Arabic, logic, law, and theology, which subjects are occasionally followed at one of the colleges by ethics, metaphysics, history, medicine, and astronomy—above all, poetry, in order that the student may be prepared with scraps and sentences suited for every occasion.

The Magian and Pehlevian literature must at one time have been spread over the whole of Western Asia; but scarcely anything, except the occasional references to them which were made in the reign of Núshéraván (in the sixth century), now exists,[2] and both may almost be said to be lost; unless, indeed, any remnant should be hereafter discovered in the yet undecyphered inscriptions at Persepolis, Sús, and elsewhere in Persia.[3] In later times, the encouragement given by the rival sovereigns of Persia, Ghazneïn, and Turkistán, in the tenth century, caused literature to flourish for a time; and it is now slowly recovering from the blighting effects of

[1] Elphinstone's Kábul, pp. 188, 189.

[2] Bun Dehesh, or Persian Cosmogony, has been translated from the Pehlevi by Anquetil de Perron.

[3] In the Gabr colonies, and also in a few detached villages of Aźerbaïján and Dizmar in particular, the vernacular dialect is Pehlevi.—Major Rawlinson, Vol. IX. Part I. p. 109, of the Royal Geographical Journal.

the Sefi wars in the sixteenth and seventeenth centuries. The Persians have produced some treatises on medicine, astronomy, and other sciences, besides some valuable historical[1] and geographical[2] works, as well as others on ethics, theology, and polemics; but it is chiefly in poetry[3] that the Persians excel, and this has been successfully cultivated in every branch.[4]

Sculpture, among the Persians, has gone on declining since the Sassanian period; and that of the latter period is far inferior to the sculpture of the Persepolitan age. The paintings on the walls of the palaces are scarcely superior to those of the Chinese, to which, indeed, they have much resemblance in the brightness of colouring, and in the faults of perspective.

The Persian music is superior to that of the Arabs; and in softness it has the advantage of the Turkish; but the violins, cymbals, drums, and tambourines of all these people are nearly equally rude.

Over the whole of Persia may be seen that delicate kind of arch, which, with some modification, constitutes the principal feature of the Saracenic, Moorish, Gothic, and Saxon architecture; and here, as elsewhere, it is made to spring from light pillars, much ornamented. The palaces, mosques, colleges, bázárs, kháns, domes, tanks, and light bridges of this kingdom, are constructed with taste; and the Persians, being excellent masons, as well as adepts in stucco work, their buildings (private houses especially) are superior to those of the Turks, as well as of most of the other eastern people. But it is in the construction of bunds, open canals, and the mining operations connected with that important work the Kahreez, that the Persians most excel.

[1] Such as Mirkhoud's History of the Kings, Prophets, and Khalifs; Tabarí (Chronicles); the Universal History of Al-beydawi; the Jihán Ara, &c.

[2] Such as the Wonders of Creation, the Seven Climates, &c.

[3] The Sháh Námeh', of Ferdusi (their Homer), and Ansari (king of poets), graced the eleventh century.

[4] Sadi, Abú Muhammed Nizámí, and the soft but lofty strains of Hafiz, are well known.

In addition to objects of the first necessity, such as shoes, clothes, carpenters' and smiths' work, silk, woollen, and cotton goods, carpets, felts, cutlery, jewellery, china, earthenware and copper utensils, are prepared by the people, who have thus not only the means of carrying on an internal trade, but likewise of making exports. Copper, silver, and gold, are coined in the mints of Shiráz and Teherán.

The imports most in demand are lambskins for caps, Cashmere shawls, Indian and British muslins, calicoes and stuffs; spices, sugar-candy, fine cloths, opium, henna, indigo, tea, fine china and Nankin; together with muskets, Russian or German hardware, cutlery, cloths, needles, looking-glasses, beads, &c.

But the greatest impediments to an exchange of commodities exist in the country, on account of the deficiency of seaports, rivers, canals, roads, and wheel carriages; for the only ports are Abú-Shéhr, Mohammarah, and Recht; and from these, goods must necessarily be transported on the backs of animals, alternately across the wide-spreading saline tracts, and the arid mountain-ridges which separate the cities and cultivated districts from each other. The nature of the climate limits the time of travelling to the autumn and spring, when the caravans are exposed either to attacks by robbers in passing by the routes of the desert, or to the vexatious imports levied in the towns. But the ordinary wants of man, and the love of gain, triumph over all these impediments; and caravans have in all ages traversed the steppes of Persia and Central Asia, notwithstanding the changes those countries have undergone from wars, tumults, conquests, and revolutions.

The great caravan lines are in five directions. The first passes westward from Central Persia towards Baghdád, Mesopotamia, Syria, and Asia Minor. The second runs northward through Erz Rúm, and into Europe by the way of Constantinople. The third goes also to Europe by Tiflís. The fourth runs eastward to Bokhárá and China. And finally, a fifth proceeds to India by two distinct lines, which unite at Herat. One of these routes comes to this town from

'Iráḳ, and the south-western provinces of the kingdom, through Shiráz; and the other from the north-west, by Teherán, Níshápúr, and Mushed. Eastward of Herat, however, the united lines pass through Ḳandahár, Kábul, and Jellalābád, to Attock, from whence it branches out to different parts of India.

The value of the different commodities enumerated by Lieut. Conolly as being sent along this route, cannot well be less than 800,000*l.* sterling in the course of the year. The trade through Recht, Balfroosh, and other ports on the shores of the Caspian, amounts to nearly 400,000*l.* The purchases made by Persians with cash at Constantinople during the years 1840 and 1841, amounted to 570,000*l.* each. As the port of Abú-Shéhr sends to India goods to the value of 400,000*l.*, exclusive of the trade from Moḥammarah; if to these be added the caravan trade to Aleppo and Baghdád, there will be an export trade amounting to about two millions. Therefore, as something like a balance must prevail, the commerce of the modern provinces[1] can scarcely be much short of four millions annually.

The ordinary revenue of Persia is derived from duties levied on the preceding commerce; from rent-charges of different kinds, such as the produce of crown lands, mills, water-courses, public buildings, and capitation taxes;[2] and from the imposts upon cattle. These, from a rough estimate, produce between six and seven millions of tomans, and do not include what is levied by annual fines and confiscations, nor the saaderant raised for troops, couriers, and the royal retinue when travelling. These last exactions are amongst the heaviest grievances to which the Persian people are exposed; and but a small part, either of these taxes or of the surplus revenue of each district, finds its way to the public exchequer.

Agreeably to the ancient customs of the east, the viceregal courts resemble that of the sovereign; and the support of these is the heaviest charge which is borne by the people. A prodigious harem, with its proportion of eunuchs and female

[1] According to papers in my possession.

[2] Levied chiefly on the Jews, Armenians, and Gabrs.

attendants,[1] constitute the chief item. Some hundred of mounted gholams, with the ordinary attendants, are the second; an extensive state stud, and a multitude of baggage cattle the third; and to these should be added the dresses of honour, presents and salaries given to ambassadors, ministers, and officers, including among the latter those specially sent to observe the management of the distant governments.

The army may be said almost to complete the demands upon the royal purse, after those caused by the all-absorbing state maintained in the palaces. Sháh 'Abbás abolished the inefficient system of provincial troops and militia, by reverting to the ancient practice of keeping up a regular army; and during Chardin's travels, the numerical strength of this force was equal to about 80,000 men.[2] At present, the standing army, exclusive of the Kurdish and other irregular cavalry, consists of fourteen battalions of infantry, one regiment of cavalry, and six or eight troops of artillery, or nearly 13,000 men, who have been brought into an efficient state by British officers, and are supported at a very trifling cost;[3] but the commissariat is very defective.

The bravery of the men has been sufficiently shown in the late attacks on Herat, and at the storming of Bast, as well as on other occasions. Moreover, they possess the important qualification (for a country like Persia) of cheerfully accomplishing long and difficult marches, even when scantily supplied with necessaries. The chief force, however, consists of irregulars, which, on an emergency, and with the requisite funds, might exceed 200,000 men;[4] a large proportion being I'liyát cavalry, who perform feudatory service. Though the Sháh's army is maintained at a trifling expense, compared with

[1] The harem of the late sháh was said to contain 300, or, according to some, 800 women, at an annual cost of about one million of tomans.

[2] Consisting of kuzilbaches and gholams, with a proportion of guards.

[3] The Persian soldier (including food and clothes) nominally received, in the time of the late prince royal, about two tomans per month, or nearly twenty shillings.

[4] When the sháh marched to oppose the Russians in 1837, the mixed force, called Luskhur (army), which accompanied him, was between 80,000 and

that of other nations, yet its cost, together with the expenses of the household, consume nearly the whole of the public revenue. Had it been otherwise, the extreme parsimony of the late king would have enabled him to leave a richer treasury than that which fell to the lot of Muhammed Sháh.[1]

The Persian dress differs greatly from that of the Turks: the curling hair of the men falls behind a high, pointed, black lambskin cap; and, instead of the ample flowing garments of the Sunnie, the Shí'ah is to be distinguished by a dark caba, or coat, fitting very close to the shape as far as the waist, with tight sleeves, left open towards the wrists, a rolled shawl girdle, containing a short dagger, or, if the wearer be a mirza, the writing materials. The lower part of the garment, however, is loose as far as the ancles; and this, to a stranger, gives him a feminine appearance;[2] especially with the addition of high-heeled green slippers, or the shoes made of quilted cotton or leather, which usually form part of the walking dress. When mounted, boots replace the shoes, and a pair of loose trowsers (shulwars), which are sufficiently large, not only to inclose the skirts of the coat, but occasionally to carry some provision for the journey. On these occasions, an outer cāba, or loose cloak, is added, not unfrequently of sheepskin, with the fur inside.[3] A garment of the latter kind, or more frequently of thick, pliant felt, thrown loosely over the shoulders, a high, pointed felt cap, with cloth bandages round the legs, compose the usual winter attire of the shepherd, the muleteer, and poorer peasant.

Ornamented stockings, drawers loose to the ancles, flat, small girdles, rather below the waist, with a loose dress either of rich tissue or simple stuff, and an embroidered muslin

100,000 persons, of whom nearly 60,000 were armed with matchlocks and muskets.

[1] Ten crores (five millions sterling) were paid by instalments to Russia for the expense of the war. The cash left in the treasury was variously estimated at from one crore to two and a half crores, beside jewels, which were valued at two and a half millions sterling.

[2] Herodotus describes the Persian dress as being inconveniently long.—Lib. IX. c. lxii.

[3] Outer dresses of skin prevailed in the time of Herodotus.—*Lib.* I. c. lxxi.

mantle, form the usual costume of the superior class of women, with the addition, however, of pearls, rings, and armlets. Their hair, which is adorned with pearls, and gold or silver coins, falls in thick tresses behind, in a manner far more becoming than that of the Turkish dames. Within doors, their attire (as I observed from the terraces during my visits to Shuster and Dizfúl in 1831) is both slight and simple. The head was enveloped in a large kerchief, generally *black*; and a kind of white bedgown, with a pair of loose trowsers and high-heeled slippers, completed the dress. Out of doors, the Persian female strictly follows the ancient style of dress. Those of the middle class wear wide trowsers, pressed into ample yellow boots, with an upper garment either of white or dark cotton. This is very loose, and is covered with a checked cloth of such ample dimensions, that it envelopes the whole person, with the exception of a small portion of the face, which may be seen through a kind of gauze mask.

Their cookery is superior to, although it resembles, that of the Turks. The mid-day meal is chiefly of vegetables, the more substantial one being soon after sun-set, when those who can afford it display a variety of tempting viands, served either in a well-lighted room, or (during warm weather) on a terrace, amidst shaded candles and ornamented lamps. Tepid water and soap having been handed to the guests, who are seated round a leather cloth, with cakes of bread before each, the dishes are brought in, either on low wooden tables, or on a number of metal trays, one of which is usually allotted to three or four individuals. Lighter matters, such as cakes, curds, dried sweetmeats, with lemonade, and different beverages prepared with milk, are consumed before the more substantial viands are introduced: these are ragouts, and meats stewed in rich sauces, or roasted on little skewers; together with pillaus, spiced or plain, and piles of rice, or of rice and peas heaped over the meat. With the exception of the light pear-tree drinking spoons for the iced sherbets and various preparations of milk, the food is taken up with the fingers, and dispatched so speedily, that but a momentary interval seems to pass, from the brief bismillah of the host, until the fragments on the

trays are transferred to the attendants, and warm water is again carried round. Kailiuns, coffee or tea (the latter rarely), are then brought in, and renewed at intervals: but occasionally, when the number of guests is limited, the forbidden pleasures of opium, wine, and spirits are enjoyed.[1] The ordinary townspeople, however, have, as may be supposed, less tempting fare, and the inferior shopkeepers are wont to supply themselves from the kabob, or cook-shops in the bazaars.

Although poultry and meat are not by any means scarce, the chief part of the diet in Persia is of a much lighter description. It consists of eggs, boiled rice, or wheat prepared in the same manner, bread, hard cheese, koroot,[2] clarified butter, and coagulated milk in the state called mast. The latter is boiled, without taking away the butter, and then by adding to the new milk, when cold, either some rennet, or a portion of the old stock (Mayal), a slightly acid but agreeable beverage is produced, particularly for summer. It seems to agree admirably with the Persians; and that it has continued to do so for ages is sufficiently clear, by the fact that Pliny mentions it, with an observation that it was in use before the sowing of corn was known.[3]

The cottages of the poor are built either of earth, or of layers of bricks, usually unburnt, and cemented with mud, mixed with chopped straw; and they seldom contain more than two small rooms. The roofs are terraced on beams, when wood is to be had; but at other times, four or more low brick domes cover the building. In general, there are two or three small out-houses, built in the same manner, for cattle, grain, and implements of husbandry, the whole being well inclosed, and having only one small, low entrance-door into the court.

The houses of the rich are likewise surrounded by a high dead wall, inclosing different sets of apartments, built round as many separate courts or little gardens, which generally

[1] "When I took leave, the Mullá filled my baracho with very good wine." —Tavernier's Persian Travels, p. 44.

[2] Another preparation of mast, which being dried in the sun and rolled into thin wafers, will keep throughout a distant pilgrimage. [3] Lib. VII. c. lvi.

in consideration of a sum of money, binds herself to live as the wife of a certain individual during the term of a pilgrimage, or some other specified time only.[1] Other inmates of the harem, chiefly Georgian and African slaves, are obtained without any restriction, except that of the means of purchasing them.[2] Divorce is freely exercised by the husband without alleging any reason, and he has merely to restore any dower which he may have received; but the woman can only exercise this privilege when she can give a substantial reason before the kází, and is prepared to forfeit her dower.

At home the Persian of distinction spends his time chiefly in the harem, where the household affairs, and even the matters which relate to the stables, are regulated. Abroad he lounges in the public baths, or amuses himself with hawking, hunting, wolf-baiting, throwing the jereed, and other martial exercises: splendid arms and fine horses (some of them, for show, being stained of an orange or pink colour) are objects in which he highly delights. Mutual visits consume a large portion of the day, when the guests (seated on the rich carpets in the Biroum) are amused with fortune-tellers, jugglers, buffoons, story-tellers, music, draughts, cards, fireworks, illuminations, and, more rarely, professed dancers, singing in chorus.[3] These entertainments are most splendid on such occasions as the feast of the new moon,[4] that of freedom when alms are given,[5] and the Beïram: also on the festival of the new year (Naú-rúz), the offering of the camel,[6] and that of roses; but especially the commemoration of the death of 'Alí, of which there is then a lengthened representation, so well managed as to produce, on the part of the audience, loud sobs and other outward symptoms of grief.

The exercise of their several callings in the bázár, the cheap luxury of the bath, and meeting in coffee-houses to

[1] Ogilby's Asia, p. 57. [2] Ibid.

[3] Ibid., p. 79. There is no feast made, but five or six women come to divert the guests with dancing.—Tavernier's Persian Travels, p. 44.

[4] Asciar.—Ogilby's Asia, p. 73. [5] Ibid., p. 74.

[6] This animal being substituted for the ram offered instead of Isaac.—Ibid., p. 73.

chat and smoke, constitute the occupations and amusements of the ordinary townspeople. In the country, instead of frequenting the bath and coffee-house, the intervals of leisure between the agricultural labours of the fixed inhabitants, and the pastoral occupations of the nomadic people, are filled up by listening to tales, stories, and the recital of portions of the Korán. Wrestling, and other athletic exercises, serve occasionally to vary the seeming monotony of their lives.

Making men's clothes (at least in part), sewing, spinning, embroidery, cooking, and keeping accounts, appear to be the ordinary occupations of the women at home; and garden, or country parties, chiefly on Friday, with visits to their friends in the baths, as well as at their houses, constitute the chief amusements abroad. It is not the custom, even for husbands, to interfere with these pleasures; and the women of Persia enjoy more liberty than we are accustomed to associate in idea with the seclusion of a harem. They have, moreover, the advantage of a better education than is given to the ladies in Turkey. In the country the women sew, spin, bake, cook, prepare milk and cheese, and fetch water; in addition to which a portion of the agricultural or pastoral labour devolves upon them. While engaged in such occupations, they are necessarily less secluded than at other times, and are only partially veiled.

Unless a death happen to take place during the night, the funeral follows immediately after it. The body is washed with rose-water; then, being wrapped in a white sheet and cotton shroud, it is carried on a bier to the grave, where the priest, having read some passages from the Korán, throws earth on the body as it is finally deposited in the ground. No coffin is provided, and the corpse is placed on its right side, with its face towards the west. If the deceased be rich, a funeral feast is kept for several days after the ceremony, and alms are distributed at particular intervals. But when a person of rank dies, it is not unusual for the king to command the body to be conveyed to Mesjid-'Alí, or one of the other places of Shí'ah pilgrimage; followed by his charger bearing the arms, clothes, &c., of the deceased, and also by

numerous led horses, with the badges, ensigns, and other expensive insignia of funeral state.[1]

To the Persian have been attributed many of the worst qualities of human nature; and his thoughtless extravagance is of itself a root from which many evil branches cannot fail to spring. He is notorious for a total disregard of truth, and for the fraud with which his ordinary dealings are conducted. He is devoid of shame in private life, and as insensible to disgrace in public; and, provided he can escape punishment, the most dishonest artifices are viewed as legitimate means of accomplishing his ends. He is guilty of the most shameful debauchery, and superstitious as well as hypocritical in religious matters. He is also faithless in friendship, subject to strong prejudices, and of a revengeful disposition. His minor faults are garrulity and a love of vain display, to which last even personal comforts and cleanliness are too often sacrificed; he is remarked for a dogmatical and egotistical bearing, and a haughty demeanour towards inferiors, with, as usual in such dispositions, the utmost servility towards those above him.

This dark picture is not, however, without brighter spots. Owing to his politeness towards strangers, and an apparently hospitable disposition, the first meeting with a Persian usually makes a favourable impression; though the offer of his house means no more than the Spanish compliment in like cases.[2] He is, moreover, quick-sighted,[3] sociable, witty, and affable; buoyant in spirits, well acquainted with the forms of politeness, and, to a certain extent, inquisitive in matters of science and art; and, it may be added, of a tolerant disposition in religious matters, unless when his prejudices against the Sunnies happen to be awakened. Though not now confined to water and the simple diet of the time of Cyrus,[4] the Persian is moderate in his food, and not only capable of changing the sloth of his harem for most active

[1] Ogilby's Asia, pp. 55, 56.

[2] The phrase, "it is yours," or "it is at your command," may be easily traced back from Spain into Barbary, and from thence into Arabia.

[3] Ogilby, p. 47.

[4] Herodotus, lib. I., cap. lxxi.

exertions, but likewise of continuing them under the greatest privations. The courage of the Persian is not of the higher order, but it is far from being defective when brought to the test. The profession of arms, as in ancient times,[1] still occupies the first place in the estimation of a Persian; and, if any particular trait might be selected to designate a character which cannot be trusted, and yet ought not to be despised, it is his application to the exercises of the field, and plundering forays against neighbouring tribes.

The Persian, like the modern Kúrd and Turkomán, is almost always mounted; and, having been trained from his infancy, he is one of the most expert horsemen in the world. He is, in fact, quite unrivalled in his skilful management of the animal when ascending the steep sides of rocky mountains, which by most persons would be considered altogether inaccessible for a horseman. The Bakhtiyárí and other tribes, maintaining a kind of half independence in the mountains, are also very expert riders; but every Persian, man and boy, is a finished horseman, and particularly skilful in loading and firing from the back of the animal.[2] Like his Parthian ancestors, he can turn round when pursued, and fire his long gun directly to the rear. He then gallops off at full speed, hanging down from his saddle on the off side in such a way that the greater part of his body is covered by the horse. It is not an uncommon thing to see a Persian, whilst going at a brisk pace, stoop down, take a sheep, or even a much smaller object from the ground, and carry it off with unrelaxed speed.[3]

The habits of the Persians are decidedly predatory; their robberies are of daily occurrence, and are committed without respect to persons; for, in addition to the more ordinary instances which I witnessed during my journey in 1831, the

[1] Herodotus, lib. II., cap. clxvii.

[2] The sling is just of sufficient length to allow of its supporting the piece over the left wrist, whilst the hand grasps the muzzle, so as to facilitate the loading.

[3] On one occasion, a fowling-piece, belonging to Lieutenant Lynch's party, was thus taken up from the ground, but the timely use of a rifle recovered it.

subjects of Fat-h 'Alí Sháh were observed hanging on his rear as he moved from his encampment towards Ispahán, with the same desire to appropriate a part of his baggage to themselves, if the opportunity had occurred, as they would have manifested had he been an enemy.

Scarcely any other civilized country with which we are acquainted contains so few inhabitants, or those of such a mixed description, as Persia in her present state; and even of these, a large proportion live apart, wandering from place to place with their flocks, in the very heart of the community of which they form a constituent, and, in one respect, an influential portion, since they supply a large part of the military force of the kingdom.

These wanderers have the name Il'yáts, by which the Persians designate the whole of those tribes who subsist by their flocks, and also that portion which is employed in the pearl fishery. The Il'yáts do not admit that they belong to the old Persian stock, but believe themselves to be descended from strangers, who had been attracted by the thirst of conquest, like the Saracens from the west, or the followers of Jengíz Khán, and other adventurers from the east.

The Il'yáts settled in Persia at a recent period, and have preserved their peculiar habits and customs. The funerals of the Bakhtiyárí, for instance, are attended with dancing and other symptoms of rejoicing: and if the man should have been killed in battle, the rejoicings (and this is the case also among the Arabs) are on that account the greater. The Il'yáts are brought up in ignorance of almost everything, except tending their flocks, weaving tent cloth, occasional cultivation of the ground, and martial exercises. The head of each tribe is its leader in war, or in the predatory excursions; and he practically teaches his hardy followers to despise the peaceable occupations of the cultivators, who, when not sufficiently protected, are frequently plundered of their corn and cattle.

The Il'yát chiefs and their families are the only permanent aristocracy of Persia, in which kingdom they occupy a position nearly resembling that of the old feudal chieftain in

Europe; and at times they have been raised by their personal talents, aided by fortuitous circumstances, to the throne itself.[1]

The smaller communities are governed by the Ríish-Safíd, or elders (grey-beards), who have patriarchal authority in deciding disputes, and much influence in other respects, particularly in the formation of marriages, which are almost invariably confined to the members of the tribe. Their wealth consists in camels, horses, asses, mules, cows, goats, and sheep, with which they move at a certain time from the Kishlák, a warm tract, to the Yaïlák, or that which is cooler; but the locality is not changed without the sháh's permission. They pay a moderate tax upon their cattle and sheep, both of which many of them possess in abundance, and they are besides called upon to equip and furnish his majesty with one horseman and two foot soldiers for every ten families.[2]

The I'lyát communities usually consist of twenty or thirty families. They make carpets and tents, and have all things within themselves except clothes, copper utensils, pack-saddles, and personal ornaments for their dress, and these they obtain from the Persians. Being entirely a pastoral people, their property is calculated by the number of animals (more particularly sheep) which they possess. These constitute the ordinary medium of traffic, and they are sheared twice in each year.[3]

Though much concerning this people has been collected of late, and many tribes have been visited,[4] yet a great deal remains to be done before the number of these wanderers can be ascertained with any degree of precision. It may be observed, however, that in those parts which have been explored, the population proves to be more numerous than had been

[1] Fat-h 'Alí Sháh, grandfather of the present sovereign, was an instance of this sudden elevation.

[2] Morier on the I'lyáts of Persia, Vol. VII. Part II., p. 237 of the Royal Geographical Journal.

[3] Ibid., pp. 241, 242.

[4] By Morier, Rich, Colonel Shiel, Major Rawlinson, and others.

supposed. The tribes who speak a dialect of the Turkish language are the most important. Of these the Afshár, which is composed of two principal branches, the Shámlú and Kirklú, and are spread over Kirmán, Faristán, Luristán, and Khúzistán, consist of nearly 20,000 families.

The Kájárs of Aster-ábád, Mázanderán, Khorásán, and Teherán, 10,000; the Turkománs in Ażerbaïján, in 'Iráḳ, and near Hamadán, 6000; the Ḳárá-Gheuzlose, near Hamadán, and about fifty other and smaller tribes, which are met with at different places, but principally in 'Iráḳ, amount to 75,000 or 77,000; and thus the whole number of families is about 127,000.

The tribes of Luristán seem to be the next; and of these the Luri-Buzurg, or Bakhtiyárí, consist of 28,000.[1]

The Dilfún, Silásílá, Faïlí, and other tribes of Luri Kuchuk, 56,000.[2] Total, 211,000 families.

The Lak[3] is a very large tribe, of Persian origin, which pretends to have descended from the Kaïanian dynasty.[4] It is subdivided into the Beïránavend, Khójahvend, Nadávend, Jelílawend, 'Abdu-l-Melikí, and many others who are spread over Persia, but are found principally in Fárs and Mázanderán.[5] One part of them hold the singular doctrine already alluded to,[6] that 'Alí is God; and they do not acknowledge the supremacy of Muḥammed. They live partly in cities, and partly in the plains. The total number of these celebrated thieves is about 20,000.[7]

In Kurdistán, the Sekkir, Núr-ed-dín, Shinkis, and Gellati tribes (estimated by the armed men),[8] probably are about 2000; the Jafs[9] 1700; the Sheïkh Ismáili, Kelkore, Mendomi, Bulbassi, and some fourteen others,[10] 6000. The 20 tírehs,

[1] See Major Rawlinson, Vol. IX. Part I., p. 102, of the Royal Geographical Journal, for the details and subdivisions.

[2] Ibid., p. 107.

[3] Or Lek.—The Rev. G. C. Renouard, Foreign Secretary of the Royal Geographical Society.

[4] Morier, Vol. VII. Part II., p. 232, of the Royal Geographical Journal.

[5] Ibid. [6] Chap. V. [7] Ibid., p. 233.

[8] Rich's Kurdistán, Vol. I. p. 280.

[9] Ibid. [10] Ibid.

or minor tribes, composing the Mikrís, 12,000.[1] The Bilbás, wearing steel helmets and shirts of mail, and armed with spear and shield, 5000.[2] The Rehavend in 'Irák, the Anaffje and Erdilary in Khúzistán, and portions of the Millis Kurds who occupy the southern slopes of the Taurus, about 14,000. The Agakkani, in Lower Fárs, the Bowie, near Ahwáz, the Beni Houle, near the river Indian, and the people of Chaab. The last number about 65,000 souls, of whom, besides the Id-derís, the tribe of the Sheikh, there are 25 branches of the Derrees, in addition to 20 of the family of Shebeat Ben Shems, and 18 sections of peasant Arabs.[3] The Kurdish tribes in the vale of Mushed, Burujud, Khábushán, Isferáyín, Chinárán, and Derejez; some living in houses, and the rest in tents; and subdivided into the Shádílú, Karà-Cherehlú, and Yezídí; in all about 50,000.[4] The remainder of the Faïlí,[5] spread over the territory of Shuster, Dizfúl, Hawíza, the banks of the Kerkhah and the Kárún, &c., number nearly 80,000. The bulk of the Bakhtiyári (not enumerated with those of Luri Buzurg) are spread from Kirmán to Kázerún, and from Kom to Shuster. They live in villages of twenty or thirty houses, situated in defensible mountain-valleys, and occasionally in caves of still more difficult access. This portion of the tribe may number about 72,000.[6] The Shekágí, who occupy the northern province of Ażerbaïján,[7] about 50,000. The Sháh-Sewund[8] are near Teherán, and in Ażerbaïján, and muster about 20,000.[9] And the Memacenni of Fárs, who claim descent from Záb, the father of Rustam, as well as from that conqueror, and were originally from Seïstan, about 10,000.[10]

[1] Major Rawlinson, Vol. X. Part I., p. 34, of the Royal Geographical Journal.

[2] The Pirán, Mengúr, and Mámish, the three principal branches of this tribe, comprise 25 subdivisions.—Ibid., p. 33.

[3] MS. of the late Claudius James Rich, Esq.

[4] Morier, Vol. VII. Part II., p. 233, of the Royal Geographical Journal.

[5] Not already enumerated with the tribes of Luri-Kuchuk.

[6] Morier, Vol. VII. Part II., p. 234, of the Royal Geographical Journal.

[7] Ibid., p. 235.

[8] Sháh-Sewund in Zend, or Pehlevi, King's friend, now a separate tribe, which was originally composed of the different followers of Aghá Muhammed Khán.

[9] Ibid.

[10] Ibid., p. 236.

The fishermen, and other families of Arabs, are 193,000: making, in all, 811,700 families.

Allowing one-fourth for the usual exaggerations of the east, there would still be about 600,000 families, which, at an average of four and a half persons to each, would give 2,700,000 I'lyáts.

The revenue understood to have been collected in 1830 and 1831 on the Kanáts and families, gave six millions for the cultivators, manufacturers, and other fixed inhabitants of the towns and villages of Persia. The grand total is, therefore, about eight millions. This is widely different from the forty millions of subjects, which was the number estimated by Chardin. It must not, however, be forgotten that 'Abbás II. possessed nearly the whole of 'Irán; and if that territory were included, there would be, according to the preceding calculations, a population of upwards of thirty millions.

It may not be unacceptable in this place to introduce a table which will put it in the power of the reader to compare the preceding account with the state of I'rán about nine centuries since, at which time much attention appears to have been paid to the population and revenue of the country.

As early as the close of the second century of the Hijrah guide-books were written, which, according to Ibn Haukal, contained a description of the curiosities to be found in the different towns; and likewise a detailed account of the land and other taxes, the factories, productions, and traffic by ships as well as caravans. Abú Yusúf has made a statement of the revenue in the time of Harún al-Rashíd: Ibn Khallikan has given in much detail that of a portion of the empire; and Ibn Khaldún has collected with great care accounts of the productions of 36 provinces;[1] but the following extracts made by Dr. Aloys Sprenger, M.D., from the valuable manuscript copy written by Ibn Khordadbeh, 630 A. H., contain ample and most interesting details on this subject.[2] The

[1] Translated by Baron Von Hammer-Purgstall, Table of the Revenue of the Muhammedan Empire in the time of Maimun. Länderwaltung unter dem Chalifate, Berlin, 1835, p. 39.

[2] This manuscript, probably the only one in Europe, is in the Bodleian Library at Oxford, Uri's Catalogue, No. 994; and its antiquity, in addition to the want of the diacritical points, caused great difficulty in decyphering it.

regulations of the Khaliph Omar became the model in subsequent times for the adjustment of the tribute to be paid by the conquered provinces. Being pressed to apportion such tribute, this prince replied that, if he were to divide the land amongst his followers, there would not be any thing left for those Muslims who should succeed him; whereas, if it remained with its present possessors, it would furnish munitions of war in addition to a yearly tribute. And to secure these objects he made the following arrangements, by which, as will be seen, the Muhammedans constituted a privileged aristocracy, whose attention was directed entirely to conquest.

The government laid down by Omar, in agreement with the conditions of Muhammed, was founded on the Korán and the traditions of the Prophet; and the original law was, that the Muslim should not pay any taxes to government: the only duty of the true believer was to give the alms defined by law, *i. e.*, the tithes of those products of the land which are not perishable, as corn, dates, &c.; and one in forty from cattle, sheep, &c. (but not from horses); he was also to pay the toll for wares imported or exported, which was usually one in forty, or two and a half per cent. of the value. All these duties were destined for beneficial purposes; as for the poor, for releasing Muslim prisoners, keeping up roads, providing for travellers, &c. The third part of the khams[1] was employed for the same purposes; whilst the khaliphs appropriated to themselves, after some dispute, the two other parts; these were destined for God, his Prophet, and the relations of the latter.

Government, and the army, which consisted of volunteers, were entirely supported by the dzemmis or people under protection, *i. e.* such nations as refused to accept the Muhammedan religion at all, or at least not before fighting. To those the conditions which were made when they capitulated or were subdued were to be kept sacred. The pay of the soldiers consisted of four-fifths of the booty, and sometimes of lands, considered as booty, which were called 'Ikta'ah. The unbelievers who submitted to the flood of conquest were offered the

[1] Khams is the fifth part of the booty taken by fighting, also the fifth part of mines, pearls, and generally of any thing which is not obtained by cultivation.

benefit of Islamism: if they received it, they were to enjoy the same rights as the Muslims; if not, they were asked whether they would pay the land and capitation taxes, and if they refused to do this, they were attacked by the sword. The conditions, however, varied for different nations. It was a general rule that they should pay double the toll, *i. e.* five per cent.; that the rich should pay forty-eight dirhems a year capitation tax; the middling class twenty-four dirhems; and the poor (working men) twelve dirhems: women, children, and persons unable to work, paid nothing.[1]

But Omar ben 'Abd-el-'Azíz went so far as to calculate what a man could in a year gain by working, and what he could subsist upon, and he claimed all the rest, amounting to four or five dinars a year. The capitation tax was called *Jizyah* and sometimes Kharáj-ar-rowos.

The principal revenue from the dzemmis was the land tax, which was sometimes so much increased as to be half the produce of the land. The technical term for all the taxes from the people under protection, and the tribute from enemies not brought under subjection by force of arms, was Fay.

The khaliph commenced with the Sowád or cultivated 'Irák, which is 125 farsangs long, and 80 broad; the square measure is, therefore, 10,000 farsangs: each farsang is equal in length to 12,000 cubits[2] of those which are called Morsdah,[3] or to 9,000 Hashemite cubits, and a square farsang is equal to 22,500 jeribs,[4] so that 10,000 square farsangs give 225,000,000 jeribs. For regulating the land tax, 75,000,000 jeribs were deducted in consideration of the mountains, rivers, towns, &c., therefore 150,000,000 jeribs remained, half of which, according to Mas'údí, were cultivated, and the other half left for pasturage, &c.

[1] The capitation tax ceased as soon as they became Muslims.

[2] Ibn Khordadbeh states, that 25 such farsangs make a degree. Koehler, in his preface to Abu-l-fedá's Syria, takes 18¾ farsangs to a degree.

[3] Such a cubit is equal to 144 grains of barley placed side by side, according to Ibn Khordadbeh and Rev. S. Lee's Ibn Batuta, p. 34, note.

[4] Jerib is the name of a measure of land, and the corn which such land produces in the first instance is stated to be equal to 60 sás square. Kefaya, commentary on the Hedaya.

From the Sowád were taken, as land tax, two-fifths of the produce of wheat and barley, if the field was watered naturally; three-tenths of the produce of wheat and barley, if the field was artificially watered by means of wheels or Kanáts; one-third of the produce of dates and grapes; and one-third of the growth of gardens; also one-fourth of the spring-harvest. This was given partly in kind, and partly in money. It seems that it was ascertained, in the survey of Omar, how much ground there was for barley, palms, &c., in the Sowád; because under Kobad, only the general regulation was made, that 1 dirhem should be paid for each of these 150,000,000 jeribs. The further divisions were probably left to the inhabitants, as is done in India. But Omar settled distinctly, that for every jerib of field (if the above parts were not given in kind) there should be delivered 1 kafiz of the produce and 1 dirhem in money, whether the field had been ploughed or left in pasture. Besides this, there were to be paid, for 1 jerib of grapes, 10 dirhems; according to another tradition, 8 dirhems; for 1 jerib of sugar, 6 dirhems; 1 jerib of wheat, 4 dirhems; 1 jerib of barley, 2 dirhems; 1 jerib of sesame, 5 dirhems; 1 jerib of cotton, 5 dirhems; 1 jerib of spring-harvest, 3 dirhems.[1]

According to the price of corn at that time, we shall find that 56 lbs. of wheat cost 1 dirhem, the price of two-fifths of a jerib having been fixed at 5 dirhems, or 1*s.* 10*d.* nearly, after deducting 64 lbs. (1 kafiz) from 768 lbs. (the produce of one jerib).

This will allow a correct estimate to be made of the money value at that period. Moreover, it is to be remarked, that the dirhems of the time of Omar had a value equivalent to 1 dirhem and 2½ daniks;[2] in the time of Harún-al-Rashíd they had the weight of 1 mithkal,[3] and were no doubt Persian money. No tax was paid for forage, nor for any of those products which are perishable, such as melons, dates, cucumbers, &c., whilst from all those which can be preserved, as corn, nuts, almonds, linseed, oil, &c., the kheraj was to be delivered; but according to some doctors, only when the quantity of corn exceeded that

[1] Abú Yusúf, in his Letter to Harún-al-Rashid, fol. 23, recto.

[2] Six daniks make a dirhem. [3] One mithkal is equal to 1½ dirhem.

of 5 wasks (35 lbs. weight). Nothing was to be paid if the ground was not naturally fit for cultivation, and only half the kheraj was to be paid if it was watered by wheels and Kanáts.

The following is an abstract from the statistical tables of the land tax of the Sowád and other provinces, as given by Ibn Khordadbeh; but it is probable that the sums include the capitation as well as the land tax.

The country about Kúfah is divided into 12 districts, as follow:—

	Number of Villages.	Heaps of Unthrashed Corn.	Korrs[1] of Wheat.	Korrs[1] of Barley.	Ready Money in Dirhems.
I.—District *Holwán.*					
Containing 5 municipalities . . .	..	..	..	..	1,800,000
II.—District *Sad Hormiz* (east of the Tigris).					
Containing 7 municipalities . . .	34	722	9,400	7,500	950,000
III.—District *Sadikbád.*					
Containing 7 municipalities . . .	22	354	11,600	3,800	960,000
IV.—District *Narakhán Khorru.*					
Containing 5 municipalities. . . .	7	..	8,500	4,000	930,000
V.—District *Sabar* or *Kesker.*					
Containing 4 municipalities. . . .	..	..	3,000	20,000	70,000,000
According to Ibn Khaldun they paid in the reign of Maimun	..	..	..	..	11,600,000
VI.—District *Sád Behmen.*					
Containing 4 municipalities. . . .	..	..	..	..	..
VII.—The District of the *Euphrates* and *Tigris.*					
Containing 4 municipalities. . . .	35	965	9,800	4,400	1,750,000
VIII.—District *Ardeshir Yadkan.*					
Containing 5 municipalities. . . .	48	22	10,700	12,750	303,050
IX.—District *Yumistan* or *Ez-Zawár.*					
Containing 3 municipalities. . . .	12	244	1,400	7,200	150,000
X.—District *Upper Behkobad.*					
Containing 6 municipalities . . .	43	787	3,100	4,200	544,000
XI.—District *Middle Behkobad.*					
Containing 4 municipalities. . . .	18	735	2,700	1,700	400,000
XII.—District *Lower Behkobad.*					
Containing 5 municipalities. . . .	17	468	6,750	5,500	135,000

[1] One Korr is equal to 7100 pounds.

The districts of the Tigris, together, paid 8,500,000 dirhems.

Kúfah with its environs belonged in 358 A.H., when Ibn Ḥaukal visited this city, to the diwáh of Baghdád, and paid 30,000,000 dirhems a year as kheraj. Under Maimun, the kheraj amounted to 37,780,000 dirhems, and there were, besides, 14,800,000 dirhems of other duties.

Baṣrah paid in the same year (358) 6,000,000 dirhems.

According to Ibn Khaldún, the country between Baṣrah and Kúfah paid to Maimun 10,700,000.

Ḥírah, when first conquered by Kháled, paid 80,000 dirhems land tax; and the male inhabitants amounted to 7000, of whom 6000 paid the capitation tax.

The tribute of all the Sowád, at the time of the Khosroes Kobad, amounted to 150,000,000 dirhems; at the time of Omar ben Khattab, to 120,000,000 dirhems; in the reign of 'Abd-ullah ben Saïd, to 135,000,000 dirhems; under Hejaj ben Yusúf, to 18,000,000 dirhems, into which do not enter 100,000,000 which were raised illegally; under Omar ben 'Abd-el-'Aziz, the province paid 124,000,000 or 120,000,000 dirhems; under Ibn Hobeira, 100,000,000 dirhems; and under Yusúf ben Omar, 170,000,000 dirhems. Abú Yusúf (fol. 18, recto) states, that the kheraj of the Sowád did not amount to more than 1,000,000 dirhems previously to the death of Omar ben Khattab, but this must be a fault of the transcriber.

Ḥolwán, 30,000,000 dirhems, and 12 slave boys: or, by another account, 4,800,000 dirhems.[1]

Raï, 10,000,000 dirhems: or 12,000,000 dirhems, and 20,000 rotls (pounds) of clarified honey.[1]

Kumis, 1,170,000 dirhems: or 4,500,000 dirhems, and 1000 plates of silver.[1]

Jorjan, 10,170,000 dirhems: or 12,000,000 dirhems, and 1000 balls of silk.[1]

[1] Ibn Khaldún.—(MS. of the British Museum, 9574, fol. 162, verso.) From this author the second numbers are taken as often as there are two accounts of the taxes of a district; whilst the first, and generally those which have no second numbers, are given on the authority of Ibn Khordadbeh.

Kirmán, 5,000,000 dirhems; and under Khosroes, 60,000,000 dirhems:[1] or 4,200,000 dirhems, 500 precious garments, 20,000 rotls of dates, and 1000 rotls of caraway seed.

Segistán, 6,776,000 dirhems: or 4,600,000 (Hammer-Purgstall 4,000,000), 300 balls of cloths, 20,000 rotls of Panis sugar.[1]

Kuhistán, 787,080 dirhems.

Et-Taïsin, 11,388 dirhems.

Nísábúr, 4,108,900 dirhems.

Tus, 740,860 dirhems.

Abiwerd, 700,000 dirhems.

Shehrsor, 6,000,000 dirhems[1] (Hammer-Purgstall says 400,000 dirhems).

Nisa, 893,400 dirhems (in Khorásán); its chief town is Taktazan.

Serkhes or Serekhs, 307,440 (in Khorásán). (Edrisi translated by Jaubert, p. 417, see note 3, and Ibn Batuta, translated by Rev. S. Lee, p. 96 and note.)

Merw Setrijan (in Khorásán), 100,000 dirhems, and 1000 sheep.

Badghis, 124 dirhems (in Khorásán).

Herat, and two other towns, 1,159,000 dirhems.

Tokharistan, 106,000 dirhems.

Taberistán and Demyawend,[1] or Demawend (instead of which Hammer-Purgstall reads Rujan and Nehawend), 6,300,000 dirhems, 600 carpets of Taberiyyah, 200 garments, 500 cloths, 300 towels, 300 bathing-gowns.

Buseng, 559,350 dirhems.

Faryab, 55,000 dirhems. (This district is also called Otrar.)

Kurkan, 154,000 dirhems.

Dilem, 123,000 dirhems.

Khotlan, 1,733,000 dirhems (in Haiatelah, bordering on Balkh).

Termeda, 47,100 dirhems.

Er-Rub and Sekhan, 12,600 dirhems.

Dinsaran, 10,000 dirhems.

Ramyan, 5000 dirhems.

[1] Ibn Khaldún.—MS. of the British Museum, 9574, fol. 162, verso.

Beham, 20,000 dirhems.

[1] ———— 106,500 dirhems.

Adman and Keman, 12,013 cattle.

Kábul, 1,500,000 dirhems, and 1000 cattle, amounting to the value of 700,000 dirhems.

Bost, 90,000 dirhems.

Kísh, 111,500 dirhems (perhaps it is to be read Kerkh), the name of six places, according to Firuzabadi. Hammer-Purgstall reads Kerdsh: or 300,000 dirhems.[2]

Nim, 5000 dirhems.

Bakhtegán, 6200 dirhems.

Zuban, 2220 dirhems.

Akat, 48,000 dirhems.

Khawaresm and Ruin, 489,000 Khawaresmian dirhems.

Amol, 293,400 dirhems.

Má-werá-l-nahr, 1,189,200 dirhems.

Haterhiat of Soghd, and the other Kurahs under the administration of Nuh ben Ased, 326,400 dirhems: 180,000 Muhammedan dirhems of this sum fall upon Fergana, and 46,400 Khawaresmian dirhems, with 1187 stout cloths of Kandahár, 1300 iron boxes and plates, of which every one consists of two parts, fall upon the cities of Tartary; the two last articles amount to the value of 1,072,000 Muhammedan dirhems.

Hamadán, 11,800,000 dirhems, and 1000 rotls of conserve of pomegranates, 12,000 rotls of honey.[3]

Dainur, 1,000,000 dirhems.

The various mines in the Soghd, as in Keper, Kis, and Nim, 1,089,000 Muhammedan dirhems, and 2000 Mosbiyah dirhems.

Ażerbaïján, 4,000,000 dirhems.

Shash, with its silver mines, 607,100 Mosbiyah dirhems.

Hejnadeh, 100,000 Mosbiyah dirhems.

The kheraj of all Khorásán paid to Abú 'Abbás 'Abd-ullah ben Thahir amounted to 44,876,000 dirhems, 13 cattle, 1000

[1] Name of district not legible in the original.

[2] Ibn Khaldún.—MS. of the British Museum, 9574, fol. 162, verso.

[3] Ibid.

sheep, 1022 slaves, and 1500 iron boxes and plates, of two parts: or 28,000,000 dirhems, 2000 plates of silver, 4000 horses, 1000 slaves, 27,000 balls of cloths, 3000 rotls of cocoa-nuts.

Ahwáz, 30,000 dirhems (as kheraj): under the Persians 50,000,000 dirhems: or 25,000 dirhems, and 30,000 rotls of sugar.[1]

Fárs, 30,000 dirhems: under the Persian kings 40,000,000 mithkals. Amran ben Musa, the Bermakit, added Sind to this province, when the revenue amounted, after all the expenses were defrayed, to 10,000,000 dirhems: or 27,000,000 dirhems, 30,000 bottles of rose-water, 20,000 rotls of black currants.

Ispahán, 70,000,000 dirhems.

Masindan and Murjahdak, 350,000 dirhems. Ibn Khaldún says, Masindan, Murjan, and the Kurahs of Jebel paid 11,000,000 dirhems. Hammer-Purgstall reads, Masindan and Robban, 400,000 dirhems.

Kom, 1,000,000 dirhems.

Sind, 11,500,000 dirhems, 150 rotls of Indian aloe.

Mekrán, 400,000 dirhems.

Nejrán, 200 costly dresses, 240 rotls of sealing-earth. The last mentioned author says, that this is Nejrán of Yemen; but in this he is mistaken. There were Christians in Nejrán, in Yemen, whom Muhammed took under his protection without asking any other tribute, or meddling with their affairs any further than that they should give 2000 striped Arabian garments, and maintain for one month the delegates whom he might send there. When Omar was Khaliph, he had the intention of introducing throughout all Arabia the same religion and laws; and the Nejranites who refused to conform he obliged to leave their country: but he gave them some villages in 'Irák, where they settled, retaining their former name, Nejrani. This is the people spoken of above. Abú Yusúf has preserved the original treaties of Muhammed and the four first Khaliphs, from which it seems that, in

[1] Ibn Khaldún.—MS. of the British Museum, 9574, fol. 162, verso.

subsequent times, some changes took place in their tribute, although it had been sanctioned by the Prophet.

The revenue of Khosroes, in the eighteenth year of his reign, from all the empire, amounted to 400,000,000 mithkals, which make 795,000,000 dirhems; in subsequent times it was about 600,000,000 dirhems, or 10,800,000*l.* sterling,[1] but this empire includes 'Irán in its largest sense, that is, the whole country eastward to the Indus, and again northward to the banks of the Oxus.

The following is a specimen of a post-book which appears to have been compiled by Ibn Khordádbeh, who was post-master-general in Khorásán in the third century; it contains the principal routes through Persia, 'Irák, and a part of Arabia:—

ANCIENT ROUTE.

From Baghdád to Khorásán.

	Farsangs.
Baghdád	4
Nahrawán	4
Bázimá	8
El-Kiskerah	7
Ḥolwán	7
———	6
Deir Karráu	2
Shahr zur	18
Kaṣr Shírín	5
Ḥolwán	4
Marístán	6
Sahr el-Kela'at	4
Kaṣr Yezíd	6
Ṣobaïdiyah	3
———	4
Kaṣr 'Amr	3
Kúmásin	7
Maderán	1
Nahawand	1
Iṣpahán	1
Ed-Dakán	7
Kaṣr el-Loṣúṣ	3
Ḳariyat 'Asl	5
Hamadán	5
———	5
———	4

	Farsangs.
Azrah	4
Tarzah	4
Azawirah	3
Rúdah	4
Dawárábád	3
———	5
———	9
Masokwaïh	8
Kostánah	7
Kazwin	27
Abhar Zinján	15
Er-Raïy	4
Mossilábád	6
Ḳásit	8
Farakhdín	6
El-Hawár	7
Kaṣr el-Melh	7
Ṛás el-Kelb	8
Saminán	9
Házin	8
Kúmis	7

The whole distance from Raiy to Kúmis is 70 (or 90) farsangs.

Hadarah	7
———	12
Maïmol	7
Hamkend	7
Asadábád	6

	Farsangs.
Behmenábád	6
Khosrújerd	5
———	5
Anhiskend	5
Naïsabúr	4

From Baghdád to Naïsabúr 305 farsangs.

El-Gabaïs	4
El-Húsá	5
Tús	5
———	6
Merw Wadán	6
———	8
Sarakhs	3
Kazrun-Nejjár	5
———	6
———	6
Ez Zendábbád	5
Nírjed	5

Merw-Shahinján.

This makes 371 farsangs; from Keráwah to Serakhs 345. From hence the road leads to Shásh and Tokharistán, and the country of the Turks.

This road is detailed as follows:

[1] 25 dirhems make 1 dinar, the value of which is about 9*s.*

	Farsangs.
Merw	5
Koshmákin	7
Ed-Diwáb	6
Monassif	8
El-Ahson	3
Bír 'Amr	6
Omol (from Merw to Omol)	36

To the river Táb one farsang.

Setting over the river to Karín, another farsang.

	6
Hisn Ja'fer	6
Yankand	2
The gardens of *Bokhárá*	5½
Sork	6
	4
From Omol to *Bokhárá*	19
	5
Ed-Dabúsíyah	5
	5
Rozusán	5
Kaṣr 'Alkemah	2
From Bokhárá to Samarkand	37
From Samarkand to *Shásh*	42

On the way are great silver mines.

Rámín	7
Holús desert	9
Banks of the river	4

Setting over the river to Bírmeh 2

Sha'sh	9
'Arkúl	4
Desert of Ishiyáb	4
Sáwát	5
Badw Halt	4
	4
Nárjáh	6
Makobi al Nahr (river)	5
Haunketh	3
Otráz (26 from Ishiyáb)	3
Lower Nezhiyah	4
Kaṣr en-Nás	
Kúl Sút	4
Hal Sút	4
Atraki	4
Asírah	8
Túrkett	4
	4
Húl	7
Menási'	4
Capital of the Khákán	4
Bíniketh	8

Kotád; and from thence are 15 farsangs to the Chinese frontier.

At Rámín the road divides.

	Farsangs.
Rámín	2
Sibat	6

Oshrúnah 9 which is 26 fars. from Samarkand.

Gabút	4
Khojendah	7
Tarmokán	3
Bâb	4
Fergánah (53 from Samarkand)	10
Kotá	10
Aus	7

Hurtikín. Thence, to Asbah, one day; to Atás, one day; to this way Irghán, 6 days.

Number of Post-Stations on the Eastern Road.

	Stations.
From Samarrá to Deskerah	12
From Baghdád to Deskerah	10
To Nasírábad	9
Kúmis	6
Haudád	10
Hamadán	3
Meskirjah	11
Er-Raiy	11
Kúmis	23
Nishapúr	19

Road to Aderbáïján.

	Posts.
Somaïrah, 5 fars., or	2
Dinawer; thence to Zinjan	29
Merághah	11
Ardebíl	13
Warethán	11

Road to Armenia.

	Posts.
Warathan to Berda'ah	8
Maúrahah of Armenia	4
Tiflís	10
Derbend	15

From Baghdád to Mekkah.

	Farsangs.
Baghdád	7
Jasr Kúthá	5
Kaṣr Ibn Hobaïrah	7
Súk es-Sadd	6
Shákí	5
Kúfah	15

	Miles.
Kádisíyeh	6
'Odhaïb, on the frontiers of Arabia Deserta (Badiyah)	14
El-Ma'ínah	13

The noon-station is at Wadí es-Sobá', 14 miles.

El-Kera'a	27

The noon-station is at Safed, 14 miles.

Wakísah	27
El Akibah	14

The noon-station is at Onaïbát, 14 miles.

El-Ká'	24

The noon-station is at El-Jelja, 14 miles.

	29

The noon-station is at el Jabín, 14 miles from the preceding place.

Shakúk	29

The noon-station is at El-Máz, 14 miles from Shakúk.

Betarúbah	32

Noon-station at Yalhabah, 14 miles.

Eth-Tha'lebíyah	39

Noon-station is El-Omaïs, 14 miles.

El-Harbasah	34
Hafar	30

Noon-station at . . ., 15 miles.

Faïd	30

Noon-station at Hojaïmah, 13 miles.

Jahir	32

Noon-station Belásá, 11 miles.

Ma'den el-Nokrah	33
El-Máwán	24

Noon-station at Es-Semt, 16 miles.

Er-Rabdah	24

Noon-station, 14 miles.

	Miles.
Ma'den Beni Sokaïm	26
Noon-station, 12 miles.	
Esh-Shalishat	21
Noon-station at El-Mekkás, 13 miles.	
El-'Amek	32
Noon-station, 13 miles.	
. . . . .	34
Noon-station Keráh, 15 miles.	
Maslih	28
Noon-station, 14 miles.	
Omar	26
Zát 'Irk	32
Noon-station Autás, 12 miles.	
Bostán Beni 'Amir.	
Noon-station Omrah Kindah, 12 miles.	
Thence to Mekka	24
Noon-station, 11 miles.	

From Baghdád to Mekka are 295 (275½) farsangs, which makes 827 miles.

From Mesopotamia to the Sea-coast near Yaffah,

Dúser.
Rástan.
Jasr Manbij.
Haleb.
El-Arbáb.
Haïr.
Antioch.
Laodicea.
Hilah.
Tripolis.
Sidon.
Baïrút.
Súr.
Cæsarea.
etc.

Post-Stations from Aleppo to the Syrian frontiers.

	Posts.
From Aleppo to Kenesserin	7
Antioch	4
Iskendriyah	4
Massissah	7
Adanah	3
Tarsús	5

Way from Rakkah to Damascus.

	Miles.
Rakkah; thence to Rodbafah	24
Thence to Ez-Zerágha	40
Kostal	36
Salamiah	30
Homs	24
Semasír	10
Kárá	22
El Katíf	32
Damascus	24

From Homs to Damascus, by Bálbek.

	Posts.
Homs to Júsiyah	4
Bálbek	6
Damascus	9

From Kúfah to Damascus.

Kúfah.
El-Hírah.
. . . . .
El-Abyadh.
El-Júsí.
El-Jam'a.
El-Hatí.
Mahuah.
El-Alwiy.
Es-Sa'idah.
. . .
El-'Anal.
Adrat.
Damascus.

	Posts.
Sammará to Hilla	7
Alson	10
El-Hadithah	9
Beled	4
Azramah	9
Nisíbín	6
Kafer futha	
Rás 'aïn	10
Rakkah	15
. . . . .	10
Manbij	5
Haleb	9
Kenesserin	3
Súr	10
Hemát	2
Hims	4
Khoz Shaunah	4
Bálbek	6
Damascus	9
El-Lahún	4
Ramlah	9
Neronia (*i. e.* Banias).	19

From Baghdád to Basrah.

Baghdád.
Madáïn.
Daïr el 'Okúl.
Jerjerayah.
Jebel.
Fam es-Solh.
Wásit.
El-Farúth.
Daïr el-'Omál.
El-Hawáníb.
Tastír, in the marshes.
Nahr Abí Asad.
In the Tigris.
In the canal Moakit.
Basrah.

From Sammará to Wásit, by post.

	Posts.
Sammará to 'Ozberá	9
Thence to Baghdád	7
Madaïn	3
Daïr 'Okúl	4
Jerjeráyá	8
Jebel	5
Wásit	8

From Basrah to 'Omán, along the Sea-coast.

Basrah to Al 'Abádán.
El-Khodziyah.
'Orfaja.
Ez-Zabúkah.
El-Ma'izz.
'Ayá.
El-Maghris.
Kholaijah.

Hassán.
El-Korá.
Mosaïlahah.
Hamas.
Hajar.
El-Mo'kaber.
El-Katan.
Es-Sabhakhah.
'Omán.

From Baghdád to the Maghrib.

	Farsangs.
Baghdád	4
Salehiyín (or Siálehín)	8
Anbár	7
Ed Dúb	12
———	7
Narúsiyah	7
El-Awúsiyah	6
Ed-Dárí	7
El-Ajímah	12
Lobahiyah	6
Fardah fíl Barr	8
Nahr Sa'íd; thence 21 farsangs to . . .; and thence 8 fars. to Rakkah.	

Road to the mountainous province to Ahwáz and Fárs.

	Posts.
From Holwán to Shahrzúr	9
From Holwán to As-Saïmarwán	7
From As-Saïmarwán to Adh Daïmarah	7
From Hamadán to Komm	47
From El-Warakah to Kom	3
From Kom to Ispahán	16
From Kadwán to Nohávand	3
From Baghdád to Wásit	25
From Wásit to the frontiers of Ahwáz	23
Thence to El-Núbidkhán	19
Shíráz	12
Istakhr	5

Road from Súk el-Ahwáz to Fárs.

	Farsangs.
Súk el-Ahwáz	6
—— Azem	5
'Abadín	6
Ez-Zott	6
There is a long bridge over the Wadi Milh.	
———	8
Ed Dáján	5
A bridge 300 cubits long.	
Dasjerd	6
———	6
Jorjón	4
Ez-Zerjímah	8
Naubandkhán	5
Kerkhán	7
———	5
———	2
Shiráz.	

From Súk el-Ahwáz, by water, to Dawanek, 18 farsangs; by land, 24; from Shiráz to Istakhr, 8.

From Istakár to Sirhán, in Kirmán.

	Farsangs.
Istakár	7
Hafr	5
Bohaïrah	7
———	4
———	6
Shahiz the Greater	9
Kiryat el-Milh	8
Múz báh	3
Arwán.	
Músnan 71 from Shiráz.	
Kirmán	2
———	11
Sirhán, seat of the government of Kirmán, 16 farsangs from the mountains of Persia.	

Road to Sokistán.

From Haberket to Bomm, 20, and thence to Armasin, 7 farsangs; to the beginning of the desert 4, through the desert 70 farsangs, to Sokistán.

The customs at Baghdád, particularly on goods that came through the Persian Gulf from India, brought in 130,000 dirhems; and the excise in markets, 1,500,000 dirhems.

From Baghdád to Rakkah.

	Farsangs.
Baghdád	4
El-Burdán	5
'Akberá	3
Yakhmerá	7
Kádisíyeh	3
Samarrá	22
Kerkh	7
Hilta	5
Súdfaníyah	5
Narma	5
Es-Sen and River Záb	12
Hadíthah	7
Beni Taïbún	
Mosul (El-Mausil)	7
Beled	6
Ba'ínatha	6
Barkesíd	6
Adramah	5
Tell Firásah	4
Nisibis	5
Dara	7
Kafertúmá	7
Rás 'aïn	
Kafertúma	7
Kasr Beni Ribá'	7
Amíd on the Tigris	5
Miyafarekín	7
Arzen.	
———	
Amíd	7
Simsát	5
Tell Hazem	6
———	4
Harnán	7
Heláb	4
Roha	4
Harrán	4
Jond	7
———	3
Rakkah	6
Aïn el-Rúmiyah	7
Tell 'Abdah	7
Serúj	6
Maraniyah	7
Sumeïsát	6

Hiṣn Mansúr; thence to Malaṭíyah, 10 farsangs; thence to Zobtera, 5; thence to Hadith, 4; Mar'ash, 5.

From Beled to Sinjár, etc.

	Farsangs.
Beled	5
Tell 'Okar	7
Sinjár	5
'Aber el-Jebál (over the mountains)	5
Sakir el-'Abbás	5
El-Ghoraïr	7
Másákín	6
Kirkisiah.	

From 'Aïn Tamr to Baṣrah.

'Aïn Tamr to El-Ahdamiyah.
El-Ḥaṣna.
El-Halat.
Sera.
El-Ahtafer.
El-Ghaziah.
Baṣrah.

[In addition to the several works on 'Irán, to which reference has been made in the eight preceding chapters, much information was obtained during my stay in Persia from a very acute observer of the manners and customs of the country, the Padre Denderiah of Ispahan; and likewise at Tabríz, where I found Captain Campbell, then Chargé d'Affaires, and Mr. M'Neill, at once able and willing to communicate much that was valuable and interesting.]

CHAPTER XII.

ON THE SUPPOSED SEAT OF PARADISE.

Probability that the country about the sources of the Euphrates and Tigris is the seat of Paradise.—The springs and separation of four great rivers in the heart of the Old World.—Country about Sívás, and eastward of the Euphrates.—Country round Lakes Ván and Urumíyah.—The Halys and Araxes shown to be the Pison and Gihon of the Scriptures.—Description of the country westward of the Euphrates.—Ḥavílah shown to correspond to Colchis.—Bdellium.—Country of the Cossæi.—Dissemination of the Cushites.—The Cush of Scripture shown to be near, and eastward of Colchis.

As, in the preceding chapters, some account has been given of the regions watered by the Euphrates and Tigris, which are universally admitted to be two of the four rivers of Paradise, it may not be improper here to devote a chapter to an inquiry concerning the presumed site of the garden of Eden, and to a short notice of the countries which, in the Scriptures, are mentioned in connexion with it. It must be admitted, however, that in this investigation there is little to guide the inquirer beyond the very brief description which is contained in the book of Genesis; and the difficulty of the research is the greater, as the designations given in the scriptures must be traced among those which were imposed by a people, whose language, in all probability, differed from that of the Pentateuch, and who, moreover, took possession of the tracts about the Black and Caspian seas, after those tracts had ceased to be called by their original names. It may be added, in order to account for the uncertainty which prevails respecting the Pison and Gihon, that the rivers which are presumed to have borne those designations, flow in a direction contrary to that of the Tigris and Euphrates, and watered

SOUR[illegible] OF THE TIGRIS.

countries which were inhabited by tribes having little intercourse with the Jews; and thus their connexion with the site of Paradise may, subsequently to the time of Moses, have ceased to be remembered.

Under such discouraging circumstances, any attempt to elucidate the geography of Eden might have been deemed hopeless, if it were not that many indications afforded by the character and natural productions of the country presented themselves to me during the progress of my rather extensive researches in that part of the world. From these, and from the fact that the sources of the Euphrates and Tigris, and of two other great rivers, exist within a very circumscribed space in Armenia, I have been led to infer that the rivers known by the comparatively modern names of Halys and Araxes, are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable territory of Cush.

Some of the indications alluded to will be found in the description already given of the four rivers themselves, in the first, second, and third chapters; and the reader is referred to what follows for other corroborations of the hypothesis which has been adopted respecting the locality of the terrestrial Paradise, as a part of the more extensive territory of Eden.

According to the tradition fondly cherished in the wild valleys of Central Armenia, the tract allotted to our first parents,—or, as the Hebrew expresses it, the Paradise in Eden towards the east,[1] included the northern division of the páshálik of Músul, and it extended from this part of Assyria to some little distance north of Erź-Rúm: its western extremity was in the vicinity of Tókát, towards the Halys, whilst the eastern boundary included some portion of the district beyond lake Ván. This extensive and still fertile tract of country comprehends, as will be presently seen, the early settlements of two of the branches descended from Noah. It coincides nearly with that which originally constituted the principal part of Greater and Lesser Armenia; and within its

[1] Genesis ii. 8.

limits are the elevated ranges of Ararat and Nimrúd, which form parts of the vast chain of the Taurus.

Without attaching particular importance to local impressions, it must be admitted that those traditions which place Eden in that part of Asia, acquire a certain degree of probability from the fact, that we actually find in the great plateau round Ararat,—that is, within a circle whose radius is about ninety miles,—the sources of four noble rivers, which flow from thence to as many different seas, and of which two, at least, are known, from the description given in the Bible, to have been connected with the first abode of man.

Scarcely any subject has given rise to such diversity of opinion as the site of Paradise. Armenia, Mesopotamia, Syria, Arabia, Central Asia, and, indeed, almost every other division of the earth's surface, has, in turn, laid claim to the distinction of inclosing within its boundaries this interesting spot. The fact that the Euphrates and Tigris are two of the rivers of Eden appears, however, to limit the inquiry concerning the position of the Garden to the countries in the vicinity of both; but hitherto the evidences in favour of any particular place within this tract have been so little conclusive, that two districts very distant from each other, and totally different in soil, climate, and geographical features, have, by different persons, been assigned as the most probable situations. One of these is in the parched plains towards the lower part of the courses of the rivers, and the other is the mountainous country about their sources.

The circumstances now about to be presented to the reader's notice will, it is hoped, make it apparent that the latter district possesses the best-founded claim to the privilege of having received on its bosom the parents of the human race.

We are told that a river (or rivers, for the original word has both a singular and a plural signification)[1] "went out of

[1] Some commentators have considered this word as implying a mass of waters; and one explanation is, "that a stream or supply of water went from the country of Eden into the garden, where it filled the pools and reservoirs, and thence went out into other countries in four different directions, forming four rivers."—MS. by Mr. Morrison, author of the Religious History of Man. Smith, Elder, and Co., London, 1838.

The

Eden to water the garden, and from thence it was parted, and became into four heads." The name of the first is Pison, and the name of the second is Gihon, &c.

Whatever doubts may be entertained about the first and second streams mentioned in the book of Genesis, there can be little regarding the third, which flows at present, as it did in the time of Moses, towards the east of Ashur, or Assyria, bearing, in the Chaldean language, the name of Hiddekel, Dekel, Dijel, or Diglath, and Tigris, from its well-known swiftness.[1] Still less can there be any uncertainty about the fourth, which was evidently too well known to require more than the brief but expressive sentence, "and the fourth river is Euphrates."[2]

Presuming the identity of the third and fourth rivers (Tigris and Euphrates) to be sufficiently established, the inquiry is reduced to that of Pison and Gihon; the sources of which, according to scripture, must be sought for in the same region, and there only; since we find it stated that the separation takes place in Paradise itself.

At the head of the fertile valleys of the Halys, Aras, Tigris and Euphrates, we find, as might be expected, the highest mountains which were known for a great many centuries after the Flood; and in this lofty region are the sources of the four great streams above-mentioned, which flow through Eden in directions tending towards the four cardinal points,

The passage in the original is,—

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים

of which the following has been given as a literal translation: "And a river (or rivers) went out from Eden, to water the garden: thence it (or they) spread out; that is, had four heads."

Here the words *went out* must be equivalent to "rose in;" for as the garden was planted in Eden (Gen. ii. 8), the river need not flow out from Eden in order to water it: the words signify to spread, or dissipate, but not divide. The succeeding verses plainly show that there were four distinct rivers corresponding with the four heads, as their names are given.—MS. of Dr. Aloys Sprenger, M.D.

[1] Where it becomes rapid, it takes the name of Tigris, which, in the Median tongue, signifies an arrow.—Pliny, lib. VI. c. xxvii., and Strabo, lib. XI., p. 529.

[2] Genesis ii. 14.

embracing, as their diverging streams flow onwards, a wider extent of territory, emblematical of the diffusion of mankind from the same common spot in the centre of the ancient world.

All can appreciate the advantages of navigable rivers, and the blessings of an abundant supply of water; but those only who have travelled over a blighted wilderness, exposed to the scorching rays of a noon-day sun, tortured with the apprehension of missing the still distant well, can feel in all its force, how much the fitness of any territory to be the abode of man in a state of bliss must depend on the abundance of its waters. It is not, therefore, at all surprising that tradition should have assigned, as the site of the earthly paradise, the fertile region watered by the numerous affluents of the Halys, Araxes, Tigris, and Euphrates; especially since this tract, owing to the variety of its surface, climate, and temperature, is adapted for the growth of almost every tree that is pleasant to the sight and good for food.[1]

This also was the seat of what may be considered the second paradise, and the centre of post-diluvian civilization;[2] having been the first portion of the new world which emerged from the deluge; when, after the most awful catastrophe ever connected with the history of mankind, Armenia was peopled for the second time.

In describing the countries about the sources of the four rivers, it will be convenient to set out from the Jághí Ṭágh, or Mountain of Flowers, (so called by the Armenians from the great beauty of its valleys,) on whose side, which forms one of the slopes of Ararat, the Murád branch of the Euphrates[3] has its rise. Not far from thence is the plain of Erẓ-Rúm, whose extreme length is about 40 miles, from S.W. to N.E., along the northern branch, and whose greatest breadth is nearly 20 miles, from N.W. to S.E.; its elevation

[1] Genesis ii. 9.

[2] This region occupies the country between the Caucasus and Ṭarábuzún, and at one time it was called Ethiopia.—Fallmayer's Geschichte des Byzantinischen Kaiserthums, p. 3.

[3] The Arsanias of Pliny, lib. V., cap. xxiv.

above the Black Sea[1] being 6114 feet. Up to the time of the late Russian war, this tract contained about 100 well peopled and flourishing Armenian villages; and on every side are still found rich grain countries, in which good horses, fine mules, cattle, and sheep are reared in great numbers.[2]

A little further to the west is the well watered and fertile plain of Terján; and, beyond it, that of Erzingán: both of these plains are covered with fine villages, surrounded by productive fields bearing the most abundant crops; and extensive gardens, yielding grapes, melons, and other excellent fruits, in great plenty.[3] The plain northward of Kebbán Máden and of the Frát branch, and the adjoining Ovah of Kharpút, are also described as being well cultivated, adorned with gardens and studded with villages.[4] The latter district, the ancient Sophene, is about 36 miles long, and from four to six broad, and consists of the plains of Kharpút, Shínshat, and Mezirah: it is watered by numerous streams, and enjoys a temperate climate; and its soil appears to have always yielded an ample return to the industrious cultivator.[5] It produces every kind of grain, as well as grapes, cotton, and oil, from seed, with wine of superior quality; and it has, as it had in ancient times, a redundant population.[6]

The country westward of the Euphrates, throughout the extensive páshálic of Sívás and as far as the river Halys, contains the rich plains of Malatíyah and Amásíyah, with picturesque vales, such as those of Yúz Ḳát, Parnassus, Tóḳat, Zileh, and many others. This tract, which may be considered as the western paradise, includes the first, second, and third Armenias;[7] or, as a whole, Armenia Minor. The numerous slopes of the western Taurus, here covering nearly 3° of latitude, are generally wooded; and the uplands which they support,

[1] Vol. X. Part III., p. 431, of the Royal Geographical Journal.

[2] Journey of James Brant, Esq., through part of Armenia and Asia Minor in 1835.—See ibid., Vol. VI. Part II., p. 200.

[3] Ibid., p. 202. [4] Ibid., p. 207, and Vol. X. Part III., p. 365.

[5] Mr. Ainsworth's Travels and Researches in Asia Minor, Mesopotamia, &c., Vol. I., pp. 291, 292.

[6] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 207.

[7] Chap. V.

though but partially cultivated, are fertile in corn, prolific in pasture, and contain the towns of Malatíyah, Dívrígí, Arab-Kír, Tókát, Gurun, Sívás, Amásíyah, and others, with the addition of numerous villages; whose inhabitants, as in ancient times, enjoy a fine climate, together with a fair portion of the comforts of life.

This region also represents Cappadocia, which, according to Strabo, has a width of 1800 stadia, from Pontus to the Cilician Taurus, and about 3000 stadia in length, from Lycaonia and Phrygia to the Euphrates.[1] He adds, that its mines contain the onyx, the crystal, the celebrated vermilion of Sinope, and a stone resembling ivory; it likewise produces grain, fruits, wine, and cattle of all kinds in abundance.[2]

On the eastern side of the Euphrates we find the productive valleys through which runs the Murád branch of that river, besides the splendid scenery of Músh, Bitlís, and the shores of lake Ván.[3] The latter are covered with poplar, tamarisk, myrtles, and oleanders, whilst numerous verdant islands scattered over its placid bosom offer a prospect altogether enchanting.

The country, moreover, enjoys a temperate climate, and its sky is almost always serene.[4] Another traveller, who is more brief, but not less expressive, says, the scenery of lake Ván is the most beautiful he has ever seen in Asia;[5] and Mr. Brant designates the gardens in the vicinity as the great charm and boast of Ván: in one place they cover an area of seven or eight miles long by four miles broad, with vineyards, orchards, and melon grounds.[6]

Between the Euphrates and lake Ván lie the verdant plains of the Tigris: these, except where open spaces are left for the growth of maize, melons, gourds, and cucumbers, are covered

[1] Strabo, lib. XII., pp. 537 and 539.
[2] Ibid., pp. 539, 557.
[3] Arissa Palus, and Mantiane of Strabo.
[4] Jaubert's Voyage en Arménie et Perse, p. 127.
[5] Colonel Shiel's Journey: Journal of the Royal Geographical Society, Vol. VIII. Part I., p. 63.
[6] Mr. Brant's Journal.—Ibid., Vol. X. Part III., p. 391

with groves of plum, apricot, and peach trees, rising above dense clusters of the fig and pomegranate, which are themselves half hid beneath clustering vines. At intervals a picturesque cottage appears, like a nest, among the trees; and the silence is occasionally broken by the sounds proceeding from a distant mill.[1]

Southward of the eastern extremity of lake Ván are the valleys of the Záb, the Berdizáwí, and those of the Assyrian Khábúr, which are occupied by the long-secluded Christian tribes of the Kaldání,[2] also by the Nestorian Seceders,[3] and the Yezidí: with these the travels of Mr. Ainsworth have just made us acquainted, and there is ground to hope that a beneficial and lasting intercourse will be the result.

The adjoining territory of Urumíyah forms the south-eastern portion of the supposed limits of paradise; towards the extremity of which, and a little way from the southern shores of the lake, is the plain of Soldúz. This is a magnificent district, having extensive rice grounds, and meadows pasturing at least one thousand mares; it is likewise covered with herds of buffaloes, cows, sheep, &c., and contains numerous villages, which teem with a prosperous peasantry.[4] The remainder of the district, of which Salamast is the western portion, presents one vast extent of groves, orchards, vineyards, gardens, and villages.[5] This description may be partly applied to the country round the flourishing town of Khóï; and, with still greater propriety, to the tract extending along the river Araxes, which, for striking mountain scenery, interspersed with rich valleys, can scarcely be equalled; this district accords, therefore, in every respect, with the best notions we can form of the cradle of the human race. Here, say the Armenians, was the vale of Eden. On the summit of Mount Ararat, at no great distance from hence, the ark rested; and here, also, the vine was first cultivated by Noah,

[1] Mr. Ainsworth's Travels and Researches in Asia Minor, Mesopotamia, &c., Vol. II., p. 349.

[2] Ibid., pp. 256, 257, 285, and 286. [3] Ibid., pp. 272 and 273.

[4] Major Rawlinson: Vol. X. Part I., p. 14, of the Journal of the Royal Geographical Society.

[5] Mr. Ainsworth's Visit to the Chaldeans.—Ibid., Vol. XI. Part I., p. 61.

who then discovered a seductive quality in the juice of the grape, which he does not appear to have been aware of previously to the flood.[1]

Here are forests of oak, ash, walnut, and the finest fruit trees; whilst rice, wheat, barley, hemp, and flax, are reared in the neighbouring plains almost without culture. Sir Gore Ouseley, in his Oriental Collections, describes the valley of the Aras as enjoying everything that can contribute to the happiness of its inhabitants, and so extremely beautiful, that fanciful travellers had imagined that they had there found the situation of the original garden of Eden.[2]

The Halys, or Alys, the Eksios of the Armenians,[3] is presumed to be the river which is first mentioned by Moses, and, under the appellation of the Kizil-Irmák, it encompasses a large portion of Asia Minor.

From its springs, close to those of the Euphrates, the Aras flows through the valleys of Armenia into the Caspian Sea; and this river forms the northern limits of a country answering to the land of Cush.

Reland infers the identity of this river and the Gihon from the Armenian word *Gukh*, to gush forth, or tear away;[4] Calmet says, its impetuous speed from the Armenian mountains to the Caspian quite accords with the original Hebrew;[5] and an incidental expression used by an Armenian historian (without any reference to the present subject) may be considered almost conclusive on this point. He says, that, south-west of Eriván, Araxmais, son of Armenac, built a city of hewn stones in the plain of Aragaz, near the left bank of the river called *Gihon*, whose name was then changed to *Arast*, or Araxes, after his son.[6]

[1] Genesis ix. 20, 21. The quality of the wine produced here ranks very high; the red particularly is powerful, and, in my opinion, scarcely inferior to Burgundy.

[2] Ouseley's Oriental Collections, Vol. II., p. 140.

[3] St. Martin, Mémoires, &c., Vol. II., p. 401.

[4] Reland, de Situ Parad., chap. xvi and xvii., pp. 32 and 33.

[5] Calmet's Dictionary, article Gihon.

[6] Michael Chamish's History of Armenia, translated by Johannes Avdall, Esq., Vol. I., p. 13.

The two rivers at which we have glanced water large tracts of fertile countries near the western side of Eden: and the descendants of Ham[1] not only appear to have retained possession of the districts between the Euphrates and Halys,[2] but likewise to have occupied the Cush of Scripture, which extended along the banks of the Aras, or Gihon, as far as the shores of the Caspian. The former, or that part of Asia Minor which lies between the Kizil-Irmák and the western side of the Caucasus, has not been, as yet, perfectly explored; but it is known to produce abundance of the very finest wool, and to be exceedingly rich in different kinds of metals. The mines which existed in ancient times are situated about Tokát, Gúmish Khánah, &c., and are still partially worked.[3]

With respect to the second tract, the land of Havílah, more correctly, Chavilah, Reland,[4] after much pains and research, concludes, that it coincides with the Colchis of the ancients.

According to Herodotus,[5] this province is bounded on the north by the Phasis; but other writers do not make it reach further in that direction than Ophis. Moses Choronensis calls the province Egeria, and divides it into four districts, viz., Mamalitia, Agrica, Chozia, and Zania, which last is also called Chaldea.[6]

It appears that, when the earth was divided in the days of Peleg, the sons of Cush directed their course towards this region; and their progress may be traced as they turned westward, at the foot of the Caucasus, advancing along the

[1] Cronus, or Ham, reigned in Lydia, and built Byblus, in Phœnicia.—Bishop Cumberland, 'Times of Planting Nations,' London, 1724.

[2] Herod., lib. I., cap. lxxix., and VII., cap. lv., brings Tyrrhenus from Lydia. And Amos ix. 7: "Have I not brought the Philistines from Caphtor and the Syrians from Kur?" (river Kur).

[3] There are silver and lead mines at Ak-Ṭagh Ma'den, 30 or 40 miles from Yúz-Kát, towards Tókát; but the greater part of this line of country requires to be more thoroughly explored, in order that its mineral treasures may be turned to good account.—See Journal of the Royal Geographical Society, Vol. VI. Part II., p. 217.

[4] De Situ Parad., p. 16.

[5] Herod., lib. I., cap. ii.

[6] Geog., cap. lxi.

shores of the Black Sea, till they penetrated as far as the banks of the Halys.

Of the tribes which subsequently occupied this extensive tract, we find that the people about Ophis were called Macrocephali.[1] Next to these were the Sanni,[2] a savage people, who occupied the territory between Trapezus and Colchis. Westward of this people were the Drilæ;[3] and towards the interior the Macrones, the Macropogenes, and the Armeno Chalybes.[4] Afterwards came the Mossynœci, or Moschi, who are called in the Bible Meshech,[5] and are placed eastward of the Tibareni (the posterity of Tubal);[6] these lived, according to Strabo, above Tarábuzún,[7] and their country was named Thianetica.[8] Adjoining the Mossynœci and Tibareni, we find a branch of the Chalybes,[9] a people who appear to have had colonies extending all the way from the source of the Euphrates to the western side of the Halys, and eastward as far as the shores of the Persian Gulf, where they became distinguished for their knowledge of astronomy, their skill in weaving linen, working in steel and gold, and in the practice of other useful arts.

Calmet says, on the authority of Haiton, that there are in Armenia, in the territory of the Colchians, the cities of Chalva and Chalvata, also the region or land of Chalvata; and there exists at the present day the town or village called Haivali,[10] situated on the slope of Ají Ṭágh, westward of the Euphrates, towards the Halys, where, moreover, gold is found.

[1] Peripl. Pontus, p. 13

[2] Vulgarly called Isanos.—Dionysius Hal., V. 766.

[3] Xen. Anab., lib. V.

[4] Plin., lib. VI., chap. xi.; and Xen. Anab., lib. IV. and V. They came from the distant Alybe, where there are silver mines.—Iliad II., 857.

[5] Genesis x. 2; Ezekiel xxvii. 13. [6] Genesis x. 2.

[7] Strabo, lib. XII., p. 548.

[8] The later name of the country lying between Pontus and Ophis.—Description of the shores of the Euxine, Dodwell, p. 10.

[9] Xen. Anab., lib. V.

[10] Between Malatíyah and Sivás.—Map of Mr. Brant's Journey, Vol. VI., Part II. of the Royal Geographical Journal.

Reland seems to have been the first who advanced the opinion that the land of Havílah was identical with Colchis;[1] but Colchis is, in reality, only a part of Havílah, which was watered by a river of the first order, and included the village of Haivali, with the district of Chalvata, in Lesser Armenia; so that, in fact, it corresponded nearly with the pásháliks of Sívás and Tarábuzún.

The abundance of the precious metals in ancient times, in Colchis, is indicated by the fable of the golden fleece, and in the adjoining territories of Media and Persia,[2] by the account of the golden throne[3] which was presented to the king of Mázanderán after his battle with Kai-Kous, and also by a passage in Herodotus,[4] where it is said that 1000 men had golden pomegranates suspended from their spears, and that 9000 Persians and Medes had the like ornaments in silver.

These circumstances show at least that gold and silver were to be obtained in those parts; and to this day they are found occasionally both in Armenia and Asia Minor. Herodotus also states,[5] that the Ionians were the richest people in Asia, possessing abundance of gold, silver, copper, and stuffs of various colours. He further mentions, that Xerxes, when passing through the central parts of Asia Minor, received from Pythius, the son of Atys, a present of a plane tree and a vine, both of wrought gold, besides a sum of money equivalent to about three and a half millions sterling; an enormous amount, even without making any allowance for the difference in the value of money in ancient and modern times. The precious metals were drawn from the earth by means of forced labour, which, it may be presumed, from the well-

[1] Colchis and Havilah are evidently the same name, the monosyllable *is* being merely the termination. It would be written in Hebrew *Cwlch*, which, being formed from *Chwy*, is, when the vowels are added, exactly the same, except that, in Havilah, there is the letter *i*, which is wanting in the other word.—Reland, de Situ Parad.

[2] The mountain Orontes is celebrated all over the East for its natural productions; and many of the natives assured us that it contains several veins of gold as well as silver.—MS. Mr. A. A. Staunton, 1836.

[3] Malcolm's History of Persia.

[4] Lib. VII. c. xli.

[5] Lib. V. c. xlix.

known story in Plutarch[1] concerning the golden banquet of Pythius, as well as the account of his wealth given by Herodotus,[2] was then sometimes carried to the utmost extent of human endurance, in order to satisfy the avarice of the princes.

We read in Strabo,[3] that Alexander sent Memnon, with a body of troops, to the gold mines which then existed near Cambala, in Armenia; and Ibn Haukal, speaking of Haditha (on the Tigris), says, that the river Dijlah runs by the skirts of Mount Barmah, on which are fountains yielding gold dust and bitumen.[4]

The amount paid by the different satrapies in gold and silver to Xerxes,[5] must, of itself, establish the fact, that not only in Asiatic Ethiopia, but generally throughout the Assyrian empire, the precious metals were anciently obtained in great abundance. They might, in all probability, still be found in the same regions; for Malte Brun states,[6] that gold is obtained at Ma'den; and indications of it were recently met with by Mr. Ainsworth a little way south of that place;[7] from whence, according to Sestini, gold was carried to Constantinople as late as the year 1781.[8]

At this day, the silver mines of Gúmish Khánah and Denik, near Tarábuzún, as well as those between Yúz-Kát and Tókát, might be turned to some account.[9]

Pliny asserts that the mountains of the Caucasus,[10] and consequently Colchis, abound with precious metals and stones; a

[1] De Virtutibus Mulierum, pp. 262, 263.

[2] Lib. VII. c. xxvii.

[3] Lib. XI., p. 529.

[4] Ouseley's Ibn Haukal, p. 54, and following.

[5] This prince received from the Paricanians, the Asiatic Ethiopians, and the people of Colchis, 400 talents, and from the Moschians, Tibarenians, and Macrones, 300 talents.—Herodotus, lib. III. c. xciv.

[6] Vol. II. p. 3.

[7] In granite, near Seliskí, not far from Divrígí; also in syenite, a little south of Kebbán Ma'den.

[8] Voyage de Constantinople à Basrah, with the Right Hon. John Sullivan, p. 84.

[9] Journal of the Royal Geographical Society, Vol. VI. Part II., p. 221.

[10] Lib. XXXVII. c. xxxiii.

circumstance which is also noted by Diodorus Siculus. The former writer enumerates twelve kinds of emeralds, the best of which, he says, are called Scythian, from the region in which they are found.[1] None, he adds, are harder, or have less faults; and these are as much superior to others, as the emerald itself is to other precious stones.[2]

Solinus also speaks of this tract as abounding in emeralds of the first quality, and superior to those of Egypt, Media, and even Chalcedon.[3] The stone called schoham is found on the river Thermodon, near Amisius:[4] this is supposed to be the Sapphire of Pliny;[5] who says it is found as far west as Chalcedon, and is also obtained in Media. We have likewise the stone called lapis Armenius,[6] which seems to have been confounded with lapis lazuli; and another, having the colour of red lead,[7] to which Pliny gives the name of sandyx.[8]

Few words have given rise to more discussion than בדלח, in Genesis.[9] Some writers consider it to signify the gum which is described under that name by Pliny:[10] while others, apparently with greater reason, have referred it to some more precious substance. The learned Reland, for example, thought that schoham, or emerald, was the bdellium of Moses; also Eugubinus, and St. Jerome, were of the same opinion:[11] but Beroaldus, Kimchi, and Benjamin of Tudela, with more probability, have fixed upon the pearl;[12] and it is remarkable that, in the same sentence, the last designates this precious stone by the

[1] Lib. LIV.—Colchis was considered a part of Scythia.—Herod., lib. IV., c. xi.—Diodorus (lib. II. c. xliii.) says the original Scythians were an inconsiderable people on the Araxes.

[2] Pliny, lib. XXXVII. c. xvii.

[3] Solinus, lib. XV.

[4] See Hartman, Vol. I., p. 256.

[5] Lib. XXXVII. c. xxxvii.

[6] Strabo, lib. XI., p. 529.

[7] Juba says, sandaracha and ochra are found in the gold mines of the island of Topazus, in the Erythrean Sea.—Pliny, lib. XXXV. c. xxii. And these are mentioned as being the less precious colours.

[8] Lib. XXXV. c. xxiii.

[9] Genesis ii. 12.

[10] Lib. XII. c. ix.

[11] Sir Walter Raleigh's History of the World, book i. chap. iii. Oldys and Birch. Oxford, 1829.

[12] Ibid.; and Kimchi's Hebrew Lexicon.

words Bdellium and Lulú.[1] This opinion has since received the powerful support of Bochart,[2] and is strengthened by finding the pearl fishery expressly mentioned in the Periplus as existing on the coast of Colchis; which, says Diodorus Siculus,[3] abounds in gold, smaragds, and crystals. It may be added, that the gum supposed to be here indicated, as well as turquois, beryls, and the onyx, is found there in a still greater quantity: therefore, whether the Hebrew word really meant a gum, a stone, or a pearl, the locality in question is equally proper, since they are all to be found there.

The object of the above account has been to show what were the countries occupied by that great section of the human family which included the descendants of Havilah, grandson of Ham, and the mineral productions of the country extending south-west of the Caucasus, as far as the river Halys.

In another place will be described the course, southwards, of that section which includes the descendants of Havilah, the son of Joktan, and great grandson of Shem; and we proceed now to notice the territory occupied by the descendants of Cush.

[1] The Arabic for a defective pearl. The following is the Hebrew passage describing the pearl fishery, as given in the Itinerary of Benjamin of Tudela, by A. Asher. London, 1840.

וּמִשָּׁם עֲשָׂרָה יָמִים בַּיָּם עַד קַתִּיפָה וְשָׁם חֲמֵשׁ אֶלְפִים מִיִּשְׂרָאֵל וְשָׁם יִמָּצֵא הַבְּדוֹלַח וּבָאַרְבַּע וְעֶשְׂרִים בְּנִיסָן יֵרֵד שָׁם מָטָר עַל פְּנֵי הַמַּיִם וּמְקַבְּלִים הַשָּׁרָצִים הַמָּטָר הַהוּא וְנִסְגָּרִים וְנוֹפְלִין לְתוֹךְ קַרְקַע הַיָּם וּבַחֲצִי תִּשְׁרִי בָּאִין שָׁם (שְׁנֵי) בְּנֵי אָדָם לְקַרְקַע הַיָּם בַּחֲבָלִים וּמְלַקְּטִים אֶת הַשָּׁרָצִים הָהֵם וּמוֹצִיאִין אוֹתָם וּמְבַקְּעִים אוֹתָם וּמוֹצִיאִין מִתּוֹכָם אַבְנֵי הַלֵּלוּ ׃

[2] ברלח.—The meaning of this word has been much disputed. I embrace, says Parkhurst, that of the learned Bochart, Hierozoic. Part II. lib. V. c. v., and so render it a pearl. Perhaps the Hebrew name is from בר *singular*, and לח *smooth*; or since all pearls (says the New and Complete Dictionary of Arts) are formed of the matter of the shell, and consist of a number of coats, spread, with perfect regularity, the one over the other, in the manner of the several coats of an onion, or like the several strata of stones found in the bladders or stomachs of animals, only much thinner, may not the Hebrew name ברלח be a derivative from ברל to divide, and לח smooth: a smooth stratum, or the like?—Parkhurst's Lexicon.

[3] Lib. LIV.

This territory, which was bounded on the north by the Araxes, or Gihon, and which constituted the Cossea of the Greek and Latin writers, was the abode of the posterity of Nimrúd, up to the time of the Jewish historian, who says of the sons of Ham, "time has not at all affected the name of Chus; for the Ethiopians over whom he reigned are to this day, both by themselves and by all the men in Asia, called Chusites."[1]

The word Ethiopian is derived from αἴθω (*aitho*), to burn, and ὄψ, or ὄψις (*opsis*) face: a person with a burnt or black, or very dark face, such as are the Kurds and other mountaineers of these parts, though they live in a temperate climate.

On the Nahr Malcha, a little way north of Babel are the ruins of the Kush of Abú-l-fedá;[2] a name which seems to be quite as ancient as the former city, and from whence and its neighbourhood the inhabitants were transported by Shalmanazar to Samaria.[3]

The word Chus remains almost unchanged in Kush, Shus, Sus, and Kushasdan, the Land of the Sun, and the Land of the Magi.[4] It is also repeatedly mentioned in close connexion with the territory lying northward and north-eastward of Babylonia. The Jews are to be called from Assyria, from Cush, from Elam, and from Shinar.[5] Again, Elam and his brother Ashur were tributaries of Chus, whose descendants occupied the country of the Hindi, the Paracani, and the Ethiopians,[6] the Asia of Moses Choronensis.

This people were indifferently called by other nations Cushan,[7] Cuseans, Erythreans, Oritæ, &c.: and some of them passed into Africa under the name of the Hycsos, led by their enterprising chief Saites,[8] bearing still their original designation of Ethiopians.

That Asiatic Cush has been rightly placed in the territory adjoining Colchis, seems tolerably clear from some of the old writers. Hieronymus says, that Andrew, brother of Simon Peter, preached near the rivers Apsarus and Phasis, where are

[1] Josephus, De Bello Jud., lib. I. c. 6.
[2] Mr. Rassam's MS. Translation.
[3] 2 Kings, xvii. 24
[4] Vartan's History, by Newman.
[5] Isaiah xi. 11.
[6] Herodotus, lib. III. c. xciv.
[7] Habakkuk iii. 3.
[8] Or Salites, the first of the Phœnician shepherd-kings, Manetho.—Ancient Fragments, by T. P. Cory, pp. 170 and 171.

the inner Ethiopians.[1] The same writer assures us that Matthias, the successor of Judas, preached the Gospel in the other Ethiopia, near the Apsarus and the harbour of Hyssus, both of which are in Colchis.[2] Ambrosius and Paulinus[3] assign nearly the same route to this Apostle, who went first to the Ethiopians, next to the Parthians, and then to the Persians, Medes, &c.; and Sophronius, speaking of St. Andrew, states that he preached near the Apsarus and Phasis, which country is inhabited by the Ethiopians,[4] so that the geography of Asiatic Cush may be said to be determined with a reasonable degree of certainty.

Elsewhere it is said St. Thomas converted the Syrians (or Assyrians) the Chaldeans, Parthians, Persians, Medes, and the Hindi, or Ethiopians.[5] But Moses Choronensis is even more explicit: for he not only indicates the early locality of the sons of Cush, but likewise their possessions eastward of Persia Proper, the latter being known as Kusdi Khorásán, whilst the former kingdom was called Kusdi Nimrúd.[6]

Moreover, the Armenians call the Persians, and all the Hunnish tribes within the Caspian gates, Kushanians;[7] and the whole tract eastward of the sources of the Araxes, or Gihon, is expressly called Ethiopia by a remarkable Hebrew traveller:[8] the well-known Benjamin of Tudela, who visited this part of the world in the twelfth century, not only took notice of the territory of Cush, but likewise of the river Gihon.[9]

[1] Hieronym. Catal. Script.—Ecclesiast. i.

[2] In alterâ Æthiopiâ, ubi est irruptio Apsari et Hyssi portus.—Ibid., de Apost. Matthiâ.

[3] Assemani Bibli. Orient., Tome IV. p. 3.

[4] Hist. Eccles., lib. I. c. xix.

[5] Hieronymus; Assemani Bibli. Orient., lib. IV. c. xxv.

[6] St. Martin, Mémoires de l'Arménie, Tome II., p. 392.

[7] Chamchea, Index III. 195.

[8] Rabbi Petachia of Ratisbon, speaking of the number of his countrymen, says, "On compte en Babylonie plus de 600,000 Juifs, et l'Éthiopie et la Perse en contiennent autant."—Nouveau Journal Asiatique, Tome IX., p. 288.

[9] "Le pays des Alains, de même que chez les Georgeniens ceux qui sont voisins de la rivière Gihon, renferme de hautes montagnes et on y entre par les portes de fer d'Alexandre."—Benjamin of Tudela, par Benoit, pp. 36, 37. 1573. And in another place he speaks of the descendants of those brought to the western side of Assyria by Shalmaneser as making war with the people of Chus.—Ibid.

CHAPTER XIII.

ASIA MINOR.

MOUNTAINS AND RIVERS.

General Observations.—Geographical Position—Extent—Boundaries—Superficies.—Principal Mountain chains and their culminating points.—Northern chain of the Taurus—Interior chains—Mount Arjish, the Anti-Taurus, &c.—The southern range of Taurus and its principal branches.—The Rivers Saḳáríyah, Mendereh, Mezárluk-Cháï, Saïhún, and Jaïhán.

ALTHOUGH among the inhabitants of Lesser Asia architectural magnificence is no longer studied, and tents or clay-built houses have replaced those great edifices which were the delight of the ancient people; yet the natural resources of the country, and its geographical position, it being situated between three continents, and washed by as many seas, render the inquiry into its actual condition a subject of great importance, and one which commands the highest interest for Europeans.

The mounds, tombs, coins, and ancient inscriptions of Asia Minor furnish the antiquarian with a link which seems to connect the earliest works of art belonging to I'rán with those of Europe; and specimens of the former, together with some remains of the written language of Assyria, are to be found beneath as well as above the surface, accompanied by the ruins of edifices, which were executed by the Greeks and Romans when they occupied this part of the Asiatic continent.

Asia Minor has been the scene of a series of great events, which may be traced back from the labours of the Apostles, to the wars of Mithridates against the Romans, to the dazzling times of Alexander and Xerxes, and even to the heroic age

itself, on which a new light has been cast in consequence of the discoveries recently made towards the south-western side.

The name Asia, according to some learned critics, belongs to a very remote period, and different geographical interpretations of the word have been given, among which are an elevated or a primitive country, and one on which the sun does not set. It is not, however, easy to imagine that a very ancient people would have given a general designation to the whole of this great continent; and it is more probable that the name belongs to a comparatively late period: it is supposed that, in the first instance, the name was applied to the country nearest Greece, from whence it extended to the Halys, and from thence gradually further eastward, till the whole tract from the shores of the Mediterranean to Behring's Straits was so called.

The peninsula of Lesser Asia extends northward from the Sea of Cyprus to the shores of the Black Sea, and eastward from the shores of the Mediterranean to the banks of the Euphrates; its breadth in the former direction being about 360 miles, and its length nearly 600 miles. It has the shape of an irregular parallelogram, which, exclusive of Cyprus and the other islands, contains 151,699 square geographical miles.

In a general way this diversified country may be described as a wide spreading table-land sloping westward of the Euphrates, and gradually sinking below the level of the plateau of Irán, of which, however, it may be said to form the continuation: in fertility, and in some other particulars, Asiatic Turkey differs from the Persian territory, though many of the leading features in both are precisely alike. The interior of the former contains many sheets of water of great magnitude, but for the most part it consists of a succession of extensive plains not unfrequently furrowed by deep valleys, either separated from each other by lofty chains, or completely inclosed by them, becoming, in the latter case, so many remarkable mountain basins. The limits of the extensive upland containing these plains and basins are marked by an elevated and almost continuous chain, around which, at a lower level, a succession of narrow plains border the shores of the Mediterranean and Black Seas; the culminating points of the

whole, like those of the eastern territory, being amidst the groups intersecting one another in the interior. The different directions of these numerous chains were, till recently, almost unknown; but in the journeys made by myself, and subsequently by other travellers, they have been followed at intervals in many different places, and therefore a general description of them may now be given with a considerable degree of accuracy.

The most remarkable peaks appear to be in the prolongation of the range which, at p. 68, has been already followed to the north-eastern extremity of the territory. This chain is designated the Anti-Taurus by Strabo,[1] who also seems to have included under this name the mountains of the Moschi and their continuation along the western shores of the Caspian.[2] But as the writer elsewhere speaks of the source of the Euphrates as being on the northern side of the Taurus,[3] it is evident that he then applies the name to the chain northward of Erẓ-Rúm. We find, moreover, that even the Caucasus itself was so called in the days of Pliny;[4] and as it included Armenia, Media, &c., within its branches,[5] it may be inferred that Anti-Taurus had a local, and Taurus a more general application, particularly as the width of 3000 stadia[6] (in many places) nearly agrees with the space between the Cilician Taurus and the northern abutments of the Western plateau of that mountain.

In branching from the Caucasus this last chain skirts the eastern side of Imiretia, and afterwards, under the name of the Perengah Ṭágh, it runs nearly south-west along the deep valley of Ajirah, in the district of Tchildir, from whence it turns southward and again westward along the valley of the Acampsis, westward of which, bearing the name of the Kop Ṭágh, it enters Lesser Asia.

[1] Lib. XI., p. 521. [2] Ibid, p. 522. [3] Ibid., p. 527.

[4] Taurus mons, etc.: atque ubi se quoque exsuperat Caucasus.—Hist. Nat., lib. V. c. xxvii.

[5] Strabo, lib. XI., p. 491; Plin., lib. V. c. xxvii.

[6] Strabo, lib. XI. pp. 490, 491: at 700 to a degree, this measure would give about 260 miles, or nearly the mean distance between the ranges.

Occasionally the elevation approaches 5500 feet,[1] and the acclivities are so steep that but little corn is cultivated on it. Portions of the westward slopes are clothed with chestnut, beech, walnut, alder, and poplar of large growth; whilst, on the opposite side, the vegetation is more scanty, and the bare hills are interspersed with tracts of pine forest, or small oaks mixed with Scotch or spruce fir, and some few beeches or alders.[2] From the left bank of the lower Jorák the chain runs south-westward as far as the deep valley of Gúmish Khánah, along which it sends branches to Ṭarábuzún. It is chiefly a limestone formation, with volcanic rocks and some granite. It has nearly the same elevation as the preceding part of the chain; and, like that part, is remarkable for a succession of wild and rocky ravines, with streams flowing down its slopes on each side, the slopes towards the Black Sea being, in many places, covered with an underwood of arbutus, rhododendron, rose bushes, and wild vines. Near the silver mines, a little southward of the town alluded to, the principal range makes a western sweep almost in a direction parallel to the coast, and so continues by the town of Niksár (Neo-Cæsarea) and onward to the valley of the Chár-Shambáh Ṣú, from whence, under the name of Aḳ Ṭágh and the Ṭavshán Ṭágh, it preserves nearly a westerly direction as far as the banks of the Halys in the neighbourhood of Osmánjik. A limestone formation prevails throughout this wooded range, which, although grand and marked throughout its course, is more particularly so in the neighbourhood of Gúmish Khánah and Niksár. This portion of the chain represents the Paryadres or mountains of the Tibareni, Mossynœci, and Chalybes, all branches of the Taurus;[3] and being in the vicinity of Niksár, far above the region of trees, it must have an elevation of more than 6000 feet,[4] whilst the former portion rises to about

[1] Mr. Brant's Journey, Vol. VI., Part II., p. 197 of the Royal Geographical Journal.

[2] Ibid., pp. 191, 195, 197.

[3] Strabo, lib. XII., p. 549.

[4] Mr. Brant's Journey, Vol. VI., Part II., p. 220 of the Royal Geographica Journal.

7000 feet at the remarkable peaks of Zigani, Fililein, and the higher Karagúl; from the first and last it is understood that the sea is visible, and therefore one of these may be the mountain Theches, from whence the Greeks saw the sea when they drew near Ṭarábuzún in the retreat under Xenophon.

To the northward an inferior chain runs parallel to the Black Sea; its slopes are covered with timber, and have in many places a rich underwood of vines, myrtle, arbutus, &c., interspersed with fruit trees, hemp, and other productions; and southward are other branches, two of which separate for a time as they diverge from the principal range southward of Niksár. The more northern of these, under the names of the Ferahád Ṭágh, and the Arzlin Ṭágh, runs westward between the valley of Amásíyah and the vale of Tirkalí; whilst the southern, called the Akló Ṭágh,[1] separates the latter from that of Tókát, and sweeps westward round the sources of the Iris to Zíleh. From hence it runs northward, and having joined the other arm near Amásíyah, it takes a western direction, and finally connects itself with the Ḳirḳ Delím and Köseh Ṭágh, ranges which border the Halys beyond Osmánjik.

The former range rises to 3090 feet, and contains several small sepulchral grots, in addition to a remarkable colossal monument resembling the Tombs of the Kings at Amásíyah;[2] and the latter forms its prolongation till it joins the Ṭavshán Ṭághí, or Hare Mountains, which are of sandstone and limestone, rising to 3690 feet near the borders of the Halys.[3] On the western side of this river the range is renewed in a westerly direction, and it soon after shows the rugged peaks of the Alḳás Ṭágh or Olgassys, in which are numerous fossils, in addition to mines of salt and orpiment.[4] From this chain are sent out, in the direction of Kastamúní, the Ilik Ṭágh, and Yerálah Göz Ṭágh; and again, northward of that place, into the Baḳír Kuréh-sí or copper district, the groups of Ḳizil Ḳará Ṭághí, and Baḳír Sultán. The main ridge, or Ḳuz Ṭágh, which

[1] Of mica schist.—Mr. Ainsworth's Notes.

[2] Travels and Researches in Asia Minor, &c., Vol. I. pp. 99, 100, and 102.

[3] Mr. Ainsworth's Journey, Vol. IX., Part II., p. 260, of Royal Geographical Journal.

[4] Strabo, lib. XII., p. 562.

represents the Paphlagonian Olympus, continues, as before, in a westerly direction to Za'farán Bólí, beyond which place, after sending the I'ch-il-ler Tághí and Ḳará Ḳayá groups to the N.N.W., it makes, under the name of Durnah Yaïla-sí, (Mount Armenius,) a sweep south-westward; and showing the groups of Beinder Ṭágh previously to its joining the 'Alí Ṭágh. The latter is the commencement of the Bithynian Olympus, which, like that of Paphlagonia, is chiefly of limestone, and covered with timber; its successive groups carry the line westward along the borders of Bithynia to the banks of the Sakáriyáh or Sangarius, and from thence, under the name of the Kudje Ṭágh or Demír jí range, into Mysia. This great arm is, as will be presently seen, connected on one side by the Murád Ṭagh with the Southern Taurus, whilst on the other it sends out the celebrated branch of Ida, and other offsets, towards the shores of the Propontis; the highest and most remarkable being that which takes a north-west direction, along the southern side of the Bithynian capital. Splendid oriental planes shade the houses and walks at the foot of Mount Olympus, and the sides of the latter present groves of large chestnut and walnut trees, which, in ascending the mountain, are succeeded by the oak, fir, spruce, and near its bare crest, the juniper; this crest, at an elevation of nearly 5000 feet, overlooks the city of Brusa and the rich mulberry plantations of the surrounding plain. The northern side of the plain is shut in by spurs and offset branches from the main chain, whose sides, clothed with myrtle, broom, heath, the Valonia oak,[1] and a profusion of arbutus, are reflected from numerous fresh lakes, and the picturesque inlets of the Sea of Marmora.

Reverting to the chains which intersect the interior. From the north-eastern extremity of the territory, double lines of groups take a diagonal direction, and, as they advance, partly inclose the head valleys of the Frát, the Lycus, the Halys, and the Melas. The more northern of the two branches forms an acute angle with the Pontic chain as it diverges from it in a south-westerly direction, passing along the Sheïṭán Dereh-sí (Devil's Valley) and the plain of Lórí to the town of Gemerí,

[1] Quercus Aegilops.

probably the Gymnias of Xenophon. From thence it continues in the same direction to Ḳará Hiṣár, previously showing, towards the east, the elevated Almálí Ṭágh and the high ground near U'leh-Sheïván, with the lofty and remarkable mountain of Gaúr Ṭágh rising above it on the north.

The range is chiefly of limestone, bearing the barberry and rose-bush, near the half sunken villages of the Armenian and Kurdish population, and its sides are covered with pine forests almost to Ḳará Hiṣár. Here, however, naked masses of red sandstone mark the seat of the extensive alum mines of Shebb-Kháneh, and likewise connect the mountains on the northern side of the valley of the Yechíl-Irmáḳ (Green River) and the plain of Akshar with those forming the limits of both to the south. The former range, under the name of Tekeli Ṭágh, sweeps westward of Ḳará Hiṣár, where, being designated Gemí-belí (ship peak), and subsequently Kóseh Ṭágh (Mount Thin Beard), it bounds the wide table-land as far as a point 20 miles north of Sívás, where it separates. One branch, called the Ak or Akajik Ṭágh, continues along the plain of Ḳaïsaríyeh till it meets the north-western offsets from Arjish Ṭágh, and it consists of groups of hills less or more continuous, occasionally showing Armenian or Turkomán villages on its wooded sides. The other and more considerable branch has nearly a western direction, first showing the lofty and remarkable peak called Yuldúz Ṭágh (Star Mountain) and the limestone chain of Chamlú Bel,[1] sloping into the valley of Tóḳát from a height of 5260 feet, and having, as the name indicates, its sides covered with pine forests.[2]

The groups southward of the plains of Sívás and Ḳaïsaríyeh are bolder and more numerous than those lying to the northward, which have just been followed.

Towards the eastern side is the Ḳará-Bel, which, from the point of junction with the Tekelí Ṭágh, skirts the table-land of Sívás and the southern side of the plain of Ḳaïsariyeh; and a little way down its slopes, southward of the former town, is Yárbassán, which is the Yaïláh or winter habitation of an

[1] Scydisses of Strabo, lib. XI., p. 479.
[2] Ainsworth's Assyria and Babylonia, p. 288.

extensive tribe of Kurds. The chain is composed of serpentines, gypsum, and sandstone; and it rises to the height of 5790 feet, having on its wooded sides the springs[1] of the eastern branch of the Halys. With the exception of an opening about midway between Sívás and Ḳaïsaríyeh, which leads to Gurun, the range is nearly continuous, wooded, and preserves a considerable elevation till the culminating point of Arjish Ṭágh rises from its vast volcanic bed to the height of 12,809 feet.[2]

Mount Arjish may be considered the centre from which a succession of volcanic groups spread in different directions. One chain takes a north-westerly direction, along the eastern side of the Halys, till at length it joins the mountains of Angora beyond that river. Its principal peaks are the Aḳá-júk Ṭágh, Ḥájí-Bektásh Ṭágh, rising to 3780 feet, Khirḳah Ṭágh, 3095 feet, Kárvánseráï Ṭágh, Báránli Ṭágh, Boz-úk Ṭágh, Ḳará Góz Ṭágh, 4180 feet, Begrek Ṭághí, and Deṅek Ṭágh, in which are the mines of the same name, at an elevation of 3340 feet above the sea.[3] Limestone and sienite prevail in these groups, which generally inclose plains, and they are usually wooded.[4]

The districts of Ḳaïsaríyeh and Aḳ-Seráï are more rugged, and peculiarly marked by their wild and stony ravines, interspersed with some productive plains and fertile declivities.[5]

The action of volcanic matter in those districts may be traced by the groups of Aḳajik Ṭágh, Ḳójah Ṭágh, and Sárí-búlák Ṭágh (granite), which skirt the eastern side of the lake; also by the loftier peaks to the southward of Ḥasán Ṭágh and Ḳarájah Ṭágh; here the upland of lava has been rent into deep and narrow secluded glens, studded with pinnacles and rocky precipices; but on the western side of the geat salt lake (Túz Gólí) the operations of nature are less strongly marked. North-eastward of Argæus there is a succession of these fis-

[1] Ainsworth's Assyria and Babylonia, p. 287.

[2] As ascertained by Mr. W. J. Hamilton's intrepid ascent in 1837.—See Royal Geographical Journal, Vol. VIII., Part II., p. 151.

[3] Mr. Ainsworth's Journey, Vol. X., Part III., pp. 284 to 288.

[4] Ibid.

[5] Ibid., p. 303.

sures a[illegible] Nar, Tatlar, and [illegible] now, as in former times, are full [illegible] serving for dwellings, chapels, monasteries, o[illegible]mbs;[3] and, south-westward of the same point, are the no less singular habitations at Ḳárá-ḥiṣár, Sówánlí Dereh and Gelvedereh (anciently Garsaura),[4] and Vírán Shehr (Nazianzus);[5] which, like the former, are peculiarly interesting in consequence of the variety of specimens exhibited of rock architecture. In this direction also are the groups of Bor[6] and Ḳiz-ḥiṣár, with the conical mass of Ḥasan Ṭágh to the north-west, rising to the height of 8000 feet; and again, south-westward of this mountain, a succession of volcanic excavated rocks prolongs the line through the dark and stony district of Ḳárá Bunár to the Taurus.[7]

A little distance southward of the Ḳará-Bel is the lofty limestone range of Dumbú Ṭágh, abounding in native iron, terminating in the latter direction with the deep valley in which Divrígí and the range of Erumbát Ṭágh, overhanging it on the southern side, are situated. The eastern extremity of the valley thus formed is shut in by high rocky precipices; and, at some little distance westward, running nearly in the prolongation of the valley, are the snow-clad summits of Yamúr Ṭágh. Again, more southward, and parallel to the preceding chain, is the extensive range of Sari-chí-chak (highest peak), with the Akjah Ṭágh near its southern slopes; the volcanic groups of Arab Bábá, Gol Ṭágh, and Arab-Kir, occupy, at intervals, the rest of the space, as far as the spot where the Dújik Ṭágh is broken by the river Euphrates, which here sweeps round the rocks of Munshár:[8] from hence fir-clad limestone groups prolong the line in a south-westerly direction to the valley

[1] Mr. W. J. Hamilton's Journey: Vol. VIII. Part II., p. 147, of the Royal Geographical Journal.

[2] Mr. Ainsworth's Journey.—Ibid., Vol. X. Part III., p. 289.

[3] Ibid., p. 304.

[4] Ibid., p. 300.

[5] Mr. W. J. Hamilton, Vol. VIII., Part II., p. 146, of the Royal Geographical Journal.

[6] Probably ancient Tyana.—Mr. W. J. Hamilton: ibid., p. 151.

[7] Mr. Ainsworth's Travels in Asia Minor, Vol. II., pp. 68 and 69.

[8] D'Anville's Pass of Nushar: ibid., p. 331.

of Gurun. This is the heart of the mountains, and occupies a central position from whence three great arms may be followed in different directions. One of these is marked by a double line of groups running north-westward to the prolongation of the Ḳará-Bel at the plain of Ḳaïsaríyeh; and its principal peaks are the Ḳará Ṭúnús Ṭágh Yel Gadugí, the Ṣárichik Ṭágh (Yellowish Mountain), the Shemah Ṭágh (Mount Flambeau), the Teger Ṭágh, the Vírán Shehr Ṭágh, and the Khanzír Ṭágh; which are composed of limestone and gypsum, rising at the highest point to about 5400 feet.[1]

Again, on the opposite side of Gurun, the valley of the Tokhmah-ṣú is bounded by an almost continuous chain, formed by the groups of Bel-lí-Gedik Ṭágh, rising to 5625 feet,[2] and those of the Aḳjah Ṭágh, which are connected with the slopes of Taurus proper, a little way southward of Malaṭíyah.

The third, or remaining branch, which is alpine and picturesque, diverges almost at a right angle, or south-west from the valley of the Tokhmah-ṣú, and it incloses the Ṭáshlí Gṓkcheh, the Ḳará Bunár, and the Abásil-lí valleys, in addition to two extensive plains. The first of these is surrounded by the groups of the Yel Gadugi, the Gṓk dil-lí, and a part of the 'Alí Ṭágh ranges; and the second, called the Ová al Bostán, lies between the flat and lofty limestone ridges of Casterman, Jebel Sersaf and Ḳusher Ṭágh. Towards its northern termination, with an elevation probably exceeding 7000 feet, the chain separates the head waters of the Saïhún and Jaïhán, whilst the opposite, and, perhaps, higher extremity is lost in the southern Taurus. The sides of this extensive chain are clothed with the largest timber, chiefly pines; whilst the fissures and ravines have an underwood of arbutus, myrtle, rose, and other shrubs. Without doubt these mountains represent the principal part of the Anti-Taurus,[3] within

[1] Mr. Ainsworth's Journey: Vol. X. Part III., p. 312, of the Royal Geographical Journal.

[2] Ibid., p. 319.

[3] Strabo, lib. XI., p. 520, and lib. XII., p. 535.

which, however, seems to have been included Mount Argæus and the interior branches running towards, as well as eastward, of the Euphrates.

It now remains to notice the southern abutments of the plateau, by continuing the description of the range denominated Taurus proper, from the borders of the territory to which it has already been followed.[1] From the banks of the Euphrates, near Gergen Ḳal'eh-sí, the chain takes a west-south-westerly direction through the pásháliḳ of Mar'ash, showing the elevated limestone summits of Ura Bábá, 'Ashur Ṭágh, Nurhaḳ Ṭágh, Ḳanlú Tágh, Najar Ṭágh, Tójik Ṭágh, Aḳ Ṭágh, and Alí-Shéhr Ṭágh. The last is a little way northward of the capital, and it is called Gouger-houad by the Armenians;[2] from which neighbourhood the Amanus branch quits the southern, and, as has just been seen, the Anti-Taurus quits its northern slopes.

Thus far the Taurus occasionally presents bare and steep acclivities, but in general it is thickly wooded, and singularly marked by the extraordinary depth of its valleys, which are thickly clothed with a variety of shrubs, and, not unfrequently, quite shut in by stupendous precipices.

A few miles westward of Mar'ash a change takes place, and the chain presents three distinct naked ridges, each of which is composed of masses of rock with conical summits, having nearly equal elevations: since snow remains on the ridges throughout the summer, that elevation must be considerable; and it increases on approaching the Pylæ Ciliciæ, where it is about 13,000 feet. The vast masses of limestone, of which the chain is almost entirely composed, are usually separated by wild and deep parallel ravines, which are either shut in by steep wooded acclivities, or vertical precipices, through which passages are effected at intervals, but with much difficulty. The scenery, though far superior, may, in some respects, be compared to that of the Tyrol; and the paths being carried some hundreds of feet above the foot of

[1] See above, p. 70.

[2] Mem., &c., par St. Martin, Vol. I., p. 181.

the mountain, afford, along the side of the Durdún Ṭágh, and near the bed of the Jaïhán, some of the wildest and grandest views in nature.[1] Generally speaking, the northern sides of the Taurus are less wooded than those on the south, and the bare masses of limestone rise more abruptly from the plain; the southern sides, on the contrary, descend gradually till they terminate, particularly at the plain of Adanah, in a number of prettily wooded spurs, which inclose cultivated valleys.

The chain of Taurus proper afterwards decreases in height, and runs in a S.W. direction between the districts Ḳóniyeh and I'ch-ílí, as far as the pass of Laranda, beyond which it is divided into two great branches. One of these, preserving the name of Taurus, continues in a westerly direction, or nearly parallel to the coast, sending out, besides those numerous offsets which caused the name of Trachea to be given to Western Cilicia, the Solyman Ṭágh, with other branches, southwards into Lycia and Caria. The other arm, called the Alá Ṭágh, quits the former on the opposite side, and curves northward along the great plain of Ḳóniyeh to 'Ali-Shehr Ṭágh, from whence it continues, under the different names of the Sultan Ṭágh, the Emír Ṭágh, the Murád Ṭágh, and Touchanli Ṭágh, till it finally joins the Olympus chain north of Kútáhiyah; previously sending to the S.W. several branches through the remainder of Phrygia, and from thence into Lydia and Mysia: these, like the principal chain, are chiefly of limestone, and all are equally wooded and picturesque.

The rivers and valleys of Lesser Asia are numerous, but, being in general of small size, they will, with a few exceptions, find more appropriate places in the several pásháliks which they fertilize.

The north-eastern portion of the peninsula is watered by the two principal branches which, by their union, form the Chár-shámbáh-ṣú, and the tributaries which flow into them.

[1] The precipitous banks of the Pyramus, and the chasms of two or three plethra in width, through which it passes, are noticed in some detail by Strabo, lib. XII., p. 536.

The northern and more considerable of these branches, called the Yeshíl-Irmáḳ, rises in the mountains eastward of Ḳará Ḥiṣár, and, after sweeping through the valleys southward of that town, it winds W. N.W. through the mountains, and subsequently through the plains of Niksár and Tashova, where it takes the name of the Chár-shámbáh-ṣú. In the plain near Boghaz Ḳissan Kal'eh, this river, the ancient Lycus, is joined by the western branch, or Iris, which is called the Tóḳát ṣú. The latter has its springs on the southern slopes of the great chain, at some little distance to the S.W. of the town of Niksár; and, after running in this direction through the vale of Tóḳát, it takes a western course along the Kaas Ova to the village of Karevli, from whence it sweeps northward to Tourkhal, where it again runs westward, through a valley and along the south side of Altí Agháj Ṭágh, into the plain of Amásíyah.

On entering the latter, it is joined by an affluent coming from the south, and soon afterwards it receives a considerable river, which is formed by two branches. The southern and more considerable of these is at first known by the name of the Alajah Cháï, whose several springs unite southward of Chúrúm, and the trunk thus formed, bearing the name of Tchoterlek Irmáḳ, runs westward, and again north-eastward, into the valley of Amásíyah; just short of which the northern branch comes into it, by an easterly course, from the slopes of the Kirk Delim mountains in the vicinity of Chúrúm.

This branch now seems to have nearly an E.N.E. course till it joins the Yeshíl-Irmáḳ, or Green River, at the spot already mentioned; just afterwards it receives another affluent coming from the westward, in the neighbourhood of Bógházi Keui-Ghieul, or Stephane Palus.[1] After these accessions to its waters, the Yeshíl-Irmáḳ, or Chár-shámbah-ṣú, appears to take a northerly direction, till, under the former name, it enters the Black Sea about 10 miles eastward of Ṣámṣún.

The Saḳáríyah is the most important stream after the

[1] Mr. W. J. Hamilton's Journey: Vol. VII. Part I., p. 48, of the Royal Geographical Journal.

Ḳizil-Irmáḳ, and it spreads its affluents over a large portion of the territory lying immediately westward of the latter river. The western and principal arm appears to have two sources in Lycaonia, which, after uniting near Sevrí-Ḥiṣár, takes a N.N.E. course through the wide and flat plain[1] in which it meets the eastern branch. The latter is formed by several streams, one of which, the Angora ṣú, has two branches, viz. the Ṭabanli Cháï and Chibuk ṣú, both of which rise to the eastward, and unite below, or a little westward of that place. And in a wild and rocky valley, at some distance in the latter direction, the trunk is joined by the Tcher ṣú, which comes from the Murtah Ováh-sí, nearly 25 miles north of the city,[2] and flows through a similar country.

After a tortuous course of about 20 miles W.S.W. through a country of gypsum, the trunk formed by the Angora river and the Tcher ṣú, enters into defiles of granite, and then falls into the Saḳáríyah, or western arm. The course of the ancient Sangarius is now westward till it receives the Kútáhiyah branch, or Thimbres, about 30 miles N.E. of this place; soon afterwards it winds northward through Bithynia to the shores of the Black Sea, about 30 miles short of which it has a width of 372 feet.[3]

The tributaries of the great Mendereh water a considerable tract towards the south-western portion of the peninsula. The most remarkable of these is the ancient Mæander, which has two sources in Phrygia. The eastern, or Marsyas, the Catarractes[4] of Herodotus, issues from a small lake; and, after running north-westward through the town of Deenare, at the foot of Mount Celænæ, it is joined by the western, or Mæander;[5] and then flows W.N.W. till it receives the Sandukli Cháï from the N.E. The trunk, called by the Turks

[1] Mr. W. J. Hamilton's Journey, p. 56.

[2] Mr. Ainsworth's Journey from Angora: Vol. X. Part III., p. 278, of the Royal Geographical Journal.

[3] Ibid., p. 219.

[4] Lib. VII. c. xxvi.

[5] Ibid.; also Discoveries in Asia Minor, by the Rev. F. V. J. Arundell, Vol. I., pp. 230, 231; and Leake's Asia Minor, p. 158 and following.

Buyúk Mendereh, after running for a time to the S.W. and W., receives the Banas Cháï and Kopli ṣú, both of which come from the N.E. After flowing for some time in the previous, or south-westerly direction, the river is joined on its southern side by the Tchoruk ṣú, or Lycus, which is formed by numerous tributaries, such as the Aḳ ṣú, the Gul Bunar ṣú, &c. The Mæander now inclines a little more westward, and is increased by the Ḳará ṣú (Mosynus), the Arpah ṣú, the Cheena Cháï (Marsyas), and many inferior tributaries, as it makes a tortuous course between Lydia and Caria, till it enters the Mediterranean nearly opposite Patmos.

On the south-western side of the peninsula are the copious streams watering the plains of Cilicia, two of which have their most distant sources in the Anti-Taurus, northward of Al Bostán, and subsequently traverse the whole width of the Taurus from north to south in a remarkable manner: again, farther west, the high ground north of Gṓlek Bógház separates the western branch of the ancient Sarus from the principal source of a third stream, the river of Tarsus.

The latter is the celebrated Cydnus, which, under the name of the Mezárluk Cháï, has its rise in the heart of the great chain, and on the southern slope of the elevated ground in question; from whence it flows by Gṓlek Bógház, winding S.S. eastward through the pass, and along the plain in the same general direction, receiving in this part of its course, but more particularly on the western side, several affluents coming from the southern slopes of the Taurus. A short distance from Tarsus the Cydnus breaks over, and partly through a ledge of brecciated rocks, with a fall of about 18 feet, resembling that of Schaffhausen in miniature; it is, however, more picturesque, since it forms several wooded islands as it approaches the town. A little southward of the city it receives a considerable feeder from the north, and taking nearly the direction of the latter, the trunk has a south-westerly course through the alluvial plain to the shores of the Mediterranean.

Scarcely two miles eastward from the termination of the Cydnus is the estuary of the river Saïhún, whose trunk is formed by the meeting of two great branches almost in the heart of the Taurus. The eastern and more distant of these has one of its springs at Cheralik, on the sides of the Yel Gadugí range, some miles southward of Gurun;[1] and another more westward in the mountains, near Vírán Shehr, from whence the stream flows southward by Tomarse and Jemnick to the supposed point of junction below Farashak.[2] The main eastern stream has not been followed, but its windings through the Anti-Taurus and along part of the Taurus can scarcely give less than 150 miles distance before it reaches the western branch. The latter, under the name of Ḳarmushlú-ṣú, has its source near Bulderún Khán,[3] from whence it flows south-westward for nearly 30 miles along the Aïlah Ṭágh, receiving midway an affluent coming from the slopes of the Uch Kapu Ṭágh, southward of Nigdeh. Being turned by the Ḳizil Ṭágh, the river makes a bold sweep south-eastward, along the north-eastern side of this mountain; at the extremity of which it falls into the main branch, previously receiving the Bozanlú-ṣú. This considerable affluent is formed by the union of many streams on the northern slopes of the Bulghar Ṭágh, of which the Ḳará Gechid-ṣú is the principal. This last comes from the slopes of Armud Belí Ṭágh, from whence it sweeps westward and southward through the ruins of Faustinopolis; and leaving these it flows S.S.E. to the hot springs and ruins near Takhta Köpri. Here, having received from the west two large affluents, the trunk forces a passage in the previous direction through the Bulghar Ṭágh to Aḳ Köpri and the ruins of Padandus; from which, bearing the name of the Bozanlú-ṣú, it passes along the southern side of the Ḳizil Ṭágh into the Ḳarmushlú-ṣú; and the united waters fall into the eastern

[1] Mr. Ainsworth's Journey from Ḳaïsariyah: Vol. X. Part III., p. 313, of the Royal Geographical Journal.

[2] The courses of its northern branches are yet but imperfectly known.

[3] In about 37° 30′ N. latitude and 34° 4′ E. latitude.

branch.[1] The trunk, here known as the Saúrún Cháï, or Adanah-ṣú, now flows east-south-eastward, receiving a great many feeders as it winds through the deep and wild valleys of the Taurus, from which, bearing the name of the Urlinjah-ṣú, it finally issues, having a breadth of 170 feet, and such a depth that ferry-boats are indispensable throughout the remaining 12 miles of its eastern course. Near the village of Jákli Guba, a considerable stream, the Mamish Cháï, comes into it from the north; and, after this accession to its waters, the trunk of the Saïhún scoops a valley bed first southward, and then south-westward, through the plain, to Adana, where it has a width of 1050 feet; its course from thence continues as before for upwards of 30 miles through the rich alluvion of Campestris to the estuary already noticed.

The next river, the Jaïhán, has a still longer course, and, like the preceding, it has two principal branches. One of these flows from the Anti-Taurus westward to Al Bostán; from whence, after being joined by two affluents from the north, it continues in the previous direction for about eight miles. Here it is joined by another tributary, which in coming from the slopes of the Bel-lí Gedik range[2] gives to it a southerly direction; and a little onward it is joined by a more considerable stream from the west. The latter has two branches: the northern, the Gṓksún-ṣú, after an eastern course of about 30 miles, receives the Tengin Dereh-ṣú from the S.W., just before it falls into the Jaïhán. This last now takes a southerly direction, receiving, as it flows onward, the Nargileh Ṣuyú from the east; again, the Ternis-ṣú from the west; and finally carrying a considerable body of water through the deep and wooded valleys of Taurus proper, till at a spot about nine miles S.W. of Mar'ash it is joined by the other principal branch.[3] The latter, in making a gentle sweep

[1] From a part of a manuscript Survey of Cappadocia kindly sent by Major Fischer of the Prussian Engineers, through Professor Ritter of Berlin.

[2] Between Al Bostán and Derendah. Mr. Ainsworth's Journey, Vol. X., p. 111; p. 319 of the Royal Geographical Journal.

[3] From a Manuscript Survey of a part of Asia Minor, kindly sent through Professor Ritter, by Baron Molke of the Prussian service.

from its springs in the hills below Pelvereh, forms the lakes of Gól Bashi, Ma'den Gól, and Chinari Gól; from the last of which this river, bearing the name of the Aḳ-ṣú, makes a south-westerly curve along the eastern side of the Ḳapuján Ṭágh, till it touches the Ovah of Bazarjik. From thence it flows N.W. through Shehr Ovah,[1] in which it is joined by two or three affluents from the high ground to the south, and finally enters the main stream in the valley of Aghr Ṭágh. From the neighbourhood of Mar'ash the trunk of the ancient Pyramus runs W.S.W. and sweeps round the mountains of Anábád into the deep valley separating the Durdún Ṭágh range from the Taurus: along the latter it preserves the same general direction through forests of pine, broken by deep ravines and stupendous rocky precipices, till at length it enters the plain of Cilicia, in which it receives the Kaisha-ṣú and another stream from the slopes of the Taurus: and again, near 'Aïn-zarbah it is joined by two affluents. One of these, the Salakat, or Saúrún Cháï, makes a bold sweep, first south-westward from Kars, then north-westward, and, finally, southward, in which direction it passes the town and castle of 'Aïn-zarbah. About four miles from the latter place it unites with the eastern branch; and again, at the same distance southward, the trunk is entered by a great branch from the north. This fine river, which also bears the name of the Jaïhán, has its springs in the Anti-Taurus, from whence it winds through the recesses of Taurus proper, at some distance westward of the town of Sís, and of a castle which has the designation of Ḳará Sís. In this part of its course it is joined by so many considerable streams, that it is navigated by rafts some time before it reaches the plain, along which it passes a little westward of 'Aïn-zarbah, and pursues its southern course to the point of junction already noticed. The trunk formed by these different branches appears to make a gentle sweep westward of south to Misis (the ancient Mopsuesta), where it has a

[1] Baron Molke's Manuscript Survey, &c. Also Mr. Ainsworth's Notes; and the Euphrates Expedition.

breadth of 450 feet, and is deep and navigable. After a course of about nine miles to the S.W., and being joined by an affluent coming from the north, the Jaïhán or river of the World sweeps southward, and again eastward, passing through marshes into the sea at the southern extremity of the Bay of Ayas, where it has already deposited a considerable tract of alluvial soil.[1]

[1] According to the prediction of an ancient oracle, the soil deposited by the Pyramus will in time extend the coast of Cilicia till it joins that of Cyprus. Strabo, Lib. XII. p. 536.

CHAPTER XIV.

THE EASTERN AND NORTH-WESTERN PÁSHÁLIKS OF ASIA MINOR.

Asia Minor divided by the Halys.—Páshâliks of Malátíyah, Sívás, and Ṭarábuzún.—Vizirate of Anadóli.—Sárú-khán.—The river Hermus.—Lydia, its ancient Sites.—Smyrna.—Ḳará-sí.—Malátíyah.—Bîghah.—Troy and its Rivers.—The Dardanelles.—Khodávendí-kár.—Bólí.—Bithynia.—Nicara.—Nicomedia.—The Bosphorus.—Angora District.—Kastamúní.—City of Angora.

THE Halys divides the peninsula of Asia Minor into two nearly equal portions, which lie on its eastern and western sides; the former portion, extending to the Euphrates, is conterminous with I'rán, which constitutes the subject of the fourth, fifth, sixth, and seventh Chapters, and therefore it is that with which it will be most convenient to take up the geographical description of the country.

It contains the páshâliks of Malátíyah, Tarábuzún, and Sívás. The first of these districts is small, and it extends westward from the banks of the Euphrates to Derendeh, and northward from the slopes of the Taurus to the borders of Sívás. It is intersected from west to east by the fertile valley of the Ṭokhmah-ṣú; and besides the town of 'Arka, the ancient Arcas,[1] the thermal springs of Mor Hamman, and many Turkoman villages, it contains the small Sanjáks of Ḥasán Patrick, Hakim Khán, and Hasan Chelebi. Malátíyah, the capital of the district, with the summer habitations of Aspúzí, and the ferry over the great river on the high road to Baghdád, have already been mentioned.

The next is the extensive district of Sívás, or Suas, which has the Black Sea and the páshálik of Tarábuzún on the north; and those of Ḳaïsaríyeh and Malátíyah on the south;

[1] Mr. Ainsworth's Journey, Vol. X., Part III., p. 320 of the Royal Geographical Journal.

the Halys on the west; and the river Euphrates as its eastern boundary. In addition to the affluents of these two abundant rivers, the greater part of the territory is watered by the two principal branches of the Chár-Shámbah, which have already been noticed.

The extensive páshálik of Sívás has Mount Taurus towards the north; the Anti-Taurus traverses its centre from S.E. to N.W.; and an offset of the latter, which runs northward of Mount Arjísh, skirts the eastern side of the Halys.

These ranges give to the district of Sívás a very diversified surface, which is now chiefly occupied by the flocks of the Kurds and Turkománs; although, in general, like the fertile Gadolinitis at its north-western extremity,[1] it is admirably adapted for the most productive cultivation.

In the latter portion of the province is Báfra, a town with two mosques, a fine bridge, and about 700 houses on the right bank, at about 10 miles from the estuary of the Halys; and towards the interior is Vezir Kópri (formerly the Kedí Ḳal'ah, or Ghedakara[2] of the Turks), a town containing about 1070 houses.[3] Lastly, we have 'Osmánjik, the ancient Otressa, a bustling post town of about 300 houses, with a proportion of kháns and mosques, and a noble bridge of 13 arches over the Halys; besides a castle, which, from the summit of an isolated rock, commands a view of the whole.[4]

A little way southward of this early station of the Osmanli conquerors is Chúrúm, a town having a castle, 16 mosques, several kháns and baths, and nearly 2000 houses. It is now governed by an A'yán, under whom are also the towns of Sáz, Hájí-Ḥamzah, Iskelib, Ḳaṣár, and 'Osmánjik. About 22 miles eastward of the latter is the district of Merziván, which contains mines of silver, copper, and salt; also a town of the same name, with about 15,000 inhabitants, under a Vaïvodeh. Again, eastward of Amásíyah, is its remaining dependency, the town of Níksár (Neocæsarea), which has a castle and

[1] Strabo, lib. XII., p. 546.

[2] Probably ancient Gadilan.—Mr. Ainsworth's Travels, Vol. I., p. 92.

[3] 1000 Múḥammedan, 50 Armenian, and 20 Greek.—Ibid., p. 93.

[4] Ibid., pp. 97 and 98.

about 1000 houses, situated in the narrow valley of the Chár Shámbáh-ṣú; at the commencement of a luxuriant plain, and amidst a forest of fruit trees.[1]

The interesting city of Amásíyah is nearly in the centre of the district, and still contains 3970 houses, which are shaded by extensive mulberry plantations on both banks of the Iris,[2] over which there are four bridges. The deep and extensive valley of the city of Strabo[3] is further remarkable from its picturesque character, and from containing an elevated citadel, beneath which the singular and almost inaccessible tombs of the kings of Pontus have been excavated in the face of the rock.

Amásíyah is under a Musellim, who pays a fixed sum from the products of the district; and the average crop of silk collected is about 66,000 lbs.[4]

There are two other dependencies of the páshálik in this direction, Tóḳát and Zíleh. The latter contains 2000 houses on a rising ground, whose summit is occupied by a fortress. The kháns are large, and the shops numerous; but the place is most remarkable for an annual fair of 15 days towards the close of November, when it is the resort of 40,000 or 50,000 people from all the commercial cities of Asia Minor, Syria, and Mesopotamia; at which time cotton, wool, silk and linens are bartered for cloths, indigo, English cotton twist, &c.[5] In this fine district the vine, fruits, and grain are extensively cultivated.

Tóḳát is situated in a pretty valley, and contains about 6730 tiled houses, some of which are well built and handsome, but the greater part are mere sheds, and the streets are filthy. The town has an extensive dyeing establishment, and another for printing cottons; there are also two furnaces, in which

[1] Mr. Brant's Journey: Vol. VI. Part II., p. 220, of the Royal Geographical Journal.

[2] Mr. Suter's Journey: Vol. X. Part III., p. 412, ibid.

[3] Lib. XII., p. 560.

[4] Mr. Suter's Journey: Vol. X. Part III., p. 442, of the Royal Geographical Journal.

[5] Ibid., p. 441.

the copper brought chiefly from the mines of Arghaná is refined previously to being shipped at Ṣámṣún for Constantinople.[1]

The once important district of Chapán O'ghlú lies to the westward, and contains the A'yánliks of Ḥájí Osman, Kizlan, Surkun, Aḳ Ṭágh Ma'den,[2] and Bógházkóï, where are the remains of Tavium;[3] and, at a Turkomán village further north, a massive Cyclopean gateway, with singular bas-reliefs.

Yúz-Ḳát is governed by a Musellim, and although decayed, it still contains nearly 4000 houses; it is situated in a valley, and has several mosques, one of which was built after the plan of St. Sophia at Constantinople.

On the borders of the Halys, at some distance westward of Yúz-Ḳát, is the Turkomán district of Ḳír-shehr, which contains the fertile plain of Ṣógher; and, northward of the latter, the Sanják of Denek Ma'den.[4] To the south are the A'yánliks of Ḥájí-Bektásh and Mújúr; the town bearing the látter name contains 600 houses; and nearly in the centre of the whole is a valley, in which stands Ḳír-shehr, the capital, a town of about 4000 inhabitants.

Owing to the religious fanaticism of the Dervishes this place presents the contrast of wretched houses going to decay amidst gardens of remarkable fertility.[5] Although eastward of the Halys, the district is now under the Páshá of Angora.

Near the eastern side of the territory is the Musellimik of Divrígí, with the mines of Siliskí in the neighbourhood. The former town, the Tephrene of the Lower Empire,[6] contains about 2000 houses, situated amidst gardens in a fertile valley, shut in to the north by the Dumbú Ṭágh, on which is the castle; and by the Erumbát Ṭágh to the south. On the Euphrates are Erzingán and Egín;[7] and, a little way

[1] MS. Journal by Mr. Ainsworth.

[2] An argentiferous lead mine.—Mr. Brant: Vol. VI. Part II., p. 217, of the Royal Geographical Journal.

[3] Mr. W. J. Hamilton's Journey: Vol. VII. Part I., p. 53, ibid.

[4] The silver mines are 3340 feet above the sea.—Mr. Ainsworth's Journey: Vol. X. Part III., p. 284, ibid.

[5] Ibid., p. 286.

[6] St. Martin, Mémoires Historiques, &c., Vol. I., p. 188.

[7] See above, Chap. III.

west of the river, another dependency, called 'Arab-Kír, is picturesquely situated in a deep and narrow valley: it contains about 2000 houses, almost entirely occupied by Armenians, and nearly as many gardens, which produce an abundance of fine fruits and vegetables.[1] This manufacturing town, which is also called 'Arab-Keïl, represents the Arabraces of the Lower Empire, and was given by the Armenians in exchange for Vasbouragen.[2] Towards the southern borders are the A'yánliks of Dorgil Ṭásh and Deliklí Ṭásh, also the towns of Gurún and Derendah, each of which is governed by a Musellim. The former contains an ancient castle, and 1000 Armenian and Turkish houses, situated amidst gardens, at the meeting of two deep and picturesque valleys. The latter place contains two mosques, numerous gardens, and a singular castle, occupying a high rock, which overlooks a precipitous pass along the banks of the Tokhmah-ṣú.[3]

The extensive city of Sívás, or Suas,[4] is built on one of the affluents of the Ḳizil-Irmáḳ, nearly in the centre of an extensive plain which stretches E.N.E. and W.S.W. It contains two castles, each placed on a hill, also 1000 Armenian and nearly 5000 Turkish houses, partly tiled and partly flat-roofed, which, are intermingled with gardens, baths, kháns, medresses, and mosques. Of the last there are nearly one hundred, which, being in the best style of Arabian or Persian architecture, are striking edifices; their minarehs and entrances are particularly elegant.

The bázárs are well supplied, and there is a considerable transit trade by the routes proceeding from the city. Sívás, which was once called Cabira, and afterwards Sevastia,[5] occupies the centre of the district, and likewise of ancient Cappadocia.

The adjoining territory, anciently Pontus, is now the páshálik of Ṭarábuzún; it extends from Sívás northward to the shores of the Black Sea, and again westward, from the Jórúk, including the district of Ṣámsún. Ṭarábuzún consists

[1] Mr. Ainsworth's Travels, &c., Vol. II., p. 5.
[2] St. Martin, Mémoires, &c., Vol. I., p. 189.
[3] Mr. Ainsworth's Travels, &c., Vol. I., p. 244.
[4] Pliny, lib. VI., c. iv. [5] Ibid.

of mountain slopes, valleys, and plains of limited extent, lying on the northern side of the triple range which borders the high table-land of Sívás; it is for the most part singularly rich and beautiful, owing to its fine timber, and a profusion of cistus, myrtles, azalia, and other shrubs, interspersed with orange and lemon trees, hemp, and other productions of the soil. Eastward from Ṭarábuzún are the districts of Youmirah, Surmenah, Óf, Ríza, and Lázistán; all of which, with the exception of that of Óf, are known under the general name of Lázistán, from Lazii, the name of the people.

It contains the small ports of Khotz, Solocler, Riza, Eski, Ṭarábuzún, Kopa, Makral, and the mouths of the Makala and Kendris rivers.[1] Some distance westward of the capital is the Kera-shúndereh sú, on which was ancient Cerasus;[2] and farther along the coast are the small towns and ports of Terabolis (Tripoli), Kerasún, the ancient Pharnacia;[3] also Ordou, Fatsa, Unieh (Oenoe), the estuary of the Yeshíl-'Irmák, which terminates below the town of Char-shambah, amidst groves of fruit trees; and, finally, the ancient Amisus, now Ṣámṣún, nine miles westward of the river. The latter town is under a Musellim, and it contains about 450 Mussulman houses. At the eastern extremity there is a castle, and at the western are the government buildings, containing the copper, lead, &c., brought hither for shipment. The anchorage is open but safe,[4] and a road was in consequence made from hence to the interior, through Sívás, by the late Reshid Múḥammed Páshá in 1835.

Besides U'leh-Sheïván, Gemerí, and other considerable villages, the interior contains the valuable districts of Ḳará Ḥiṣár and Gúmish Khánah. In the former, the mines of Shebb-Khánah constitute an A'yánlik, which is subject to the Musellim of Ḳará Ḥiṣár. This town contains 2000 Turkish, and about 600 Greek and Armenian houses, nearly encircling the higher part of a considerable hill, which

[1] From a MS. survey of the coast of the Black Sea.

[2] Mr. W. J. Hamilton's Journey, Vol. VII., pp. 46-47, of the Royal Geographical Journal.

[3] Ibid.

[4] Mr. Suter: Vol. X. Part III., p. 443, of the Royal Geographical Journal.

terminates with a precipitous mass of limestone, having a Genoese castle on its summit.

The upper and lower towns of Gúmish Khánah are situated near a bend in the wild and rocky valley leading from Erẓ-Rúm to Ṭarábuzún, at about eighteen hours from the latter; and it is a straggling, but considerable place. The houses of the former portion rise one above the other on the steep sides of the hills enclosing this part of the valley; and they are remarkable for being covered with sloping roofs of shingles. The mines still worked are in this quarter, but the neglected district abounds in copper, lead, and silver. Nearly two miles from hence is the remainder of the town, situated at the meeting of the cross valley, by which, in all probability, the Greeks entered that of Gúmish Khánah from the south-west.

The capital of the páshálik occupies the lower slope of the chain which rises abruptly from the shores of the Black Sea; and the city having a back-ground of richly-wooded picturesque mountains, the view is particularly striking, whether seen from the land or the sea.

The most ancient part of the city, the probable site of Trapezus, is an elevated plateau, forming a rectangular tongue of land, extending about 800 yards from north to south, and 250 from east to west; it is fortified with walls, and square or hexagonal towers, and at the southern extremity is the castle, a more elevated building, which serves as a citadel for this portion of the town. Deep valleys covered with trees are on the eastern and western sides of the plateau, and over each is a bridge leading to the houses and gardens of the suburbs, which extend northwards to the sea; the bridges lead also to a second parallelogram about 900 yards long and 800 yards wide, which partly encloses the first, and is fortified in a similar manner: it is on rather a lower level, and lies on its northern side. The walls and towers were probably constructed by the Genoese when they had possession of the place; and the remains of the ancient mole may still be seen, running into the sea.

With the exception of a very confined harbour on the eastern side of the city, there is only an open roadstead; but,

owing to the elevation of the mountains behind, the winds do not blow home, and the anchorage has, in consequence, hitherto proved safe. The city is believed to have been founded about 2000 years B.C.[1]

The 16 Sanjáḳliks composing the Vezírate of Anadóli proper, include the whole tract northward of the district of Ḳóniyeh, and westward, from the limits of the preceding districts on the banks of the Halys, to the shores of the Black and Mediterranean Seas; so that they nearly represent the Asiatic proconsulate of the Romans, viz. Lydia, Ionia, Caria, Mysia, Phrygia, and the district of the Hellespont;[2] they also constitute the Asia proper of Ptolemy[3] and Strabo; that is, the whole of the territory within the Halys, with the exceptions of Pisidia, Pamphylia, and a part of Phrygia.

In describing the former portion, it will be proper to commence with the A'yánlik of Aïdín, which occupies the interior, stretching from the lower part of the Mendereh northward by Tiréh to the river Kodús or Geduz, and eastward along the former river, till it includes Aïdín, Sart, Guzel-ḥiṣár, Allah-shehr, and the principal town, Tiréh.

This fine tract, which is mentioned by Homer,[4] contains the governments of Soghlah and Sárú-Khán, of which the former has the district of Aïdín to the east: it extends along the shores of Ionia, from the banks of the Buyúk Mendereh to those of the Kodús, and is remarkable for the bold and striking scenery formed by its numerous headlands, bays, and inlets, especially that of the chief town, Izmír.

Sárú-Khán touches the northern extremity of Soghlah and Aïdín, and consists of a narrow strip, which extends eastward from the Gulf of Sandarli to the plains beyond Ak-ḥiṣár. With the exception of the Ḳiziljah, Músá Ṭágh (Mount Tmolus), and the range of Boz Ṭágh (Mount Sipylus) to the north, it is almost entirely a rich plain, which is abundantly watered by the Kodús and Mendereh, with their tributaries: near the rivers are seen the fig, vine, olive, plane, pine, wild pear, and oleander; but the country is thinly

[1] Falmayer's Geschichte des Byzantinischen Kaiserthums, p. 4.
[2] Notit. Imperii. [3] Lib. V., c. ii. [4] Iliad, lib. II., v. 461.

peopled and only partially cultivated. It contains the town of Durghút-lí Ḳaṣabah (commonly called Ḳaṣabah),[1] which consists of nearly 2000 houses;[2] and Manser, or Manisa (Magnesia), the capital. The latter is a modern city, standing at the foot of Mount Sipylus, near the southern bank of the Kodús, and containing a population of about 25,000 souls: the town is in a thriving condition, having many mosques, kháns, &c.; and it equals, if not surpasses, Smyrna in its public buildings. Including the interesting coast of Ionia, Lydia proper had the Ægean Sea on the west, Phrygia on the east, Mysia on the north, and Caria on the south.[3] The three branches of Aḳ Ṭágh[4] towards the southern limits, Músá Ṭágh[5] in the centre, and a branch of the latter, with Mount Sipylus near the northern extremity, traverse the territory from east to west: these branches form the limits of the Mæonian plains, as well as of the rich and well watered valleys lying along the Hermus. This river, the Kodús of the Turks, is formed by three principal affluents, the most northern of which, the Demirjí-cháï, or ancient Hyllus, rises in Phrygia, and flows south-westward from the slopes of the Demirjí range to the borders of Lydia, where it is joined by the united waters of the Ghiediz-cháï and Aïneh-cháï. The former of these, which appears to represent the Hermus,[6] flows south-westward from the slopes of Morád Ṭágh, and again W.N.W. into the Demirjí-cháï, receiving just previously the Aïneh-cháï, which at first has a southerly course from the Demirjí Ṭágh, and afterwards flows westward from Selentí. The trunk thus formed, which represents both the Hyllus and Hermus, flows S.W. through the Katakekaumené to Adala, beyond which it receives, from the E.S.E., the Allah Shehr, or Cogamus river, and afterwards the Pactolus, which is formed by several small affluents on the southern side of Sart. The Hermus flows westward from thence to

[1] The Rev. R. G. Renouard.

[2] The Rev. F. V. Arundell's Discoveries in Asia Minor, Vol. I., p. 21.

[3] Pliny, lib. V., c. xxix. [4] Messogis. [5] Tmolus.

[6] Col. Leake's Map of Asia Minor, and Mr. W. J. Hamilton's Journey and Map, Vol. VIII. Part II. and Map, of the Royal Geographical Journal.

VIEW OF THE PLAIN OF THE HERMUS AND MOUNT SIPYLUS.

Magnesia, where it makes a southerly sweep of about 45 miles, and finally enters the Gulf of Smyrna, bearing the names of the Kodús and Ghiediz-cháï. The next stream southward is the lesser Mæander, which is formed by the junction of two branches; the shorter coming by a southerly course from Kiziljah Músá Ṭágh, and the longer flowing westward from the Messogis range, near Tiréh, or Caystrus. The trunk thus formed, bearing the name of the Kuchuk Mendereh, flows south-westward into the Gulf of Scala Nova, and by its position it evidently represents the second Mæander, as well as the Caystrus.[1]

On the coast of Ionia may still be traced the sites of Pygela, Neapolis, Marathesiume, Teos, with the temple of Bacchus, Corycus, Phœnicus, Erythræ, and Phanu.[2] In the interior of Lydia also were many places of note, such as Larissa, Bagæ, Tabala, Mæonia (Megne), Magne-ad-Sipylum, Ąpollonis, Attaleia (Adala), Carissa, Angame, Nicæa, Caystrus, Tripolis, Tralles, Nyssar, Magnesia, and the extensive remains of Saittæ at Sidás Ḳal'eh.[3] At Yeñí Bázár are the ruins of a theatre, a stadium, and those of the celebrated temple of Diana Leucophryne, which was scarcely exceeded by that of Ephesus.[4] But the original Asia was still more remarkable, in consequence of possessing five of the seven churches of the Apocalypse.[5] Those within its limits are Thyatira, Philadelphia, Ephesus, Sardis the ancient, and, lastly, Smyrna, the commercial capital and great emporium of Lower Asia. The first of these sites, once the Hyda, or Hyde of Homer[6] and of the Mæonians,[7] occupies a beautiful situation on the banks of the Pactolus, where the remains of a theatre, a stadium, a palace, the vast Ionic temple of

[1] Col. Leake's Map of Asia Minor.

[2] Leake's Asia Minor, p. 261, &c.

[3] Mr. W. J. Hamilton: Vol. VIII. Part II., p. 142, of the Royal Geographical Journal.

[4] *Leake's Asia Minor, p. 242 and following.*

[5] Their sites have lately been described.—Visit to the Seven Churches, by the Rev. F. V. J. Arundell.

[6] Iliad, lib. XX., v. 385.

[7] Pliny, lib. V., c. xxix.

Cybele,[1] and several others, give to the ruins some resemblance to the ancient city of Agrigentum.[2] A few miles northward is the colossal tumulus of Alyattes;[3] and around Lake Coloé are the tombs and tumuli of the other kings of Lydia.[4] Smyrna, although not the seat of government, is, for other reasons, the most important place in Asia, and, with the exception of Allah Shehr (Philadelphia), it is the only city of the seven which still flourishes.

The rugged, picturesque mountains, which for nearly 20 miles extend along the northern and southern shores of the Gulf of Ismír, give it an European rather than an Asiatic character; for the capacious inlet is not by any means unlike some of the firths in Scotland. Near the southern side of the entrance is the fine anchorage of Oarlæ (Vourla), and at the bottom, or eastern extremity of the inlet, is the harbour of Smyrna, which is defended by a respectable castellated building, and affords a fine anchorage close to the wharfs.

The city, with its extensive groves of cypress, orange, and fig-trees, rises amphitheatrically from the water's edge in the form of a triangle, some of the ancient walls remaining, and a castle on Mount Pagus constituting its apex; Turk town forms the western, and Frank town, with its stores, wharfs, &c., the eastern, or opposite extremity. Plain houses, with tiled roofs and gaudily painted balconies, some twenty mosques, and a proportion of kháns, baths, and kiosks, interspersed, together with the prominent buildings which display the flags, and not unfrequently the taste, of the different European consuls, produce an effect which is at once striking and peculiar to Smyrna. The mixture of styles of architecture, the picturesque environs of the city, and the numerous vessels belonging to all nations which ride at anchor or stand under sail, constitute a *coup d'œil* almost rivalling that which is presented by the splendid scenery of the Bosphorus.

The population approaches 130,000, and consists of about

[1] Leake's Asia Minor, p. 265.

[2] Journal written during an Excursion in Asia Minor in 1838, by Charles Fellowes, Esq., p. 289.

[3] Herodotus, lib. I., c. xciii.

[4] Strabo, lib. XIII., p. 627.

70,000 Turks, 30,000 Greeks, 12,000 Spanish Jews, 7000 Armenians, the rest being composed of the mixed races of all nations, called Levantines; so that the interior of the city presents a vast variety of persons and occupations. Sets of athletic porters removing weighty boxes, or ponderous bales of goods suspended between two poles, and wine and other shops stocked with European goods, mark the limits of the Frank quarter; the rest of the town shows the varied costumes of the Turks, Greeks, Armenians, Mugrebbins, and the still more important looking Chavasses of the Consuls and other authorities. Near the suburbs are seen the Xebeques and other sun-burnt inhabitants of the interior provinces: these people invariably avoid the town, remaining outside with their camels till the delivery of their goods enables them once more to enjoy the open country.

The remains of a theatre, portions of cisterns, and a stadium, in addition to the medals found at different times, show that the present town occupies the site of the queen of Asiatic cities. Besides being the seat of the arts and sciences, it was one of the thirteen which contended for the honour of having given birth to Homer;[1] and, on its reparation,[2] Alexander the Great bestowed such care and pains that Strabo pronounced it to be the finest of all the Ionian cities.[3] According to the same authority, the name was derived from Smyrna, an Amazon who conquered Ephesus, from whence her followers advancing, drove away the Léleges, or Æolians,[4] and built ancient Smyrna,[5] 20 stadia from the present city; but being driven out, they retired to Colophon, and afterwards they took possession of the actual site.[6]

Ancient Smyrna was at the bottom of the Hermæan Gulf,

[1] It contained a statue and temple dedicated to Homer, and coins were struck to commemorate this locality as his birth-place.—Strabo, lib. XIV., p. 646. There are several brass coins in the king's cabinet at Paris; and one in silver represents Homer sitting, with a roll or volume in his hand.

[2] Pliny, lib. V., c. xxix. [3] Lib. XIV., p. 646.

[4] Herodotus, lib. I., c. xlix.

[5] 622 years before the expedition of Xerxes.—Herodot. in vitâ Homeri, sub finem. [6] Strabo, lib. XIV., pp. 633, 634.

on the banks of the river of that name,[1] and probably near the spot called the Baths of Diana; there are not now, however, any traces of the site: the aqueducts in that neighbourhood belong to a much later period.

The climate of Smyrna is healthy, and the city is situated in a fine country: its chief disadvantages are exposure to earthquakes, the plague, and fires; which last, owing to the number of wooden houses, are very destructive.

The government of Ḳará-sí touches that of Sárú-khán, from whence it extends northward, along the coast of Æolis, till it joins that of Bíghah, and again eastward, to the borders of Khodávendi-kár, a little beyond Balikesri (Cæsarea), the chief town. Near its northern extremity it has the river, which, after a short course, falls into the Gulf of Adramyttium; and, at its southern limits, the Bergama-ṣú, or Caicus, which has a western course from Kirkagatsh, where the trunk is formed by the junction of several branches coming from the interior towards the north and east.

The Demirjí range bisects this district from east to west, and then, skirting the Gulf of Adramyttium, it runs northward into Mysia. Some few valleys, such as the Keméreh, are highly cultivated and beautiful;[2] but, for the most part, the country is without villages and covered with plane-trees, olives, and pines, with an underwood of laurel, arbutus, vine, clematis, woodbine, and myrtle.[3] The shores of the island of Mitylene, however, are still richer; and its capital occupies the slope of a peninsula at the water's edge, above and on each side of which are seen a succession of rich valleys, with villages and kiosks peeping through wooded slopes and rich underwood. The kiosks, for the sake of coolness, are of a peculiar construction, being either a kind of turret raised on four posts above the ground, or a wooden building surmounting a square stone tower, beyond which it projects on every side. In addition to the island of Mitylene, Ḳará-sí contains the Sanjáḳs of Balikesri, Adramyti, Sandarli, and Ayasmund.

[1] Herodotus, Life of Homer, c. ii. Strabo, lib. XIV., p. 646.
[2] Fellowes's Journal, 1838, p. 40.
[3] Ibid., p. 42.

Bíghah, the next A'yánlik, occupies the north-western extremity of the peninsula, having Ḳará-sí on the south, Khodávendi-kár on the east, the Sea of Marmora on the north, the Dardanelles and the Mediterranean on the north-west and west. It is intersected by the Ḳaz Ṭágh (Mount Ida), an offset from Mount Olympus, which runs north-west, having inferior groups to the eastward and westward; and it is watered by several remarkable streams, springing from the slopes of this range. On the eastern side are the rivers Æsepus, Granicus, and Rhodius. The first, under the name of the Boklu, or Sataldere, takes an eastern course from the foot of Mount Ida, and afterwards flows northward to the shores of Marmora, west of Cyzicus. The second, also called Ostrola, has two sources[1] in the same quarter; its estuary is a few miles westward of the Boklu-ṣú; and the third, or Madem T'schaldar, flows from the northern slopes of Mount Ida to the Dardanelles, at the town of Charnák-Ḳal'eh-sí. On the western side of the Ḳaz Ṭágh the Ghuimbruck-ṣú has its springs near Saliklar, from whence it winds westward by the temple of the same name; after passing near Ilium Novum, it turns northward, and terminates in the Dardanelles.

The interior of Bíghah presents an undulating surface, covered with olives, plane-trees, walnuts, &c., besides an underwood of laurel, myrtle, arbutus, and an abundance of the valonia oak. In addition to the páshálik of the Dardanelles, this A'yánlik contains the towns of Kapouda-keui, Búńárbáshí, and Bíghah, the seat of the local government; it includes the páshálik of the Dardanelles, and, together with the preceding district of Ḳará-sí, it very nearly represents the Mysia of the ancients. The sites still to be traced in the northern part of the country are Antaki (Cyzicus),[2] Kárábuga (Priapus), Lampsaki (Lampsacus),[3] and Pergamos, once

[1] The western appears to be the Granicus; and, according to Demetrius, the eastern may be the Rhesus (Rhoeste).—Strabo, lib. XII., p. 602. Herod., lib. XII., c. xvii.

[2] Once Arctonnesus.—Pliny, lib. V., c. xxxii.

[3] Formerly called Pityusa, from its numerous pines.—Ibid.

a city of the first rank,[1] whose place is still to be distinguished by the ruins of an amphitheatre and a palace, with several arches and other remains.[2] Towards the central and western side are Balikesri (Cæsarea), Boladjik (Hadrianotheræ), Ayasmend (Attea), Kydhonies (Heraclea), Mytileni (Mitylene), Adramit (Adramyttium); and, finally, near the shores of the Gulf of Adramit are the ruins of Assos, or Assus, which, in the wooded country near the village of Beahrahm, present a wilderness of ruined temples, baths, theatres, cisterns, &c.[3]

The remainder of Mysia contains the site of the celebrated Ilium, whose interesting geography has been determined by the recent survey of Lieutenant Graves, R.N., commanding Her Majesty's ship Beacon. Near the western shore is the island of Tenedos, and opposite its southern extremity are the extensive remains of Eskí Stambúl (Alexandria of Troas), which not only cover the beach, but likewise spread beneath the wooded slopes for some distance inwards, where a palace and an aqueduct are still conspicuous.[4] An undulating country, partially cultivated, but chiefly covered with pines, valonia, and other low wood, extends north and north-eastward of the ruins, from whence, at the distance of about seven miles in the latter direction, is the remarkable chain of hills called Ḳará Ṭágh, whose north-eastern side is washed by the Mendereh Cháï, coming from the chain of Ida (Ḳaz Ṭágh); whilst the narrow but abundant river of Búńárbáshí has its double springs on the western slopes, where they unite about a mile before the river reaches the village.

Búńárbáshí is generally supposed to occupy part of the site of Priam's capital; of which an inscription found in the grove a little way eastward,[5] part of an ancient wall at a little distance S.S.W., a tumulus three-quarters of a mile southward, and some other tumuli, in addition to the presumed remains of Pergamus, are the vestiges. These occupy some

[1] Strabo, lib. XIII., p. 623.
[2] Fellowes's Journal in Asia Minor, 1838, pp. 35, 36.
[3] Ibid., p. 47.
[4] Survey of Lieutenant Graves, 1839. [5] Ibid.

elevated ground, about which are the branches of Ida, with their lower features; and from thence the pastoral plains of Troy are seen spreading to the shores of the Ægean and Hellespont. Buffaloes, wild boars, herons and other aquatic birds feed in the numerous marshes. At Hissarjík, about four miles westward of north from Búńárbáshí, are the ruins of New Ilium; and three miles onward, in the same direction, is Mount Tepe, or the tumulus of Ajax, having the supposed ruins of Rhœteum on its northern side, overlooking the Hellespont.

The position of ancient Troy at Búńárbáshí determines the river eastward of it to be the Simois, and that on the west the Scamander of Homer.[1] The course of the latter, after passing the village, is nearly north-west, or almost parallel to the Mendereh (the Simois) for about a mile and a half, and it forms a marsh, on the eastern side of which, at some distance onward, may be traced the remains of a bed once carrying its waters into the Simois; but at present the principal stream of the Scamander makes a tortuous course of about two miles along the western side of the marsh to Yerkasee Keui, from whence a canal conducts nearly the whole of the stream, by some mills, to the Mediterranean at Beshika Bay. A small portion, however, still runs into the Mendereh, which makes a tortuous course from thence, in the general direction of north, to the sea at the town of Ḳúm Kal'eh-sí. Half a mile southward of the latter place, between the Mendereh and the sea, are the tumuli called after Achilles and Patroclus; and a little further along the Ægean, beyond the village of Yeńí Shehr, are the ruins of Sigeum[2] and Achilleum, near the tomb of the former hero.[3] The other streams to be noticed are the Khalifatlí-Asmak or Heptaporos, and the Dumbrek-ṣú. The former flows through the Troad a few hundred yards eastward of the Mendereh, and, after receiving the latter, the ancient Thymbrius, it falls into the Hellespont by one branch near

[1] Iliad, lib. V., v. 774.
[2] Strabo, lib. XIII., p. 595.
[3] Pliny, lib. V., c. xxx.

the tomb of Ajax, and by three other branches a little way to the westward; and the remains of a salt lake, as well as the general appearance of the shore eastward of Ḳúm Kal'eh-sí (Sand Castle), indicate that the earth carried down by these streams, as well as by the Mendereh and Búṅárbáshi rivers, have gradually filled up the bay which was once so distinguished during the operations[1] against Troy, by affording the Greeks a landing-place[2] which was not exposed to the formidable and unceasing current which separates Europe from Asia.[3]

The Hellespont issues from the Sea of Marmora, near Gallipoli, a town on the European side, which, in addition to a population of about 70,000 inhabitants, is of importance, as its road is the anchorage and place of departure for the Ottoman fleet. A little lower, on the Asiatic side, there is another Turkish town of some size, called Lampsaki, close to which the current sweeps as before, nearly south-west, to the bay of Sestos, a distance of about 20 miles, with an ordinary width of from two and a half to three miles. This bay presents the rich and varied scenery which terminates the two great continents, whose shores are bordered by ranges of elevated wooded hills, clothed with productive vineyards, intermixed with groves of chesnut trees and oaks, together with broom, arbutus, cistus, and myrtle.

At the ancient Sestos the stream becomes narrower, and takes a S.S.E. direction as it passes Abydos and proceeds to the town of Charnák Kal'eh-sí (Pottery Castle); from the last place it flows S.W. for three miles to Point Berber, and from thence onward, through interesting scenery, in the same direction, but rather increasing in width, for a distance of 9¾ miles, to the Ægean Sea. The castles of Seddu-l Bahr (Barrier

[1] The alterations which have taken place in the lower parts of the Búṅárbáshí-ṣú and the Mendereh, or Simois river, are sufficient to account for the alteration in question; whereas in that district and the surrounding country, by land and by water, seas, mountains, and islands are found in the positions which Homer indicates; and many of them with the same, or nearly the same names.—Leake's Asia Minor, p. 278.

[2] Pliny says, that the Athenians rebuilt Achilleum on that part of the shore which had been occupied by the fleet of the Greeks.—Lib. V., c. xxx.

[3] Ibid., c. xxxii.

of the Sea) and Eskí Sarlik occupy the horns of a bay close to the entrance on the European side; and nearly opposite to the former, on the Asiatic side of the Dardanelles, is the more formidable work of Ḳúm Kal'eh-sí, mounting 84 guns, 52 of which (18 of them being for stone shot) form a cross fire with nearly 60 guns of various calibres on the other side. The distance from castle to castle is almost two miles, and there is the additional difficulty of a current of three miles per hour to be stemmed by an ascending fleet from thence to Cape Berber. At this passage, which is one mile and three-quarters wide, commence those defences which become so formidable on approaching the narrowest part of the Dardanelles, where an increased current and a sharp bend combine to give effect to different batteries mounting about 600 guns, most judiciously placed, so as not only to give a cross fire at the distance of 760 yards,[1] but likewise to rake ships at certain places; and this without causing any injury to the works on the opposite side.

The European castle of Kilídu-l-Baḥr (Key of the Sea) resembles some of the baronial castles on the Rhine, but with the addition of a heavy battery called Namasíyah below it, and several on different points above; some of these are armed with ordinary garrison guns, and others with guns adapted for stone-shot. They are usually but little above the surface of the water, and the last, in going upwards, is Chámlí Burnú (Pine Point), a battery of 30 guns, on the point of Sestos, probably near the spot where the famous bridge of Xerxes touched the European shore.

On a projecting point opposite to Kilídu-l-Bahr is the Asiatic castle, Tchannák Kalesi, having, like the other, heavy batteries on each flank looking up and down the stream; in addition to which there is one of a semicircular form on Point Berber, three miles from thence in the latter direction, and two others on the horns of the bay eastward of the castle; the more distant of these, which is called Naḳárah Burnú (Cape Drum), is a stone work, mounting about 84 guns, nearly on the

[1] 1520 yards from castle to castle. Pliny gives 875 paces for the width of the Hellespont.—Lib. VI., c. i.

site of Abydos. About two-thirds of the guns commanding the Straits of the Dardanelles are on moveable carriages, but the remainder are solidly fixed on two huge blocks of wood nearly level with the Hellespont. The calibre of these ponderous guns varies from 18 inches to 3 feet in diameter; and, as their muzzles project beyond the face of the work, they must necessarily be loaded outside of the embrasures; and they are, in consequence, kept ready to fire at any thing coming within the direct line. No vessel is permitted to pass except between sun-rise and sun-set, when a Teżkereh, or pass, must be obtained from the authorities for this purpose. The castles and defences are intrusted to a Mír Mirán, or superior pasha, who resides in the Asiatic castle, around which is the town, containing about 9000 souls, and several potteries; but, owing to the marshes westward, towards the plains of Troy, it is at certain seasons very unhealthy.

The whole of Mysia, if not a greater extent of territory, was subject to Priam, whose power is made by Achilles to extend from the Hellespont and Lesbos to the extremity of Phrygia.[1] A colony appears to have passed into Mysia from the banks of the Ister,[2] but the country was previously occupied by people from Lydia;[3] and hence the ancient Mysians were considered to be Lydians by some, and Thracians by others.[4]

Khodávendi-kár, the next tract, stretches eastward from Bíghah to Ḳódjah-ílí, and from the shores of the Propontis southward to Sultán-Ọní, beyond Olympus. It contains the towns of Yeńí-Shehr, Bázár-keui, and the district of Brusa; and, except that it includes a small portion of the extremity of Mysia, it represents the western part of Bithynia.

Ḳódjah-ílí, the adjoining A'yánlik, has that of Bóli and the estuary of the Saḳáríyah on the east, Khodávendi-kár on the west, and Sultán-Ọní on the south. It consists almost

[1] Iliad, lib. XXIV., v. 544, 545.
[2] Pliny, lib. V., c. xxxii.
[3] Herodotus, lib. VII., c. lxxiv.
[4] Strabo, lib. XII., p. 571.

entirely of two remarkable peninsulas projecting in parallel directions; the more southern of which runs into the Sea of Marmora, and the northern between the latter and the Euxine. This tract contains the towns of Ḳádí-Keui and Iscondar, in addition to Isníkmíd, the seat of government; and it represents the central part of Bithynia.

Bólí has the Black Sea on the north, the Eyalet of Kastamúní on the east, Ḳójah-ílí and the Lower Saḳáríyah on the west; and on the south, portions of the districts of Sulṭán Oṅí and Angora. It contains the towns of Filiyás, Ḥisár-Aṅlú, and Ereklí on the coast, Oura-shehr to the south, and Bólí in the interior; the latter is the seat of government for this portion of territory, which, together with Ḳójah-ílí and the chief part of Sulṭán Oṅí, as well as of Khodá-vendikár, is comprehended within the limits of ancient Bithynia. The chain of the Taurus has already been followed into this province: it becomes higher, and its northern branches more numerous, as it approaches the centre; and it is still more elevated towards the western limits, where the country is very mountainous.

In addition to the affluents of the Saḳáríyah, already noticed, the province is well watered by several considerable streams; one of the largest of these is the Filiyás, which, from its source at the foot of Yaïlá Ṭágh, has a N.N.E. course towards the Black Sea, receiving about midway the Ṣóghánlí-ṣú, a river whose affluents rise far to the eastward, and so close to those of the Parthenius that they have been hitherto considered as flowing into the latter, instead of running westward. One of these affluents, the Aráj, flows from the western side of the Ḳastamúní hills, and unites with a western branch, the Namámlí, or Cherkesh; and, two hours from thence, it is augmented by the Ṣóghánlí-ṣú coming S.S.W. through Za'farán Bólí: the trunk thus formed, having forced a passage through the Orminius range at the foot of the Sarkhún Yáïlá-sí, it subsequently receives the Milán-ṣú (Hypius); and, having afterwards entered the Filiyás, or Billæús, the latter runs northward into the

Black Sea near the ruins of Tium, where it is very deep, and 100 yards wide.[1]

The next is the Kilij, or Sword River (the Lycus), a considerable stream, which flows westward from, and almost at a right angle with, the Filiyás, till it falls into the Euxine a little westward of Ereglí. Five other streams descend from the mountains between this and the Saḳáríyah;[2] and, finally, westward of the latter is the Rhyndacus, separating Bithynia from Mysia. This stream, the Edrenos of the Turks, waters a part of the plain of Kútáhiyah and the ruins of Azani; it then skirts the southern side of Mount Olympus, and, after forming the lake of Apollonia, and receiving below it the Ḳará-Deréh-ṣú and the Ṣú-Ṣighirlí-ṣú, it falls into the Propontis. The Ṣú-Ṣighirlí-ṣú, which represents the ancient Macestus,[3] comes by a northerly course from Singerlí; to which place, under the name of the Simaul-ṣú, it flows in a westerly direction, skirting the Demirjí range from its source in the lake of Simaul.[4] Previously to Mr. Hamilton's journey the Ṣú-Ṣighirlí-ṣú was supposed to terminate in Lake Maniyás, or Miletopolis, a considerable piece of water about 15 miles westward of Apollonia.

The tract constituting the ancient Bithynia is remarkable for the extensive and picturesque inlets of Ismíd and Moudania, and the beautiful fresh-water lakes of Izníḳ, Cæsarea, Gallus, Ṣabánjah-göl, Yení-Shehr, and others of inferior size, which give additional interest to scenery almost everywhere striking. Forests[5] of beech and oak clothe the hills to the eastward, and are interspersed with cultivated plains and villages, or valleys displaying rhododendron, oleander, myrtle, box, daphne, and cistus; whilst amidst the grander scenery near the Olympic chain, in the central and western parts, an

[1] Mr. Ainsworth's Journey to Angora: Vol. IX. Part II., p. 229, of the Royal Geographical Journal.

[2] Ibid., p. 224 and following.

[3] Plin., lib. V., c. xxxii.

[4] Mr. W. J. Hamilton's Journey: Vol. VIII. Part II., p. 139, of the Royal Geographical Journal.

[5] The Aghájj Denizí, or Sea of Trees, extends nearly from the Bosphorus to Bólí.—Sestini's Voyage to Basrah, &c., pp. 12 and 18.

underwood of arbutus, broom, and flowering acacia, not unfrequently clothes the sides of the lakes, inlets, and valleys.

The ancient sites which have been examined eastward of the Saḳáríyáh, in Maryandyni, are Tium, which, near the small port of Filiyás, has a temple, an amphitheatre, a palace, and some sarcophagi; and the A'yánlik of Ḥisár-Aṅlú;[1] also Heraclea Pontica, where are the remains of a Roman temple, an acropolis, and a mole with extensive walls. This site is partly occupied by Harakli (Band Ḳreglí), a modern town of 1500 souls, situated a little way eastward of the Ḳilij, or Lycus river.[2] Towards the interior are Duseprum, or Dúzchah, a village having some Byzantine remains; Prusa-ad-Hypium, near the town of Uskúb, with some Pelasgian architecture; Latania, now Khandak; and, lastly, Hadrianopolis, near which is Bólí, the chief town of the district. This place contains about 4000 inhabitants, and is built on the slope of a hill overlooking a fertile plain covered with villages and cultivation.[3]

Near the western bank of the Saḳáríyah are Agrilium, now Vezír Khán; Leucae, at the neat town of Lefké, which is situated in the middle of a beautiful valley between the Gallus branch and the Saḳáríyah; and Sophon (now Ṣabánjah), a town of 200 houses, built upon the edge of the lake, amidst inviting forest scenery. In the interior, towards the S.S.W., and on the eastern borders of Lake Ascania, are the extensive walls, gates, and still perfect battlements of Nicæa; within which are the remains of temples, with some inscriptions belonging to the Grecian city; and also the present village of Isník, amidst the ruins of mosques and baths belonging to the Turkish city.

Five hours northward is ancient Nicomedia, now Isníkmíd, or Ismíd, a town containing about 30,000 inhabitants, with a dock-yard. It is prettily situated at the head of the gulf bearing the same name, in which are reflected the verdant acclivities

[1] Mr. Ainsworth's Journey to Angora: Vol. IX. p. 231, of the Royal Geographical Journal.

[2] Ibid., pp. 224, 225.

[3] Sestini's Journey to Basrah, &c., pp. 20, 21.

of the Gók Ṭágh (Cerulean Mountains), and the houses, with the numerous gardens stretching above the water's edge. At about 20 miles on the northern side of the gulf is Libyssa, now the picturesque town of Harakah, with a tumulus behind it, supposed to be that of Hannibal.[1] Onward about 12 miles is Dacibyza (Geïbúzeh);[2] and again, almost at the Bosphorus, near the village of Ḳádí Keui, are the feeble traces of Chalcedon.

On the northern shore, near the head of the adjoining gulf of Moudania, is Prusias-s-Cius, now Kimlik or Kio, with the remains of a temple in an adjoining olive-grove, and a theatre at some little distance. Lower down, on the southern shore, is Apamea, more anciently Myrlæa, or Moudania, a large town (chiefly inhabited by Greeks), which may be considered as the port of the Bithynian capital.

Prusa (Brusa) occupies the lowest slopes of Mount Olympus, chiefly on the western side of a river and valley which descend northward into the plain: the castle and part of the city, with some of the ancient walls (appertaining to the time of the Lower Empire), stand on elevated ground at the foot of the mountain; and beneath is the principal street, with the chief part of the town, running east and west. Towards the former extremity there are six bridges crossing the valley; and some of these have on them rows of houses forming the continuation of the principal streets, which are paved and clean. The houses of Brusa are better and more substantial than they are in other parts of Asiatic Turkey, and the kiosks, gardens, baths, and other public buildings bordering the rich plain, constitute part of a luxuriant and pleasing landscape. The kárvánseráïs are superb; and the bázárs, especially those for shoes and leather, are scarcely inferior to those of Constantinople.

The Bithynian capital has this distinctive feature; that it seems to be a city of mosques, having, great and small, 365 of these buildings, though there are scarcely 70,000 inhabit-

[1] Mr. Ainsworth's Journey: Vol. IX., p. 217, of the Royal Geographical Journal.

[2] Ibid., p. 216.

ants; but these fine structures being more than sufficient for the inhabitants, many of them are now merely well kept ruins; of the others, the most striking are Yeshíl Jámi', Emír Jámi', and Olí Jámi', or the magnificent. The last is a massive building, with four graceful minarehs and the usual inclosure, with fountains, &c., about it. Its splendid dome is tastily covered with mosaic porcelain of different colours; and 16 small cupolas cover the rest of its spacious roof, which rests upon pointed arabesque arches, supported by slender columns in the same style. Between these, at from 10 to 14 feet from the floor, which is carpeted or matted, according to the season, thousands of variously coloured lamps are suspended in festoons: the walls are white, bordered with green, and covered with sentences from the Korán. A reading-desk and a pulpit, having on each side a colossal wax-candle, constitute all the furniture of the interior.

Around Brusa there are some remarkably prolific warm springs; and different spots in its neighbourhood mark the final resting-places of Osmán the First, with five of his conquering successors. The chief wealth of the inhabitants is derived from spinning and preparing silk, which is extensively cultivated in the fine plain beyond the city.

Like Mysia, Bithynia is separated from Europe by a salt stream; this, which is called the Bosphorus, is narrower than the Hellespont, and the resemblance of the opposite portions of the two continents, when examined in detail, is very striking; the projections on the one side being similar to the indentations of the other. The width of the channel, on quitting the Black Sea, from the Cyanese rocks to the Asiatic shore, is nearly a mile and three-quarters, and the direction of the current from thence nearly S.W., between hills clothed with junipers and other shrubs, and rising abruptly from the water: the width gradually decreases, till, at two miles from the entrance, the passage between the new castles scarcely exceeds half a mile. Nearly one mile and three-quarters onward are Rúm-ílí, Hiṣár, and Anadóli Hiṣár, or the Old Castles, commanding a passage of 1100 yards in width: originally they were similar to those of the Dardanelles, but not

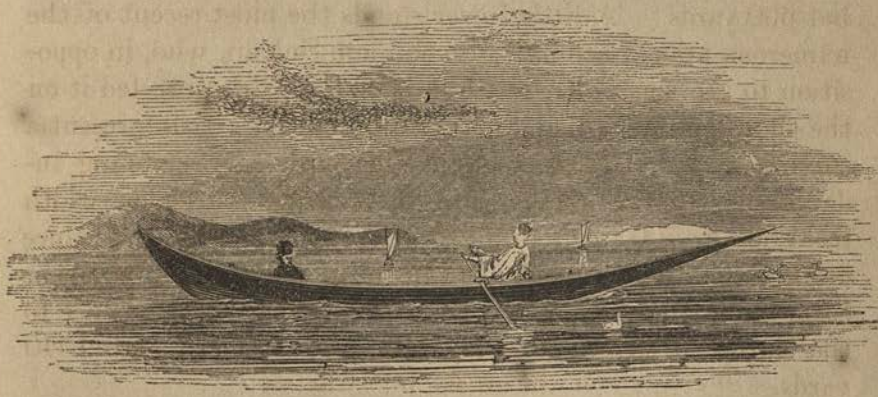
having been remodelled, they are now far inferior, and, in fact, are scarcely tenable. Half a mile lower, the stream, in making a bold sweep to the west and again south, forms, on the European side, the extensive bay of Buyukdereh. This inlet usually contains a fleet of Turkish men-of-war and numerous European merchant vessels, anchored opposite the country palaces of the ambassadors, which adorn the shore from hence to Therapia. A little below the latter situation the current forms a deep bay on the Asiatic side, and sweeps westward to Baltí Liman, from whence it flows southward between Rúm-ílí-hiṣár and Anadóli-hiṣár, where the width is but 600 yards.[1] A little lower stands the most recent of the numerous palaces belonging to the late Sulṭán, who, in opposition to the superstitious feelings of the Turks, erected it on the shores of Anadóli. Further onward, the coasts present a succession of projections on one side, with corresponding indentations on the other; and the channel varies in width from 600 or 700 yards to about 1000 yards, within a distance of 5½ miles to Leander's Tower, from the palace, or rather from the extreme point on the Asiatic side; from whence to the European shore, at the gate of the Seraglio, it is 1640 yards.

The Bosphorus is remarkable for the quantity of red mullets, john doreys, and sardinias; for the delicate luphari and other fish, which are taken as they pass along the shores of the inlets by means of stake nets, and in a very peculiar manner. The success depends upon a look-out man, who, being placed in a sort of cradle or eyrie, supported by a wooden stage at 10 or 12 feet above the surface of the water, is thus enabled by day and also at night, with the assistance of a bright light, to apprise the fishermen of the critical moment to close their nets and haul them on shore with the fish.

Numerous palaces, country houses, villages, kiosks, and fountains, interspersed with luxuriant flowers, shrubs, and

[1] Pliny, lib. VI., c. i., gives 875 paces for the distance between Europe and Asia at this place: the two sisters are not, however, as he states, quite within the range of the voice, nor can the singing of the birds in one continent, nor the barking of dogs in the other, be heard.

trees adorn the hills and valleys on each side of the channel; myriads of aquatic birds[1] cover the walls and edifices; and, soaring in the air, are numerous flocks of the Cinereous Petrel,[2] which, from its swift and apparently endless flight between the two continents, has obtained the name of Armidan or condemned soul. On the water are ships of every nation; and, gliding in different directions, the swift Káïk or Turkish wherry.[3] All these objects produce in the mind of a spectator, when approaching the Golden Horn, an effect which must be witnessed in order to be duly appreciated.



A Ḳáïḳ in the Sea of Marmora.

On the Thracian Bosphorus nature has perfected her work by forming a harbour capable of containing 1400 vessels, between the principal part of Constantinople on one side, and its arsenal on the other; in the latter, 11 ships of the line can, at the same time, be either equipped or dismantled, each ship floating alongside her own store-house.

Ḳastamúní occupies the remainder of the space from Bólí and the Parthenius to its eastern limits on the Halys; it has the Black Sea on the north and Angora on the south, so that it represents ancient Paphlagonia; but, by recent arrange-

[1] Among them is the dull cormorant, the Pelicanus Corbo of Linnæus.

[2] See Appendix.

[3] A description of this remarkable boat will be found in the last Chapter of this Volume.

ments at the Porte, with reference to the late contest with Múhammed Alí, the Mussellim of Kastamúní and his dependencies are placed under the páshá of Angora. Previously, the territory of the latter (the Enkúrí of the Turks) had the Halys on the east, Kastamúní and Bólí on the north, Sulṭán Oṅí on the west, and the district of Kóniyeh on the south; but, with Kastamúní, the páshálik now comprises Paphlagonia, in addition to the western part of ancient Galatia.

The central and southern parts of the territory are mountainous, having, in the former, the Ulguz and Alá Ṭágh, the abutments of the northern Taurus; and, in the latter, the numerous branches of the Ishik Ṭágh, which spread southward along the western side of the capital into the Kurdish district of Háïmáneh, and also along the eastern side through Ḥasan O'ghlán, into the district of Ṭabánlí.

North-eastward of the capital the district is watered by the rivers Chángrí, Ṭúnáï, and Devrek, or Doros, which last flows eastward through Tosiyah into the Halys, near the borders of Kastamúní.[1] Within the latter district, a little farther northward, is the Karà-sú or Gók Irmák, which receives the river Dádáhí at six miles below the capital, and then flows eastward by Ṭásh Köprí and Bói-ábád into the Halys;[2] and, also, the Kirketchit-cháï (the ancient Evarchus), which, from its springs about 12 miles north of Bói-ábád, takes a N.N. easterly course, and falls into the Black Sea, after receiving, a few miles from thence, the Kaboular-cháï, which comes from the west.

Southward of Angora are some streams running into the Halys; the western side of the territory is watered by the Enkúrí-sú and some other affluents of the Sakáríyah, whilst to the north and west are those of the Filiyás and Bártán. It has just been shown that the geography of the former is different from that which has been hitherto represented in the best maps; and this is likewise the case with the latter river.

[1] See above, page 5.

[2] Ibid., pages 5 and 6.

The Bártán, the first considerable stream westward of the Ḳizil Irmáḳ, instead of receiving the Sóghánlí-ṣú and its tributaries, as had been supposed, is merely formed by two comparatively short branches. The western of these, the Ḳójahnás Irmáḳ, has two sources near the village of Ḳójahnás, and the trunk, 28 yards wide, which is formed by their junction, runs through a deep alluvial soil at the rate of two miles and a half per hour, with an ordinary depth of six or eight feet, which is occasionally increased to 14 or 18 feet.[1] The O'rdeïrí, the eastern and more considerable branch, flows N.W. from the foot of the Durnah Yaïlásí, in the district of Za'farán Bólí; and from thence to the sea-port of Bártán, a town of 650 houses, occupying the rich valley of the Parthenius:[2] the trunk formed by this and the preceding river is called the Ṣú Chátí.

The surface of the district of Angora, westward of the city, presents a succession of level tracts, scarcely broken by low, barren, undulating hills, without timber or cultivation. Towards the N.E. cultivation prevails from Angora to Ḥasan O'ghlán; to this succeeds the district of Ḳanḳarí, a cold upland of gypsum,[3] interspersed with volcanic cones, such as Ḳarájah Weran[4] (Burnt Mountain), and some cultivated valleys. In one of these is Yapráklí, which is celebrated for an annual fair of seven days; and another, the vale of Tosiyah, is remarkable for its fields, gardens, and vineyards, which, as well as the town itself, the ancient Decia, are watered by the Gṓk-ṣú (Celestial stream).[5]

The central part of the adjoining district of Ḳastamúní is occupied by the extensive upland formed by the Iflanis of Za'farán-Bólí, and Ḳastamúní, together with those of Dádáhí and Ṣabán Chilah, which lie to the N.E. of Mount

[1] Mr. Ainsworth's Journey: Vol. IX. Part II., p. 232, of the Royal Geographical Journal.

[2] Ibid., and p. 242.

[3] The gypsum of Galatia resembles that of Paris, and still more closely the gypsum of Mesopotamia and Arabia.—Ibid., p. 267.

[4] An extinct volcano, as large as that of Mount Etna.—Sestini's Journey from Constantinople to Basrah, pp. 30 and 31.

[5] Ibid., p 34.

Orminius. This tract has an elevation of about 3000 feet: it contains many villages, and is one of the most productive wheat districts of Anatolia.[1] Northward of this upland, Ḳastamúní is broken up by abrupt and sharp, or else rounded mountains, intersected by deep, narrow, and picturesque valleys, which either terminate on the shores of the Black Sea, or, as in the case of the O'rdeïrí and Gók Irmák, run, the former into the valley of the Parthenius, and the latter into that of the Halys; and, lastly, the Ḳayá O'ghlí, the Bulák, and the rich vale of Ṣerb Dereh, which are in the vicinity of Za'farán Bólí.[2]

The territory of Ḳastamúní contains the A'yánliks of Amáserah (Amastus, or New Sesamum),[3] Sínúb (Sinope),[4] Kárúgatch, and Ainabol (Ineboli), with the towns of Ḳerempeh (Carambis) and Istifan (Stephane), all on the Black Sea; and, in the interior, Tásh Köprí (Pompeiopolis), Bóï-ábád, Oluz, and the seat of government. In the immediate district of Ḳastamúní are the A'yánliks of Chílání, Dádáhí, Júrímarán, Tókátlí, and Za'farán Bólí; the latter is an interesting and flourishing town, containing several mosques, kháns, baths, and 15,000 inhabitants: its chief trade is in saffron, which is largely cultivated in the neighbourhood.[5]

Ḳastamúní itself occupies one valley, and its suburbs another; and these are separated by the rocky cliff occupied by its rude castle. The town is watered by the Gók-ṣú, and it contains about 12,000 houses of inferior construction, with the usual proportion of mosques, kháns, and dirty narrow streets: manufactures of wool, cotton, leather, and copper, occupy the inhabitants[6] of this place, the ancient Castaman.[7]

[1] Mr. Ainsworth's Journey: Vol. IX. Part II., p. 243, of the Royal Geographical Journal.

[2] Ibid., pp. 240 and 241, of the Royal Geographical Journal.

[3] Pliny, lib. VI., c. ii.

[4] Ibid.

[5] Mr. Ainsworth's Journey: Vol. IX. Part II, p. 239, of the Royal Geographical Journal.

[6] Ibid., p. 249.

[7] Leake's Map of Asia Minor.

Ancient Paphlagonia, once Pylæmenia,[1] commenced beyond the Billæús, and it extended from thence eastward to the river Evarchus (near Sinòpe); also southward, from the Black Sea to the borders of Galatia. But its more precise limits were the Parthenius on the west, the Halys on the east, and Galatia on the south.[2]

The towns in the bordering district of Western Galatia are, Iskelíb, a place of considerable extent, with a castle perched upon a singularly bold and naked rock;[3] Kal'ah-jik, a town of 900 houses, at the base of an isolated conical rock, the summit of which is occupied by a castle built above the houses;[4] and ancient Chángrí, now Kankarí, the principal place in the district of that name, with a ruined castle, several mosques, kháns, and public baths; it contains 18,000 or 20,000 souls, and is a place of considerable trade, though hitherto unknown as such to Europeans.[5]

The metropolitan city of Angora and its citadel occupy two rocky hills, nearly in the centre of Western Galatia. The town is watered by one of the affluents of the Sangarius, and contains about 10,000 Múhammedans, 5000 Christians, and 200 Jews. There are 17 or 18 kháns, and three hammáms; and it is divided into 84 parts, each of which has a mosque or Jámi'. In addition to the celebrated wool,[6] the articles of commerce are yellow berries, madder and gums, wax, honey, merino twist, and goats' hides;[7] also some woollen manufactures; and, since the roads from the ports of Ṭarábuzún, Ṣámsún, Constantinople, Smyrna, Tarsus, and Alexandretta, as well as from Kurdistán, Persia, Mesopotamia, Arabia, and Syria, pass through this city, it must at some future time necessarily become a great commercial depôt. The city of Ancyra contains one of the earliest

[1] Pliny, lib. VI., c ii.

[2] Strabo, lib. XII., pp. 543, 544

[3] Mr. Ainsworth's Journey: Vol. IX. Part II., p. 265, of the Royal Geographical Journal.

[4] Ibid., pp. 270, 271.

[5] Ibid., p. 268.

[6] It is remarked, that within the circumscribed limits of the Halys the shepherds' dogs, and the cats also, have long fine hair.—Ibid., p. 275.

[7] Ibid., p. 276.

churches ;[1] it was the seat of a general council, and, for a time, the Osmánlí capital.

From the slight notice of this place by Strabo,[2] it may be inferred that it was unimportant, although it was the capital of the Tectosages,[3] on their removal into Galatia from Ancyra of Phrygia.[4] The Trocmi, a second section of the wanderers who came at the same time, occupied the country eastward as far as the Halys ; the capital of the country was Tavium. And the third branch of the ancient people of Galatia, the Tolistobogi, had the tract westward, in which were the commercial city of Pessinus, on the Sangarius, and the fortresses of Blucium and Peium.[5]

[1] Probably founded by St. Paul.
[2] Lib. XII., p. 576.
[3] Pliny, lib. V., c. xxxii.
[4] Strabo, lib. IV., p. 187.
[5] Ibid., lib. XII., p. 567.

CHAPTER XV.

THE SOUTH-WESTERN DISTRICTS OF ASIA MINOR.

Kermiyán.—Its limits.—Sulṭán Oṅí.—Towns and ancient Sites.—The Katakekaumené.—Afiyúm Ḳará-ḥiṣár.—Phrygia-Major, Ḥamíd, and Tekéh.—Ancient Cities.—Districts of Meis and Menteshá.—Rivers.—Ruins of Caunus, Ṭlos, and Xanthus.—Ancient Lycians.—District of Ḳóniyeh.—Surface.—Lakes of Beg-Shehr, Síghlah, Ak-Shehr and Ṭúz Gṓló.—Towns of Kaïsaríyeh, Níġdeh, Karamán, and Ḳóniyeh.—Páshálik of Mar'ash, Towns and Capital.—Slopes and passes of the Taurus.—I'ch-íli, Adanah, and Tarsus.

THE Eyalet of Kermiyán, or Kútáhiyah, occupies the central part of Anadóli, having Sulṭán Oṅí and the Olympic chain on the north, Ḳará-sí, Sárú-Khán, and Aïdín on the west, Afiyúm Ḳará-ḥiṣár, and Hamíd on the east and south-east, with a part of the latter and Menteshá on the south. Its western side is mountainous, being intersected by the chain of the Murád Ṭágh and its numerous ramifications, which inclose the valleys of the Rhyndacus, Macestus, Hermus, and Mæander. The western side consists chiefly of plains lying along the upper branches of the Sangarius; whilst the centre is an extensive upland, of which the plain spreading in a south-westerly direction, from the Kútáhiyah beyond Altún Ṭásh, is nearly 50 miles long by 20 miles wide, and has an elevation probably exceeding 4000 feet above the Black Sea.

The small Sanjáklik of Sulṭán Oṅí, now a dependency of Kermiyán, lies along the southern slopes of the Olympic chain, and is intersected by the wooded heights of Tomanjí Ṭágh (ancient Tmolus), on the northern side of which is the plain and A'yánlik of Sógut or Shughut, a pretty town of 400

houses; and on the southern, the more extensive level tract, which contains, towards the east, Eskí-Shehr, a town of 900 houses, with natural hot-baths on the site of Dorylæum;[1] towards the west Bazavik and Sulṭán Oñí or In-Óghí, once the çapital, a small place situated under vast precipices, containing sepulchral chambers.[2] Towards the north-western limits of Kermiyán are the A'yánliks of Taushánlú, Mohimoul, Oranjik, and near the last, the ruins of Azani, where a chaste Ionian temple overlooks a theatre, a gymnasium, three bridges, a colonnade, with tombs, and other striking remains: these are at Chapdar, a Turkish village of 100 houses.

Nearly 22 miles E.N.E. from thence is Kútáhiyah, with an extensive castle, which is partly ancient, and occupies a high hill close to the S.S.W. side; this castle is probably on the site of Cotyæium. The city is at the entrance of a valley, and at the foot of the Poorsal Ṭágh, on the western side of the plain. It contains the usual proportion of mosques, kháns, baths, fountains, bázárs, and about 10,000 houses with tiled roofs like those of European Turkey; subterraneous aqueducts run beneath the streets. It is the usual residence of the Vezír of Anadóli, but Kútáhiyah and its 32 dependent villages are under a Musellim.

South-east of the capital are the interesting Phrygian remains with inscriptions, and the Troglodyte habitations of Doganlú, probably ancient Nacoleia;[3] southward is the A'yánlik of Altún-Ṭásh; and to the south-west those of Gediz, a picturesque town on the borders of Mysia, with a striking mosque; and 'Ushák, a still larger place, which is celebrated for the best manufactory of Turkey carpets.[4] At the eastern side of the district, near the borders of that of Afiyúm Ḳará-ḥiṣár, are the Agháliks of Segicler, ancient Sebaste,[5] and Isheklí (Eumenia),[6] a picturesque little town.

[1] Leake's Asia Minor, p. 19. [2] Ibid., p. 142. [3] Ibid., pp. 24, 34.

[4] Mr. W. J. Hamilton, Vol. VII. Part I., p. 38, of the Royal Geographical Journal. And Arundell's Discoveries in Asia Minor, Vol. I., pp. 104, 105.

[5] Mr. W. J. Hamilton's Journey, Vol. VII. Part I., p. 39, of the Journal of the Royal Geographical Society.

[6] Arundell's Discoveries, &c., Vol. I., pp. 148, 169.

At the foot of Bábá Ṭágh (Mount Cadmus), near the south-western extremity of Kermiyán, is Denizlí, a thriving Ḳaṣabah, containing about 6000 inhabitants, and fortified by an ordinary wall.[1] At Eskí-ḥiṣár, about seven miles northward of this place, two theatres, a stadium, a gymnasium, and other buildings mark the site of the interesting Laodicea;[2] also again at Pambuk Ḳal'eh, six miles farther, are the still more striking remains of ancient Hierapolis;[3] and again, about 10 miles north-west of the latter, those of Tripolis ad Mæandrum.[4]

Advancing some distance northward, on a precipitous rock, are the acropolis and interesting ruins of Suleïmánlú;[5] and again those of Silandus and Saittoe. The former are at Selentí, and the latter near the village of Sídás Ḳal'eh, where are the remains of a stadium, several temples, and other public buildings.[6] Nine hours, or about 22 miles S.S.E. of these Phrygian remains, is the modern town of Ḳúlah, at an elevation of about 2250 feet above the sea. It contains upwards of 1500 gloomy-looking houses,[7] built of lava at the foot of the volcanic cone[8] called Ḳará Devlit (black inkstand). This is one of the three remarkable pits or bellows noticed by Strabo as belonging to the Katakekaumené, or under burnt district, which extended 500 stadia in length by 40 stadia in width along the borders of Phrygia and Lydia.[9] From the southern side of Ḳúlah a rugged stream of lava has forced its way through the plain of Sandal and Kaplán Alan, till its course was broken by the Hermus. This tract—although covered with extinct

[1] Chandler's Travels in Asia Minor, Vol. I., p. 255.

[2] Ibid., 263; and Arundell's Discoveries in Asia, Vol. II., p. 181.

[3] Chandler's Asia Minor, Vol. I., pp. 268, 270; and Arundell's Discoveries, Vol. II., p. 200.

[4] Mr. W. J. Hamilton's Journey, Vol. VII. Part I., p. 61.

[5] Arundell's Discoveries, &c., Vol. I., p. 80, &c.; and Mr. W. J. Hamilton's Journey, Vol. VII. Part I., p. 39, of the Royal Geographical Journal.

[6] Ibid., Vol. VIII. Part II., p. 142.

[7] Arundell's Discoveries in Asia Minor, Vol. I., p. 42 to 46.

[8] Mr. W. J. Hamilton's Tour, Vol. VII. Part I., p. 40; and Vol. VIII. Part II., p. 142, of the Royal Geographical Journal.

[9] Lib. XIII., p. 628.

craters and a bed of scoriaceous lava broken into a thousand forms, with a mixture of hills and valleys, which by Hasselquist have been compared to the waves, high billows, and gulfs of a boisterous ocean suddenly converted into stone—is not, however, without verdure, being dotted with fruit-trees; the vine especially flourishes; and a considerable portion of this singular tract is well cultivated.[1]

The Páshálik of Afiyúm Ḳará-hiṣár forms the south-eastern limit of the preceding district, from Isheklí to Ḥamzah Ḥájí, having Ḳóniyeh to the east, Ḥamíd to the south-west, and Angora to the north-east. At the western side it is separated by a range of hills from the plains of Kútáhiyah, and on the south-east by those of Dombai, which intervene between it and Ḳoniyeh, but the rest consists of level tracts, such as the plains of Ṣandúklí and Afiyúm Ḳará-hiṣár, on which opium is so successfully cultivated as to give to the capital the name last mentioned, signifying Opium Black Castle. This place, probably the ancient Metropolis,[2] is nearly in the centre of the small district to which it gives its name; and it occupies the foot of a rocky range of hills at the entrance of a valley on the western side of the plain. The castle is very conspicuous, being built on a kind of rocky basaltic spar, and it commands the north-western side of the town. The latter contains about 6000 houses of clay and wood, amidst which the Seráï of the Páshá and a double domed mosque are conspicuous. In addition to the preparation of opium and some madder, the inhabitants are employed in the manufacture of black felts.

At the south-western extremity of the Páshálik is the plain of Ṣandúklí, with a town of about 700 houses, under a Dereh Beï, and towards the opposite are the A'yánliks of Eskí-Ḳará-hiṣár, and of Beïad; and more eastward the dependency of Bóláwádín, a considerable town on the borders of Angora,

[1] Compare Hasselquist's Voyages and Travels in the Levant, p. 33, London, 1776, and Dr. Chandler's Travels in Asia Minor, pp. 230, 231, 247, with Arundell's Discoveries, Vol. I., p. 42 to 57; and Mr. W. J. Hamilton's Journey, Vol. VII. Part I., p. 39; and Vol. VIII., p. 142, &c., of the Royal Geographical Journal.

[2] Leake's Asia Minor, p. 57.

RUINS OF THE PALACE OF THE CÆSARS, NEAR GUZEL HISAR.

Day & Haghe Lith.rs to the Queen

which represents Polybotum.[1] This portion of the country represents Phrygia Paroreius, as the preceding part of the district does the south-western side of Phrygia-Major, with a portion of Pisidia, and it is the most elevated portion of Asia Minor. The present inhabitants are of that mixed description which prevails throughout the peninsula, amongst whom the nomadic Kurds and Turkománs hold a prominent place: but according to Herodotus, the Phrygians were barbarians, and the most ancient of all people.[2]

Ḥamíd extends from Afiyúm-Ḳará-ḥiṣár southward to the district of Tekéh and the Taurus, having Aïdín and Menteshá on the west. It is separated from the latter Páshálik by the chain of Bábá Ṭágh; and it is watered on this, or the western side, by the Kopli-ṣú, the Bánás Cháï, and other affluents of the river Mendereh. Near the eastern side of the district is the extensive and beautiful lake of Egérdir,[3] which now unites with that of Hoïran to the north; and farther west is the lake of Ascania, in the midst of beautiful scenery.[4]

The government is intrusted to a Vaïvodeh, who resides in Isbártah, a well-built town, interspersed with gardens and watered by numerous streams.[5] In addition to places of inferior note, Ḥamíd contains the towns of Yalobách, Antioch, Buldúr, and Egérdir, with its castle, and it is picturesquely situated at the southern extremity of the lake of that name. This district represents nearly the whole of Pisidia, together with the south-western extremity of Phrygia; and it contains numerous ancient sites, such as Isheklí (Eumenia), Dineïr (or Celenæ, afterwards Apamea Cibotis), Olou Búrlú (Apollonia), Pambúk Ḳal'eh (Hierapolis), Eskí-ḥiṣár (Laodicea),[6] and Sagalessus.

Tekéh extends from the last-mentioned district to the sea-

[1] Leake's Asia Minor, pp. 37, 53.

[2] Lib. I., c. cxlii.; lib. V., c. lix.

[3] Mr. W. J. Hamilton's Journey in Asia Minor, Vol. VII. Part I., p. 58, of the Royal Geographical Journal.

[4] Fellowes's Journal in Asia Minor, 1838, p. 160.

[5] Ibid., p. 163.

[6] Mr. W. J. Hamilton's Journey, &c., Vol. VII. Part I., p. 58 to 60.

coast, having the district of I'ch-ílí on the east, and that of Menteshá on the west, a little way beyond Cape Khelidonia. It is chiefly on the southern slopes of the Taurus, which, under the name of the Delik Tágh (Mount Climax), and the Tak talu (Mount Solyma),[1] runs parallel to the coast till it touches the Mediterranean a little westward of Cape Khelidonia; it therefore represents the higher of the two branches of the Taurus, and runs inward from the sea.[2]

Tekéh is watered by the river Duden or Attalía-sú (ancient Catarractes),[3] the Ak-sú (Cestrus), the Kapri-sú (Euremedon), and the Menavgat-sú or Melás,[4] which furrow in parallel directions, from north to south, the extensive plain of Attalia, and the mountainous tracts on each side. The coast is flat, dreary, and unpromising, but the interior, although but partially cultivated, is rich and picturesque, wildernesses of trees, shrubs, and climbing plants being mixed with bare rocks and mountains.[5] A considerable portion of the inhabitants being pastoral Turkománs, there are now few towns or even permanent villages, though the district abounds with the remains of a more flourishing period. The Páshálik of Tekéh includes the eastern part of Lycia and the western portion of Pamphylia: within the limits of the former are the island of Crambúsa,[6] near Capes Khelidonia and Olympus, with a temple, a theatre, and several tombs, inscriptions, &c., near the village of Delik Tásh;[7] northward of these are three islands,[8] and a little further Phaeselis, the last town of Pamphylia, according to Pliny;[9] this is now represented by the picturesque town of Tékrova, which has a theatre, a stadium, and several temples,[10] but on which the sea has been making

[1] 7800 feet high.—Beaufort's Karamania.
[2] Strabo, lib. XIV., p. 666.
[3] Ibid. [4] Ibid.
[5] Fellowes's Journal in Asia Minor, pp. 171, 178, 204.
[6] Strabo, lib. XIV., p. 666.
[7] Beaufort's Karamania, pp. 42 and 44.
[8] Probably the Sterile Cypriæ of Pliny, lib. V., c. xxxi.; and Beaufort's Karamania, p. 53.
[9] Lib. V., c. xxvii.
[10] Fellowes's Journal, pp. 211, 212.

great ravages[1] since the time of Alexander's passage.[2] Attalia, the residence of the Páshá and the seat of government, is the next place along the coast; it contains about 8000 inhabitants, and the city is beautifully situated at the extremity of a bay round a small harbour, from which the houses and gardens rise behind each other like the seats of a theatre.[3] This place probably represents Olbia,[4] being about the same distance from the sacred promontory.[5] Laara Attalia follows, with the remnant of an ancient port,[6] and Sidé, or the Eskí Adalia of the Turks, where there remain a mole, an aqueduct, and a theatre of 409 feet diameter.[7] A little way inward from the coast of Pamphylia is Perga, situated, as described by Mela, between the Cestrus and Catarractes, with a beautiful theatre, a stadium, two or three temples, and other remains.[8] Farther north is Isconda, with some Cyclopean and other ruins; and about 10 miles eastward Pednelissús, now the village of Bolcascove, at which are the remains of a grand aqueduct, a stadium, and a fine theatre almost perfect.[9] According to Herodotus,[10] who is followed by Strabo,[11] the ancient inhabitants were the descendants of some of those who were shipwrecked on returning from Troy. Pamphylia was at first called Mopsopia,[12] and the country furnished 30 vessels to Xerxes.[13]

Westward of Tekéh is the district of Meis, and onward, embracing the coast opposite to Rhodes, is Menteshá, in which is Moolla or Mógolla, the seat of the government of both districts. The Páshálik thus formed has those of Aïdín and Ḥamíd on the north, that of Tekéh on the east, and the Mediterranean Sea on the south and west. Nearly in the centre, and running north, it has the chain of Bábá Ṭágh (Mount Cadmus); to the north-east it has the continuation

[1] Beaufort's Karamania, p. 61.
[2] Strabo, lib. XIV., p. 666.
[3] Beaufort's Karamania, p. 123.
[4] Ibid., p. 131.
[5] Strabo, lib. XIV., p. 666.
[6] Beaufort, p. 133.
[7] Ibid., p. 139.
[8] Fellowes's Journal, p. 191.
[9] Ibid., p. 197.
[10] Lib. VII., c. xci.
[11] Lib. XIV., p. 667.
[12] Plin., lib. V., c. xxvii.
[13] Herod., lib. VII., c. xci.

of the Delik Ṭágh (Mount Climax), which extends for some distance westward, sending out numerous groups of mountains with high peaks, such as Pernaz Ṭágh, Eljik Ṭágh, Aktar Ṭágh, &c., covering the interior and central portions of the territory.

Towards the western side it is watered by the Cheena Cháï (Marsyas), and other affluents of the Mæander; and towards the east by the Dalamon Cháï or Indus. The latter, which probably likewise represents the Calbis[1] of Strabo and Ptolemy,[2] has its source at Mount Cibyrates, in Greater Phrygia; it is joined by 60 rivers, besides torrents, during its course to its estuary, near the city of Caunus,[3] and by the Patara or Xanthus, with the Maugher Cháï and numerous other affluents.

Within its limits also are the extensive lakes of Ayelan-Ghieul, Schedder Yaila, Ghieul Ḥiṣár, and Kenygeeze, in addition to numerous inlets, such as the Gulfs of Mandelyah, Kos, Makri, Karagia-aghatch, and the magnificent harbour of Marmarass.

The coast is bold and striking, but, like that of Pamphylia, barren. The interior contains many narrow valleys of rich pasture with crystal streams, such as the Dalomon and the Xanthus, which is still more extensive, also several elevated plains, among which may be noticed the Cadyna, Ayvasil, Amotloo, and Oloojáḳ; but the remainder of the country is a succession of bold cliffs and mountains, varying from 3300 feet at Cadyna, to 10,000 feet at Aktar Ṭágh (Massicytus),[4] and occasionally presenting, as at Ṭlos, Xanthus, and Minara, the finest combination of scenery,[5] animated by thousands of nightingales.[6] Cultivation prevails here to a greater extent than in the preceding district; but the occupations of the people

[1] Col. Leake's Observations on Mr. Hoskyns's Survey of Lycia, Caria, &c.

[2] Lib. V., c. xi.

[3] Pliny, lib. V., c. xxviii.

[4] Survey of the Interior of Lycia, &c., by Mr. Hoskyns, Master of H.M.S. Beacon, 1840 and 1841.

[5] Ibid.

[6] Mr. Fellowes's Journal, p. 254.

are chiefly pastoral. In addition to several permanent villages, Menteshá contains the towns of Meïs (Castello Rosso), Levisey, Marmarass, Tremala, Almalic with 1500 houses, and Mógolla (ancient Alinda), the seat of government.

The authority of the Páshá of Moolla or Mógolla extends over Lycia and the greater part of Caria, and the territory which he governs contains many ancient sites, some of which, in the interior, besides Myra, Patara, Telmessus, &c., on the coast, have recently been determined. Those provinces, taken together, had a sea-coast of 6620 stadia.[1] A few miles westward of the Dalomon Cháï is the lake of Kenygeeze or Yuvalaki Potamos; and on the Kenygeeze, which carries its waters into the sea, are the ruins of Caunus, with an acropolis, a theatre, several temples, and the remains of a port.[2]

A little distance westward of the latter is the commodious bay of Karagia-aghatch, probably the Panormus of the Caunii,[3] and beyond, the magnificent harbour of Marmarass, with the ruins of Assayik (ancient Sanus) near its shores.[4] Some miles north-eastward are the ruins of Cadyna, which contain a temple, a palace, and a theatre at the foot of Mount Cragus; and there are also numerous inscriptions.[5] Further, and nearly in the same direction, are the extensive remains of Ketra, also of Oorloojak, Armotloo, Tremili, probably the site of the ancient capital of the Termilae,[6] and finally those of Araxa, near Orahu, in the valley of the Xanthus.[7] Descending along the latter, southward, are the ruins of Koomgelai, and a little lower, in a valley descending into it from the east, those of Tlos, with a theatre, an acropolis, and several temples.[8] Below Xanthus, and near the village of Koonik, is the site of the Temple of Latona; and on the opposite side of the valley

[1] 4900 stadia to Caria, and 1720 stadia to Lycia.—Strabo, lib. XIV., pp. 651, 664.

[2] Mr. Hoskyns's Survey of Caria and Lycia, &c.

[3] Colonel Leake's Observations.

[4] Mr. Hoskyns's Survey, &c.

[5] Ibid.

[6] Colonel Leake's Remarks.

[7] Mr. Hoskyns's Survey.

[8] Ibid.

are Sidyma, possibly Cragus,[1] and Pinara. The latter is near the village of Minara, and exhibits a pile of ruins, comprising numerous rock-tombs and sarcophagi, in addition to a temple and a theatre, which are backed by the rugged peaks of Cragus, and command a striking view of the country surrounding the rich valley of the Xanthus.[2] Towards the lower part of this valley are the ruins of the ancient capital, comprising a theatre, several temples, triumphal arches, walls, and elaborate tombs, altogether displaying the most elegant designs, with highly finished poetical subjects in bas-relief.[3]

The site of Xanthus itself is extremely romantic, portions of the ruins being on beautiful hills; others rise perpendicularly from the winding river, or crown the summits of rocks, whilst a rich plain, the mountain chain of Patra and the range of Cragus, complete the panorama[4] of the most considerable of all the cities of Lycia.[5]

The inscriptions lately found in the Lycian character are of great importance in connexion with the early history of that country, since they belong to a period antecedent to its occupation by the Greeks. Col. Leake, however, in his remarks on the inscriptions, &c., found in Caria and Lycia by Messrs. Forbes and Hoskyns, observes, that we cannot safely ascribe an earlier date to those inscriptions than the fifth century B.C., or about the period when Lesser Asia was subject to Darius Hystaspes. We know that the first colonists from Greece to Lycia settled in the valley of the Syrbes or Xanthus; but it was not till about two centuries before the Trojan war that they succeeded in driving the ancient inhabitants from the recesses of Mount Solyma.[6] Subsequently Lycia appears to have been governed by a kind of federation, consisting of six principal, and 17 secondary cities; deputies were sent from each, and the governors, magistrates, &c., were chosen from the whole

[1] Colonel Leake's Remarks on Mr. Hoskyns's Survey.
[2] Mr. Hoskyns's Survey.
[3] Mr. Fellowes's Journal in Asia Minor, 1838, p. 227.
[4] Ibid.
[5] Strabo, lib. XIV., p. 666.
[6] Colonel Leake's Observations on Mr. Hoskyns's Survey.

body politic of Lycia.[1] It seems evident, however, that the federal government, so highly praised by Strabo, was but the continuation of the celebrated league which was founded upon the ancient laws[2] of the Lycians, and which existed under the satraps of the great king. The tombs and excavations of Xanthus, as well as the vestiges of Tlos, and other ruins, display a different style of architecture from that of the Greeks or Romans; and we find that a separate language, and a peculiar written character, likewise prevailed in the country.[3]

By some, the Lycian language is supposed to be derived from the Syro-Phœnician, whilst, from its resemblance to the Sanscrit and Zend, Grotefend and others conclude that it belongs to the extensive Indo-Germanic family,[4] which would seem to link the inhabitants of this portion of the peninsula with those of ancient Assyria, and consequently with the Phœnicians of the latter region.[5]

According to Herodotus, the Lycians derived their name from Lycus, the son of Pandion, who came into the country on being expelled from Athens; but after the arrival of the Cretan chief, Sarpedon, they bore the name of Termilae. Previously they were called Solymi, and at an earlier period Milyans, from Milyas the first name of the territory.[6] But the colony conducted into Lesbos by Xanthus, and the contingents sent, about five centuries later, to the Trojan war by the Termilae and Troes,[7] the two principal nations of Lycia, claim for that people a more remote origin. The Lycians had the peculiar custom of tracing their genealogy through the females, who had the singular privilege of choosing their hus-

[1] Strabo, lib. XII., p. 665.

[2] Idem, lib. XIV., pp. 664, 665; and Herod., lib. I., c. clxxiii.

[3] See the *Plates* in Mr. Fellowes's works, 1839 and 1840; also the Marbles recently deposited in the British Museum.

[4] Remarks on the Lycian Alphabet, by Daniel Sharpe, Esq., in Mr. Fellowes's Journal, 1840, pp. 428, 430.

[5] The Phœnicians inhabited the shores of the Erythrean Sea or Persian Gulf.—Strabo, lib. I., p. 42; and Herod., lib. I., c. ii. and vii.; lib. LXXXIX.

[6] Herod., lib. I., c. clxxii.

[7] Sarpedon led the former, and Pandarus, son of Lycaon, the latter.—Iliad. II., 824, 827.

on the rising ground adjoining the eastern side of the town mark the site of the royal city of Cæsarea,[1] and bear the appearance of having been the result of an earthquake like that which produced such calamities in 1835.

"The capital of the adjoining district, Garsauritis,[2] is Aḳ-Seráï (Archilaïs); the town is situated in an open, well-cultivated valley,[3] and contains 810 houses, with numerous Saracenic remains.[4] The Musellim of this place has charge of the salt-mines of Túz Ḳoï, and also of the rest of the district, for the Páshá of Ḳóniyeh.[5]

In the country which stretches to the S.W., between the districts of Aḳ-Seráï and Ḳaïsaríyeh (ancient Tyanítis), are the towns of Eskí Andavál (Addavilis), Nígdeh, and Bór; in the neighbourhood of which, at Ḳiz-ḥisár, are the presumed ruins of Tyana,[6] its only town.[7] Near the latter is the fountain of Abamæus;[8] and further S.W., at the foot of the mountains, the modern town of Ereglí, with 800 houses.

The country westward from Aḳ-Seráï, towards the dry and naked region of the Axylus, has scarcely been noticed since the brief journey of Tavernier, in 1664, although it is on the borders of the central district of Ḳóniyeh. The latter contains, on the north-eastern side, the towns of Ylaghún, near which there are two lakes, Jordan Ládik, the ancient Laodicea Combusta, Karamán, once Laranda, towards the S.W., containing about 1000 houses,[9] and Devlí,[10] the Derbe of St. Paul, which was on the borders of Isauria;[11] and, finally, in the centre of the great and partly marshy plain, stands Ḳóniyeh, the capital of the Sulṭáns of Rúm, where fragments of inscrip-

[1] Strabo, lib. XII., p. 539.

[2] Next to Morimene, and on the borders of Phrygia.—Pliny, lib. VI., c. xxvii.

[3] Mr. W. J. Hamilton's Journey, Vol. VIII. Part II., p. 146.

[4] Mr. Ainsworth's Journey, Vol. X. Part III., p. 299.

[5] Ibid., p 294.

[6] Strabo, lib. XII., p. 537.

[7] Mr. W. J. Hamilton's Journey, Vol. VIII. Part II., p. 153, of the Royal Geographical Journal.

[8] Ibid.

[9] Leake's Asia Minor, p. 98.

[10] Mr. W. J. Hamilton's Journey, Vol. VIII. Part II., p. 154, of the Royal Geographical Journal.

[11] Strabo, lib. XII., p. 569.

tions, built into the walls, denote that the latter were chiefly constructed from the ancient and celebrated city of Iconium,[1] whilst some of the remains in the interior connect it with the later and no less remarkable period of the Seljukian conquerors. The Selatyns, or royal mosques of Sherif Altún, Sulṭán 'Alaú-d-dín, and that of Sulṭán Selím, are fine specimens of the delicate tracery and laboured fret-work belonging to the later architecture of I'rán, as are some of the Jámi's, and a few of the numerous Medresehs or colleges of this city; and the sepulchral chapel of the Persian poet, Mevlání Jelálu-d-dín (Aladdin). The site of the ancient palace of the warrior Sulṭán Selím is now occupied by the Konak of the Páshá, in which are some Arabesque remains; but the building is an ordinary Turkish house of wood and clay, with a dirty outside staircase leading from a spacious court to the reception rooms.

Walls about 30 feet high, flanked at intervals by square towers, and, like those of the ancients, perfectly vertical, surround the city, which has a circumference of nearly 3 miles, independently of extensive suburbs on the eastern and south-eastern sides, besides Zilleh, an independent Greek town of 800 houses, situated 4 miles N.N.E. from it. The population rather exceeds 40,000 souls,[2] a part of whom are employed in the manufacture of carpets and in the preparation of leather, cotton, wool, and hides. The gardens of Ḳóniyeh produce a variety of fruits; and the plain supplies grain, flax, &c., in addition to an abundance of pasture. At one period of the year a considerable part of the plain is inundated; but the inhabitants do not appear to suffer from malaria to the extent which might be expected.

The inhabitants of the Páshálik consist of Turks, who dwell in the towns; Kurds and Turkománs, living alternately in the plains and mountains; and Troglodyte Christians, of whose origin as a people there does not seem to be any historical or traditional trace.[3] We know, however, that the

[1] Plin., lib. V., c. xxvii.

[2] Mr. Ainsworth's Travels, Vol. I., p. 202.

[3] In 1832.

Syrians of Cappadocia,[1] or Leuco-Syrians,[2] inhabited a portion of this country.

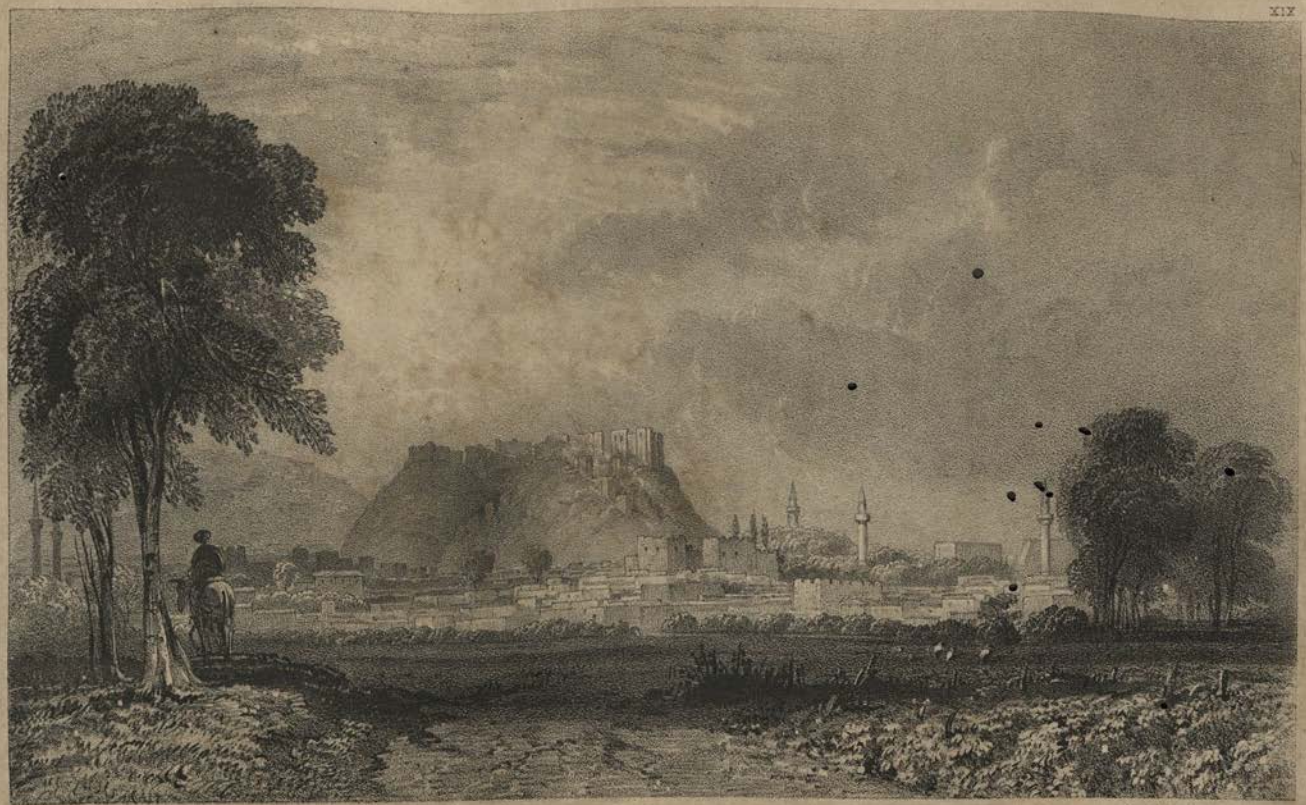
The Páshálik of Mar'ash extends from that of Ḳóniyeh eastward to the Euphrates, and again southward from the Sivás district to the borders of Syria. With the exception of the comparatively level country towards the river, it consists almost entirely of lofty and wooded mountains, being traversed by a portion of the Anti-Taurus near its northern limits, by Taurus Proper near its centre, and more southward by a part of the Durdún Ṭágh, from which the Amanus branch runs in a S.S.W. direction into Syria. This part of the Páshálik is amply watered by the affluents of the rivers already described (pages 295 to 301), viz. the Saïhún and Jaïhán, in addition to the eastern Melas and other streams which flow into the Euphrates. At its eastern limits, on the banks of the Euphrates, is the Musellimik of Gergen Kaléh-ṣí, and between this place and the capital are those of Besuí, a town of 2800 houses, in a limestone glen, without gardens or even trees, and Adiyamán or Hiṣn Manṣúr (ancient Carbanum), which contains several mosques, the remains of a castle, and about 1100 houses in the midst of gardens and groves.[3]

On the slopes of this part of the Taurus, also, are the small districts and towns of Kákhtah, Kerkun, Bózúḳ, Ṭókáríz, and Sumeïsáṭ, each under a Kurdish Bóyah Bey. Again, northward are those of Alí-shehr, Al Bostán, and Yarpus. Westward is the A'yánlik of Kars, and southward, almost on the borders of Syria, are Rúm Ḳal'ah (already described) and 'Aïn-táb, the supposed Antiochia ad Taurum. This city is on the river Sajúr, at the foot of the mountains, and near the commencement of the plain leading to Aleppo: it is shut in, on the side of the plain, by a low range of hills; and, on a detached hill, rising above the higher part of the town, at the opposite extremity, is the castle, a respectable work, strikingly like that of Aleppo.[4] In addition to some fine mosques and

[1] Herod., lib. I., c. lxxii. [2] Strabo, lib. XII., p. 544.

[3] Mr. Ainsworth's Journey from Ḳaïṣarîyeh to Birehjik, pp. 326, 327, Vol. X. Part III., of the Journal of the Royal Geographical Society.

[4] See Plates XIX. and XXI.



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baths, the town contains about 8000 Turkish houses, well built, and 500 Armenian houses, principally of stone. It has commercial communications with Aleppo, O'rfah, Mar'ash, and the port of Alexandretta, and is, on the whole, a place of more importance than the capital itself: the inhabitants are occupied with the manufacture of calico.

About midway, on the slope of the lofty Aghr Tágh, and projecting southward, are three remarkable shoulders: of these the central one is occupied by the castle, and the two others, as well as the intervening valleys, by the city of Mar'ash; the parts of which communicate with each other by several bridges. The city contains about 25 mosques of an inferior description, and 3500 houses of wood and clay; these are badly constructed, but striking from their situation, as this singular mountain town overlooks a rich plain about 30 miles long and from 12 to 16 miles wide, producing abundance of tobacco, with rice and other grains. On the slopes of this part of the Taurus the timber is particularly fine, and there is a mine of excellent iron, which is worked successfully; there is also a mine of native steel. Mar'ash, also called Kermania (the Germanicia of the Lower Empire), probably owed its existence to the pass through the Taurus, which is situated northward of this place along the slopes of the Alí-Shehr.

The latter mountain is approached from two different directions, viz., southward from 'Aïn-táb, and westward from the town of Sís. The former route passes through Mar'ash, and as far as that town it is tolerably good; but northward it becomes a mere bridle-path, winding along a succession of steep shoulders and precipitous valleys, which succeed one another almost to Al Bostán. In quitting the plains of Cilicia, near Sís, the other route proceeds through the mountain Ḳaṣabah of Kars,[1] from whence, as far as the junction with the 'Aïn-táb road, and even beyond that point, it consists of a succession of the most intricate, difficult, and dangerous passes. The first route across the Taurus is, however, to the eastward, a little way from the Euphrates: it runs through the village

[1] A post-town in England represents relatively the Ḳaṣabah of Turkey.

of Pelvereh, the ancient Perre, and the connecting point in the Antonine Itinerary, between the routes from Cappadocia, Mesopotamia, Lesser Armenia, and Syria. The summit of this pass is near the picturesque village of Erkenek, which has an elevation of 3828 feet; and northward from thence, the bed of the Gók-ṣú is at once a road and a water-course, through a rocky glen of limestone precipices: this was lately made passable for artillery by Ḥáfiẓ Páshá.

The Páshálik of Mar'ash represents the eastern extremity of Cilicia with part of Cataonia and Melitene, and is thinly peopled by fixed inhabitants, consisting of Turks and Kurds, with a large proportion of Turkománs; the occupations of all are almost entirely agricultural.

The narrow strip of I'ch-ílí stretches westward from Mar'ash to Tekéh, between the Taurus on the north and the Mediterranean on the south, and lies opposite to Cyprus, which forms part of the jurisdiction. On the western side of this territory, the Taurus sends those numerous branches which procured for the district the appropriate name of rugged Cilicia (Trachea); whilst the extensive plain of Adanah was distinguished by that of Cilicia Campestris, on the borders of which the slopes of the mountains terminate with a number of parallel branches enclosing fertile valleys. On one of the former, at the distance of 12 hours eastward of the Cilician Gates, stands the castle of the chieftain Bádinján O'ghlú, a massive pile of buildings with a platform about it, commanding a prospect of singular richness and beauty.

Below are seen the Jaïhán and Ṣaiḥún, winding through the cultivation and pastures of the Turkomán tribes, who are spread over the plains of Tarsus, Adánáh, and Misís; and more inwards, in the direction of Sís, there is a succession of cultivated valleys, separated by low shoulders, crowned with villages or rather hamlets embosomed in a rich foliage of oak, chestnut, arbutus, myrtle, &c., with the Durdún Ṭágh and the rugged snow-clad peaks of Taurus in the back-ground.

Towards the western termination of the arms thus prolonging the slopes of Taurus to the level of Cilicia is the deep rent or fissure which extends throughout its width from the

crest to the base of the chain, lying nearly on one level, and forming the ordinary route between Syria and Lesser Asia. The windings of this break in the mountains give a distance of about 83 miles, the ride having, in my case, with good horses, consumed 26½ hours. The pass has this peculiarity, that instead of traversing a high mountain, such as that of 'Alí-Shehr, it runs over a summit-level of moderate height towards each extremity; and as both are approached through deep rocky defiles, the celebrated gates may in consequence be considered as consisting of two distinct portions. Beginning southward, an ordinary mountain valley, having a width varying from 1 to 2 miles, winds north-westward between wooded shoulders, crowned with villages for a distance of about 25½ miles from the plain of Adánáh to Gólek Bógház. The advanced posts of the Egyptians were near the latter point, where the pass narrows to about half a mile; and a little forward, to about 200 yards, between precipitous ledges of limestone, rising to 200 and sometimes to more than 500 feet. On the lower parts of these ledges are occasionally seen traces of those extraordinary excavations which here and elsewhere show the difficulties surmounted by the ancients in opening their roads. Several high batteries occupy a tongue a little on one side, so as to command the pass from the approach, and prevent a direct attack. In the mountains, some 8 or 10 miles to the N.W., are the silver and lead mines, from which, at one time, Ibrahím Páshá vainly expected to fill his coffers almost without expense. The pass of Gólek Bógház has an elevation of about 3000 feet; the village of that name has 5000, and the mines 9000 feet, while the crest of this part of the Taurus is 13,000 feet.[1] North-eastward of this part of the pass a water-course serves for a time as the road; and the scenery from thence by Menzil Khán is alpine, and scarcely less striking than that of the 'Alí-Shehr pass. Rocks protrude through pines, cedars, &c.; and, their bare conical summits rise above the woods to a height of 3000 or 4000 feet. This is succeeded by a narrow valley covered with pines, near which the Karáguhid sú, the western affluent

[1] According to the calculations made by Signor Borriano, the director of the mines, in 1835.

of the Saïhún, directs its course southward along a grand and picturesque valley, whilst a third valley presents a succession of wooded hills as it runs E.N.E. by Bereketlí Ma'den towards Kaïsaríyeh. A short distance north-westward of the separation just noticed, high and bold rocks close in upon the road, as well as upon the bed of the river, scarcely leaving a sufficiency of room to pass north-westward along the latter: this leads into another wild and rocky valley, which runs from the opposite side of the stream. The approach to these valleys, especially from the southern side, is commanded by the batteries and entrenchments which, till recently, were the advanced posts of the Sulṭán's troops. All things considered, these are stronger and more defensible than the southern defiles. This, no doubt, is the spot called Pylæ, which was not only narrow and overlooked by the hills, but its approaches were broken by a number of streams spreading on every side from the foot of the mountain.[1] It is, in fact, difficult to imagine anything more formidable than would be the approach to either of the Pylæ Ciliciæ; and if the passes just mentioned were the only means of entering the province, stones thrown from the heights would, as Alexander remarked, be sufficient to overwhelm the assailants;[2] but as there are valleys on the sides of these passes, it is obvious that their flanks may in every case be gained by foot soldiers, and not unfrequently cavalry also may turn them. The road, after clearing the pass, winds for a time along the wooded slopes, and then descends into an ordinary valley plain, in which is the castle of Mar'ash, and the town and castle of Nígdeh towards the commencement of the plain of Kóniyeh. Although the distance to the latter from the plains of Cilicia is considerable, yet the route is comparatively level, and the passage is suited for caravans and even carriages; and being the easiest route across the Taurus, as well as the most direct line of communication with the central parts of Asia Minor, its general use in ancient times may be easily accounted for.

The mountainous country on the western side of I'ch-ílí was

[1] Quin. Cur., lib. III., c. iv. [2] Ibid.

formerly part of the territory of Karamán O'ghlí, and owing to its distance and retired situation it maintained a nominal independence till recently, when it was placed under the Páshá of Mout: the valley of this name, the Calycadnus, or district of Citis or Cotis,[1] is the most fertile, and the only level land in Tracheiotis; yet the principal place, Mout, consists of mere sheds, or residences in caverns: the town is probably situated near the extensive remains of the ancient city of Claudiopolis.[2] The rest of the country is mountainous, wild, and highly picturesque, but thinly inhabited; and with respect to comforts, the people are in a half-savage state.[3] On the coast there have been discovered[4] the ancient sites of Selinus Trajanopolis (Selinty), Charadrus (Kharadran), Celenderis (Chelendreh), and Seleucia (Selefkeh), the latter being a small town on the Ghiuk-ṣú or Calycadnus, in which are several remains of antiquity. In the interior, at some distance westward of Mout,[5] is Ermenék, the ancient Philadelphia; and S.S.E. the ruins of Diocæsarea.

The province of I'ch-ílí comprehends the Pásháliks of Mout and Adánáh, the town of Adánáh being the seat of government. The former territory, which constitutes the western part of the province, is very mountainous; and in this respect it contrasts strongly with the eastern portion, which is characterized by extensive plains. Towards the north-east of the province is the castellated town of Sís, containing 1000 houses, which are built round a remarkable rock rising abruptly from the plain. A few miles south-eastward is the still more remarkable city of *Aïn-zarbah*, the ruins of which are very distinct, and occupy the slope and crest of an isolated, lofty, and almost inaccessible rock near the banks of the Pyramus: and lower down on this river is Misís, the ancient Mopsuesta. Sixteen miles west by north of the latter is the capital of the district, a flourishing but ill-built town, containing 8000 houses and several good mosques. It is washed by the

[1] Leake's Asia Minor, p. 116, from the Life of Basil of Seleucia.
[2] Ibid., p. 117.
[3] Ibid., p. 109.
[4] By Captain Beaufort, R.N.
[5] Leake's Asia Minor, p. 117.

river Saïhún, near the right bank of which, at about 12 miles from its estuary, is Tarsus, the native city of St. Paul. This city contains a castle and upwards of 6000 good houses, situated among beautiful gardens, and it is washed by the Mezárlúk Cháï. Near the city are some remarkable remains, probably those of a temple dedicated to Jupiter or the moon: these remains, which have been supposed to be the tomb of Julian, will hereafter be described.

CHAPTER XVI.

PRODUCTIONS, PEOPLE, AND SOCIAL STATE OF ASIA MINOR.

Soil and Climate.—Animal and vegetable Productions.—Objects of Industry.—Commercial Lines.—Exports.—Imports.—Permanent Villages.—Houses.—Kiosks and Cottages.—Tents of the Turkománs, Kurds, and Yúruks.—Nomadic Customs.—Towns.—Houses.—Bázárs.—Kárvánseráïs.—Kháns, Baths, and Mosques.—Inhabitants.—Language, Religion, &c., of Asia Minor.—Food, Clothing, and Character of the Armenians, Greeks, Kurds, Turkománs, Yúruks, and Turks.—Governments and Population of Asia Minor.

THE soil throughout Asia Minor, with the exception of the volcanic and rocky districts, is very fertile, and the plains are amply watered by the rivers before mentioned, with their numerous affluents. A large portion of the surface, particularly in the territory bordering the two seas, and that near Tókát, consists of a fine alluvium, covered with rich herbage, or the finest grain crops. Its superficies rather exceeds that of Spain, which kingdom, according to Adrien Balbi,[1] contains 137,400 square miles.

An elevated plateau, furrowed with valleys and intersected by numerous chains of lofty mountains, characterizes the surface of Asia Minor as it does that of Persia; yet the climate of the former differs essentially from that of the latter, and indeed of every other country with which we are acquainted, though it has been considered as most nearly resembling that of the European peninsula above mentioned: the modification of the temperature, which is due to the geographical

[1] Abrégé de Géographie, p. 595.

position of Asia Minor, is, in consequence of the elevation of the country, considerable; and the variations produced by its forests, lakes, and rivers, are such that a general description can scarcely convey an adequate idea of the climate of this region.

Asia Minor has three great natural divisions; the first and principal of which is the remarkable tract which, stretching from east to west between two great ranges, may be considered as one vast mountain—the Taurus of Strabo;[1] the second consists of numerous valleys and plains, forming the slopes of this elevated territory towards the shores of the Black Sea; and the third is a similar tract at the opposite extremity, or southward of Taurus: this constitutes the remainder of the peninsula.

In beginning with the climate of the last division, it will be found that, towards its eastern extremity, notwithstanding the temperate breezes from the sea on one side, and the wooded slopes of Taurus on the other, such an overpowering degree of heat is experienced, especially in the cotton and tobacco tracts near Tarsus, Adánáh, and Sís, that a large portion of the inhabitants are obliged to leave their crops for a time, and take shelter in the mountains, in order to avoid the formidable malaria engendered about those places. But in the remainder of this páshálik, and still further westward, in those of I'ch-ílí, Tekéh, and Menteshá, the aspect of the country is greatly changed, and the temperature is lower. Instead of the uniformly rich soil of Campestris and Campus Aleius,[2] there is a succession of rocky and wooded mountains enclosing rich valleys or small plains, among which are the swamps near Limyra, those along the Dalomon Cháï,[3] the Maeander,[4] and the Caystrus,[5] and also the marshes about Caunus, the noxious exhalations from which gave rise to the

[1] Its width is said to be 3000 stadia, or nearly 340 miles: see above, p. 71; and Strabo, lib. XI.

[2] Strabo, lib. XI., p. 675.

[3] Mr. Fellowes's Discoveries in Lycia, &c. London, 1841, pp. 98, 206.

[4] Strabo, lib. XI., p. 636.

[5] Ibid., p. 442.

cynical remark of Stratonicus, the guitar player, that he could not call a city unhealthy in which even the dead continued to walk about.[1] During the trying and generally, to Europeans, fatal seasons of rain and extreme heat, it is the custom of the inhabitants of Caria and Lycia, after putting in their crops,[2] to remove to the mountains; and a journey of one or two days is sufficient for the transport of the families from the sheltered but unhealthy valleys producing the orange, lemon, grape, tamarind, silk, and tobacco,[3] to an alpine temperature. But the climate which generally prevails at other seasons on the southern slopes of the Taurus, in a line eastward from Samos to the borders of the district of Tarsus, is quite agreeable, and accords with that which, by Herodotus,[4] has been ascribed to Ionia, Lydia, Caria, and Lycia.

The tract of country whose climate approaches nearest to that which has just been described lies along the shores of the Euxine and Propontis. The valleys, forests, and streams on the northern side of the Taurus produce, during summer, a great degree of humidity in the atmosphere within the limits of the Páshálik of Ṭarábuzún, while the warm breezes from the Black Sea diminish the severity which would otherwise prevail during the long winter in this mountainous region.

Malaria prevails near the river Jorák as well as in some few tracts along the coast westward of Ṭarábuzún; and on the approach of the unhealthy season (the autumn) some of the Láz remove from the town of Chórúk-ṣú to a better climate:[5] elsewhere, although exposed to the effects of alternate heat and moisture, the climate of this extensive páshálik must be considered healthy. The seasons for the different kinds of grain, for hemp and flax, for the mulberry and other fruits, are late; cherries are not ripe till the beginning of July, and figs and grapes, at soonest, towards the end of September.

[1] Strabo, lib. XI., p. 651.

[2] Mr. Fellowes's Discoveries in Lycia, 1841, &c., p. 238; and Mr. Hoskyns's MS. Survey, p. 28.

[3] Mr. Fellowes, pp. 152, 216.

[4] Lib. I., c. cxlii.

[5] Mr. Brant's Journey, Vol. VI. Part II., p. 194, of the Royal Geographical Journal.

In the adjoining tract, which extends westward to the Halys, and also in Ḳastamúní, the mountain barrier of the Taurus continues to recede from the coast, and in these districts the temperature is less humid than in the former; being, besides, less subject to sudden changes, there is but little malaria.

Bólí, the next province, although in the same latitude, is exposed to a much greater degree of humidity, owing to the extensive forest, expressively called the sea of trees, which extends from east to west over the district of Bólí and part of that of Ḳójah-ílí. At the town of Bárṭán especially, and at some places southward along the river which terminates at that place, and again near the Filiyás and Kilij rivers, fevers prevail towards autumn. The remainder of the last-mentioned páshálik, together with Khodávendi-Kár and Bíghah, occupy the southern shores of the Propontis and Hellespont: the interior of this tract is remarkable for a diversified surface, consisting of numerous lakes embosomed in mountains, which are covered with forests of the Valonia oak, arbutus, &c.: it has on the south side the great barrier of the Olympic chain, and on the north the deep inlets of the Sea of Marmara; and within its limits, the tepid breezes coming from the placid bosom of the latter assist materially in shortening the duration of the winter and in diminishing the heat of summer. During both seasons a degree of mildness prevails which is scarcely known on the European shores of this sea; and with the exception of the town of Charnák-Ḳal'eh-sí and the plain westward, which suffer at times from malaria, the climate is decidedly healthy, and altogether the most agreeable in Western Asia.

It now remains to notice the prevailing temperature of the rest of the peninsula, or that of the principal division. This, as has been seen, occupies the space between the two preceding tracts, and thus connects them geographically; but it differs from them in the degrees of heat and cold to which it is subject, being in general much greater.

Within the limits of Taurus, eastward of the Halys, are the productive regions of Pontus and Cappadocia, which, although

cold from their elevation, enjoy a fine and moderate climate, more especially in the plains and valleys described in the XIIth Chapter. But on the other side of this river a marked change is experienced. The bare plains of Galatia and Central Phrygia are succeeded by the woodless Axylus,[1] and the cold and bare Lycaonia.[2] These tracts have an ordinary elevation, which varies between 2250 feet above the sea at Kúlah,[3] to 3000 feet in the Iflání of Za'farán Bólí,[4] and amounts to about 4000 feet at the plains of Podalia and the corn district between Lycia and Caria.[5] Being for the most part without timber, and scantily supplied with the necessary verdure to assist in preserving moisture during summer, the surface becomes parched by the extreme heat of the latter season. Large portions of the country, especially the districts near Katakekaumené, are now, as in ancient times, exposed to frequent earthquakes,[6] one of which convulsions desolated Kaísaríyeh in August, 1836. Towards autumn another change is experienced, and the table-land in question is deluged with torrents of rain, soon after the cessation of which it is covered with snow, as the harbinger of a severe and lengthened winter.

The elevation and the exposure of the surface on these upland plains readily account for that extreme temperature which so greatly contracts the periods most suitable for the exploratory journeys of the traveller and the agricultural occupations of the people. To the former, such rapid changes cannot be otherwise than extremely dangerous, since they are accompanied by every shade of temperature, from the severe cold at night to the powerful noon-day heat; but time has at length enabled the natives to withstand their effects. When

[1] Liv., Hist. lib. XXXVIII., c. xviii.

[2] Strabo, lib. XII., p. 568.

[3] Mr. W. J. Hamilton's Journey, Vol. VIII. Part II., p. 142, of the Royal Geographical Journal.

[4] Mr. Ainsworth's Journey to Angora, Vol. IX. Part II., p. 243, of the Royal Geographical Journal.

[5] Mr. Fellowes's Second Journal, p. 249; and the upland of Phrygia is still more elevated: ibid., p. 150.

[6] Strabo, lib. XII., p. 579.

the pasture is almost burnt up by the approaching hot season, the Kurds, Turkománs, &c., remove to the elevated valleys in the mountains, and there remain till the cold weather enables them to resume their former localities, which usually are at no great distance, although on some occasions they take their flocks to a milder tract within the limits of Syria or Mesopotamia.

The animals differ but little from those of Persia and Mesopotamia; but the buffalo, which is found in a wild state towards the shores of the Black Sea, is one exception, and the Angora goat, whose beautiful silky hair is the effect of climate rather than peculiarity of breed, is another. Bears, wolves, jackalls, squirrels, and the kaplán or hunting tiger are more numerous, as are serpents and scorpions; but, on the other hand, the hyæna and the lion are seldom found. The Taurus abounds with birds of prey, especially eagles and vultures; and one kind of the latter exceeds the condor in size.[1] Amongst the birds may be noticed our magpie and the hooded crow;[2] also the woodpecker, the bee-eater, the black and white heron, wild geese, ducks, teals, widgeons, and coots; the black and common ibis,[3] the common and blue jay or roller, the aigrette, the flamingo, the francolin, and different kinds of bustards; the little owl, and the Indian owl;[4] the desert, the black, the grey, the red-legged, and a still larger partridge, not yet described; also nightingales in countless numbers; and, finally, the Aleppo plover,[5] a remarkable bird with a spur to its wing, which is also found near the banks of the Nile.

The fields of Asia Minor suffer comparatively little from that scourge of the East—the locust; but to the entomologist and herpetologist the country would in other respects furnish a rich and almost untrodden field.

Serpents are common; and leeches are taken in such numbers as to be one of the principal articles of commerce. Sea and river fish likewise abound; and the latter, as well as the trionyx

[1] Vultur Cinereus, Linn.
[2] Corvus Cornix.
[3] Ibis Sacra.
[4] Athena Indica, Gould.
[5] Charadrus cristatus, Lesson, Man. d'Ornithologie.

or gymnotus (according to Messrs. Dumeril and Bebron) and common turtle, attain considerable magnitude.

The palm is seen occasionally; but this and other tropical fruits do not arrive here at the same perfection as they attain at a short distance southward. The pistachio, the quince, and the carob or locust-tree[1] flourish; and the rest of the vegetable productions are nearly the same as those of Southern Europe, but are more perfect.

Of trees may be noticed the spreading cypress[2] (Arbor vitæ), the stone pine (Pinus pinea), the wild pear, the Judas-tree (Cercis siliquastrum), the Siberian crab, and the carob or St. John's head (Ceratonia siliqua). The chestnut and the walnut are usually of large growth; the oriental plane, as well as the beech, attains an extraordinary size; and the like may be said of many shrubs, such as the olive, bay-laurel, oleander, myrtle, and heath,—the last being almost a tree. In some parts of the country wild vines cluster over the trees, beneath which there is a thicket of wild lavender, lilac, and white cistus, rising to the height of 4 or 5 feet. Elsewhere tracts are covered with the flowering acacia, the arbutus (Arbutus unedo), and rhododendron, all in the greatest perfection.

The chief products are silver, copper, iron, lead, and alum; fine figs, grapes, and other fruits; grain; silk, cotton, hemp, and hemp-seed; flax, tobacco, opium, saffron; madder, mastic, and other gums; galls, yellow berries, sheep's wool, goat's hair, skins, hides, leeches, sponges, wax, honey, salt, and some wine.

The people of the country are employed in weaving tents, hair-bags, and the celebrated carpets; in the preparation of various kinds of leather, and the manufacture of culinary utensils. These furnish the means of carrying on a domestic trade, and likewise afford ample returns for the purchase of British and other manufactured goods; but the commerce is trifling compared with that which might be prosecuted in a country occupying the most favourable position possible, having extensive lines of sea-coast, along which are chains of

[1] Ceratonia siliqua.

[2] A variety of the Cupressus sempervirens.

islands, and numerous bays and harbours, with easy caravan routes leading from thence to every part of the interior.

At the south-eastern extremity of the peninsula a caravan route passes from Syria by the way of Aïn-táb and Mar'ash into the central districts about Kaïsaríyeh; there is another, more westward, proceeding in the same direction, from Adánáh and Tarsus. Again, a route strikes into the interior from the harbour of Keléndri, passing through Mout and Kóniyeh; and a little further there is another going northward from the well-known commercial port of Adaliah, through the opium districts, to Kútáhiyah. At this place the routes from Smyrna, and other points on the western coast, meet that of Constantinople, and proceed eastward through Angora to Sívás. By means of a military road through Amásiyah and Tókat, Sívás has the advantage of receiving goods in 17 days from the port of Sámsún; and likewise of commanding openings into Armenia, Persia, Kurdistán, Syria, and Mesopotamia. The first of these routes takes an east-north-easterly direction to Erz-Rúm, where it meets the ancient and now important line from Tarábuzún, and afterwards proceeds by Báyazíd Khóï and Tabríz into the heart of Persia. The next, southward, passes through Divrígí to Músh, Ván, &c.: the third is that which runs towards Syria and Arabia, and which has already been noticed; and the fourth keeps nearly a south-easterly direction, by Malatíyah, Diyár Bekr, Márdín, Mósul, and Baghdád to Basrah. The last only requires a good road, with a little encouragement in other respects, to become important to our commerce, since along it, there is a succession of large towns in a tract of country which, in addition to its many natural resources, has the advantage of a steam communication at one extremity with India, and at the other with Europe: the imports from the latter to the interior, through Sámsún, in the course of 4 months, in 1838, were 2480 packages, and the returns were 4850 packages of goods for shipment.[1] Tarábuzún, however, promises to be the success-

[1] Mr. Souter's Journey, &c., Vol. X. Part III., p. 443, of the Royal Geographical Journal.

ful rival of Sívás, especially in summer, when the journey into Persia from that port is shorter by many days, and the goods passing in that direction have in consequence increased from 5000 bales in 1830 to nearly 20,000 in 1834.[1] Nor are the advantages of the Persian Gulf less apparent, the route from thence to Móṣul, by way of Músh, Bitlís, Se'rt, and Jezíreh, being accomplished in 22 days, whereas 27 days are consumed between Ṣámṣún and that city: from Móṣul there is a water transport by rafts to Baghdád, and by boats from the latter city to Baṣrah.

When the peninsula constituted a province of ancient Persia it was divided into 5 districts, which yielded about one-seventh of the revenue of the empire; but although its resources are greatly diminished since those days, the productions already enumerated would afford a full equivalent for the imports. These are at present chiefly confined to coffee, sugar, spices, cutlery, British yarns, cloths, muslin, and printed goods; but the heavy taxes which are exacted on European as well as Asiatic imports, added to the still more ruinous system of farming monopolies on almost every branch of industry, seriously diminish the trade of the country. Meat, oil, fruits, soap, tobacco, coffee, salt, charcoal, and goods,—in short, all the wants of the town's people are taxed by the governor to a degree which, in some places, has much diminished the imports since 1835.

The permanent dwellings of the inhabitants are sometimes on the plains, but more generally on the sides of the hills and mountains overlooking the latter, or in wild and secluded rocky valleys; and they are of three kinds. Those in the last situations are partly or wholly excavated in the live rock, and usually consist of one or two apartments, closed towards the exterior by an arched wall, through which a supply of light is admitted. Urgúb, Sówánlí-Dereh, Kirk Hinn, Yarapason, Doghanli Afiyúm-Karáhiṣár, Gelvedereh, and Tátlar, are specimens of these singular grottoes, which contain dwelling-houses, dove-

[1] Mr. Brant's Journey through Asia Minor, &c, Vol. VI. Part II., p. 189, of the Royal Geographical Journal.

cotes, tombs, and chapels.[1] The habitations on the slopes are also partly excavated, and like the Armenian houses, they consist of two, three, or four apartments, formed with rough logs of timber covered with earth: they are almost deprived of light; and the principal portion of the interior space is allotted to the animals.

The Tchiftlik or farm-house of Anadóli consists of a large court-yard with a fountain in the centre: on three of its sides are low buildings, such as stables or sheds for cattle, &c.; and, on the fourth, are raised apartments, constituting the dwelling. A roughly-constructed wooden stair-case leads to a long gallery or corridor, having a carved and painted ceiling supported by wooden arabesque pillars, beyond which it projects about 18 inches. Opening into this corridor are several rooms, of which the principal is the Salámlik or place appointed for the transaction of business or the reception of guests; and throughout this part of Asia Minor such apartments scarcely differ from one another in plan or furniture. On entering, there is a kind of passage or gallery about 4 feet broad, extending from one side of the room to the other, with its floor on a lower level than that of the rest of the apartment: wooden pannels, with an architrave above, ornament the interior of the wall, and the ceiling is painted. This space is appropriated to the attendants, and to persons of an inferior class who have to make application to the master of the house for advice or relief; here also the visitors leave their boots, shoes, and outer slippers, rather than be guilty of the greatest of all breaches of good manners among the Turks, that of soiling the carpets. It likewise contains, on one side, cupboards and recesses in the wall for coffee-cups, bottles, water-jugs, basins, tobacco-pipes, and the instruments for cleaning them; whilst on the other it is separated from the higher part of the room by a wooden balustrade, through the centre of which there is a passage to the place of honour. The latter is a platform, raised one, or at most two, steps above the floor; it is covered with rich car-

[1] Compare Mr. Ainsworth's Travels in Asia Minor, pp. 201-202, 208, &c., with Mr. W. J. Hamilton's Journey, Vol. VIII. Part II., pp. 148, 151.

pets, and has around the walls low sofas and soft cushions, which form the Diwán. The room is moderately well lighted by two rows of windows; those in the lower row consisting of screens of oiled paper protected by wooden shutters, and those of the upper row being furnished with painted glass. The ceiling and upper part of the walls are painted with arabesque patterns; and below these, between the windows and niches, are displayed the arms, and not unfrequently the ornamented saddles, bridles, &c., of the proprietor.

Behind, and usually communicating with the reception-room, are the kitchen and other apartments connected with the harém; and adjoining the latter is the garden, which, in addition to an abundance of flowers and shrubs, generally contains a kiosk or summer-house.

These small buildings, which are so placed as to command a pleasing prospect, are either square or oblong on the plan, and the sides are deeply recessed, for the purpose of affording shade at all times. The exterior presents a handsome projecting pagoda-roof, below which are windows, niches, trellis-work, &c., whilst arabesque arches and a painted ceiling, sometimes representing the early part of the evening, when the moon and stars are faintly seen, constitute the ornaments of the interior.

In the milder situations, where it is not necessary to construct half-sunken houses, those of the peasants are either built of rubble masonry, or they consist of a wooden frame filled up with wattles and clay, or unburnt brick: they rarely exceed 2 rooms; a verandah or rustic portico covers the entrance.

The flat roof prevails generally throughout Asia Minor; it is formed of rough beams, with layers of reed or straw across; and above these is a thick coating of clay, which is kept watertight by the occasional use of a stone roller. But in those districts where timber is abundant the cottages are entirely of wood, and each closely resembles an ancient temple, with its portico.[1]

[1] Mr. Fellowes's Account of Discoveries in Lycia, &c., 1840, p. 129.

The number of houses in each village varies from 15 to 50, and the villages being numerous, are usually at short distances from one another: in each the rites of hospitality prescribe that a building be set apart for the use of passing strangers, and this becomes also the usual meeting-place of the inhabitants.

At certain seasons the Turks and Turkománs retire from these dwellings,—the former to other houses in the mountains, and the latter to tents on such of the lower acclivities as will enable their camels and other flocks to find pasture in the neighbourhood. These moveable habitations are of small size and simple construction, and are not unlike those of the gipseys in Europe: round bell-shaped frames of light wickerwork, covered with carpets or thick felt, serve for the dwelling-places of one portion,—perhaps the primitive branch of this ancient people.

But amongst the more civilized Turkománs who frequent the Cilician and the neighbouring plains, a better kind of tent is in use. That of the Beg or Chief is of ample dimensions, and well provided with carpets, cushions, &c.: it contains also a stock of provisions sufficient for the exercise of an indiscriminate hospitality. The tents of the ordinary people are of goats' hair, about 25 feet in diameter, and have several rows of poles, which cause the roof to have the appearance of a number of little black cupolas. The lower part is sometimes closed with bundles of faggots, but more generally by a kind of wall made of reed-mats: an interior separation is also formed of such mats for the use of the women, and for culinary purposes.

The black tent of the Kurd and Yúruk is formed of the same material as that of the Turkomán, but it differs from the latter in being of an oblong shape, supported by only two or three poles. Like that of the Arab, it is kept open towards the shaded side in summer, and the sheltered side in winter: when on the move, it is customary with the inmates of the villages composing each particular tribe to remove together, and encamp around their chiefs as they successively occupy suitable tracts along the line of their migration, southward or northward.

A. A. Stauntan, R. A. del., H. Warren, lith.

Day & Haghe, Lith.rs to the Queen.

INTERIOR OF A CARAVANSERA.

The construction of the houses in the towns of Asia Minor is almost uniform. The better description have their basement stories of stone, but the upper part is a wooden frame filled in with clay, or sun-dried bricks, generally flat, but occasionally having a tiled sloping roof, below which may be seen latticed openings through the otherwise dead walls. The monotonous appearance of these places is, however, in some degree relieved by the public buildings, as the bázárs, kháns, baths, madresehs, and numerous mosques. The long galleries of the first, which are either covered with Arabesque arches in brick-work, or with simple matting, are allotted in portions to saddlers, shoemakers, and other traders, and contain the different kinds of merchandise: and as every transaction, small and great, is carried on in this building, the streets being as it were deserted, the bázár may be said to represent the town itself.

The kárvánseráïs take the next place; and in Asia Minor, as in other parts of the East, they are almost uniform as to plan,—having a single entrance through double gates into the interior quadrangle, about which are spacious vaulted stables, and numerous double rooms, each pair consisting of an inner and an outer or open apartment. A fountain occupies the centre of the space, and around it, at small distances, the merchandise is neatly placed in heaps: these edifices are admirably adapted for the commercial dealings of the East, being substantially built of stone, and admitting of the property being safely deposited within the enclosure during the halt.[1]

Turkish kháns seldom exceed one story, but those of Persia generally have two, and are not only larger but finer specimens of architecture. A strong tower at each angle flanks the exterior, and also defends the approaches to the entrance, which is usually through a fine Saracenic gateway. At all the angles, interior staircases lead to the upper story, and also to the top of the building, which is partly covered with small domes, and consists, in part, of a level terrace; the latter portion is the usual sleeping-place in warm weather.

[1] See Plate XVIII. for the interior of one of these buildings.

The kháns of the East are either constructed by government and let at a fixed rent, or are founded by charitable bequests; and in either case the expense to the traveller, even at those in the towns, is trifling, whilst at those on the high roads it is almost nominal; the khánjí or keeper being content with a trifling gratuity in addition to the income which he derives from supplying barley for the animals; and rice, fowls, milk, charcoal, &c., for persons who desire to purchase them. The distance between these buildings seldom exceeds an ordinary day's journey with loaded animals; and it is not unusual to find that, in other places, through the generosity of the Muslims, there have been constructed fountains or cisterns, to which, in case of drought, the inhabitants bring supplies, in order that the traveller may have the comfort of finding water without inconvenience or delay.

The object next in estimation among eastern people is the bath. This also is a square substantial stone building, which is covered with one large and several smaller domes; and like that of the ancients, it has several apartments, which, in succession, are of higher degrees of temperature, up to that of vapour. Shampooing, cracking the joints, and the rest of the ceremony being completed, coffee, pipes, and a little sleep, terminate an every-day luxury, which comes within the means of the poorest individual.

The mosques likewise differ but little from one another. A paved court surrounds each, and from it a spacious flight of steps leads to the entrance of the building: within the court is a fountain, and usually a flock of blue Mecca pigeons. A scarlet curtain being removed, the visitor is at once inside of a spacious square apartment, which is either carpeted or matted, according to the season; and, with the exception of a few sentences from the Korán, which are inscribed on the walls, the interior is remarkably plain: it is at the same time rather imposing, owing to the effect of the light, which by day is introduced beneath the dome, and at night is reflected by thousands of coloured lamps arranged in festoons. To the finest of these buildings there are four minarehs, which are carried up separately from the ground, and terminate in a

cone; and within each, there is a spiral staircase leading to one or two galleries surrounding the turret. A building with two or more minarehs is called a jámi', whilst that with a single tower of this description, or none at all, is designated a mesjid.

The fixed inhabitants of the peninsula are composed of Turks, Armenians, Greeks, and Jews; and the nomadic people consist of Turkománs, Kurds, Yúruks, Xebeques, and some Gipseys. The prevailing language, however, is that of the dominant or Turkish section, which has been adopted even by the Greeks. The Armenians and Kurds, however, have preserved their ancient tongues, and the latter speak a dialect of ancient Persia.

The Múhammedan is the most general religion; and being at once the basis of the civil as well as the moral law,[1] it seems to influence every act of life; but most happily it is no longer characterized by that fierce and uncompromising spirit which at one time impelled the followers of the Korán to have recourse to the sword as the means of making converts. Even the desire to increase their numbers by gentle arguments does not now prevail to a great extent among the Muslims; and although here, as elsewhere, complaints of harsh treatment are not wanting, it is certain that the Christians of Asia Minor enjoy in a high degree the blessings of toleration. It may, indeed, be reasonably anticipated that the followers of Múhammed will at length be absorbed in a Christian population, as a natural consequence of the more rapid increase of the latter.

Owing to the villages being situated at a distance from the great routes, the traveller frequently passes an extensive tract without seeing more than a few tents dotted here and there over the wide-spreading plains; and he may at first conclude that the rural population of this peninsula consists only of persons whose occupations are pastoral. Agriculture is not, however, by any means neglected; and the supplies in the numerous bázárs prove that the husbandman's labour is rewarded by ample returns, whilst the state of the villages shows that the

[1] See above, pp. 86, 253.

inhabitants enjoy a considerable degree of comfort both with respect to food and clothing. The former is plentiful and at the same time sufficiently good, though, as usual in the East, much of it consists of vegetables. Kaïmák,[1] sometimes with the addition of a piece of honey-comb, whipped cream, yoghourt,[2] and other preparations of lebbeu (milk), rice, burghúl (boiled wheat), bread, cheese, eggs, honey, pekmez,[3] and other sweet-meats, hot girdle-cakes, and occasionally animal food, constitute the fare of the villagers, and, it may be added, of the towns people likewise; but the latter have a greater abundance of meat, rice, fruits, and coffee.

A heavy full figure, with long moustaches and a high cylindrical kalpák or cap of black felt, with a long robe and a shawl of a dark colour, distinguish the Armenian citizen[4] from the peasant: the latter wears a dress of brown frieze, with a cap of the same material. The women's faces are partially covered, and their hair, which is carefully braided, is much ornamented with gold coins; the rest of their attire is of cambric muslin, and they show more of the person than is customary with the Turkish dames. They live, however, almost as much secluded; and they employ their time in executing fine work, such as embroidered handkerchiefs, napkins, bags, and purses. Agriculture, commerce, and working in silver or other metals, are the employments of the men, who, besides, are bankers, and occupy places of trust which are occasionally given them by the Turks in consequence of that passive steadiness of character for which they are so remarkable.[5]

Throughout the Armenian families and communities the patriarchal system of government prevails, and under it there is the most complete harmony. The religion of the Arme-

[1] This is a sort of clouted cream, and is made in the following manner:—A pan of new milk is allowed to simmer till a thick scum is formed, after which it is left to stand for cream. Next day a coating of the latter is removed with the scum, to which it adheres.

[2] This is almost of the consistency of jelly, and, like the Persian mast, it is prepared from new milk.—See above, p. 241.

[3] Inspissated grape-juice.

[4] See Plate XXII.

[5] See above, p. 99.

nians is nearly that of the Greeks, and in many particulars resembles that of the Romanists: the two first denominations of Christians, however, differ from one another on a few fundamental points. The Armenians, for instance, believe that Christ had but one nature, while the Greeks contend that he had two, and that the Holy Ghost is derived from the Father only: the secular clergy belonging to each of these two sects are permitted to marry once before they are ordained. Like the Roman Catholics, both the Armenians and Greeks have the seven sacraments, and believe in transubstantiation; fasts are also strictly enjoined, not only every Friday, but more particularly at four periods of the year; at such times their food consists of dried or salted fish, olives, and bread; but during Lent the Armenians are restricted to the two last.

A light and active figure in a short Turkish dress, with a black turban, distinguishes the Greek[1] from the Armenian, although, like the latter, he wears long moustaches and no beard. The Greek women are less secluded within doors, and less covered without than those of the Armenians; their attire is also lighter and at the same time more ornamented, particularly the hair, to which, from their infancy, are appended numerous gold and silver coins of all sizes: they are equally expert in the use of the needle, and, it may be added, they are no less deficient in education. The fishing and coasting trade of the peninsula falls chiefly to the Greeks, who display in it considerable activity, not however without the commission of occasional acts of piracy. In the interior the latter people are shopkeepers or agriculturists; and a mixture of cunning and bad faith characterizes their dealings in each capacity: although naturally quick, and very intelligent, they are neither trusted nor considered trustworthy by the Turks.

A taste for bright and gaudy colours prevails among the Kurds of Asia Minor, who wear a flowing, gay-looking, striped turban, with a deep fringe sometimes hanging on one side, but generally down the back. The peasant women wear about the person a simple dress, fastened in front by a broad

[1] See Plate XVIII.

brass clasp over the trousers; and their chief ornaments are small silver coins and beads attached to the hair, whilst those of the rich ladies consist of gold or coral, sparingly used: these last have a high pointed head-dress, which is no less remarkable than that of the men, and is composed of a great many coloured silk handkerchiefs. Household occupations, spinning goats' hair or wool, and making bags, carpets, &c., are the employments of the women. Out of doors their faces are sometimes covered, but this is not the case within: they are passionately fond of dancing and other amusements, which they enjoy in common with the men; and their fidelity shows that they appreciate the confidence which is reposed in them.

The character given of the Kermánj of Assyria[1] is very different from that which is attributed to the Kurds of Asia Minor, among whom theft and robbery, indifference to their ill-understood religion, the absence of truth, and relentless revenge, extensively prevail. These bad qualities seem to be the natural result of their state of half independence, and of the bloody feuds which are carried on amongst themselves; yet it cannot be denied that the Kurd has some redeeming points: he is a good husband and father; a faithful member of the patriarchal community to which he belongs, and he is ever ready to impart hospitality to strangers. He engages frequently in athletic exercises, and he enjoys in a high degree music, dancing, with other amusements which are the usual indications of a mild disposition.

The dress of the Yúruk, and other Turkomán tribes, may be said to hold a middle place between that of the Armenians and of the people just mentioned; the cloaks which they wear are generally white, and of rough home manufacture. But the most remarkable portion of the dress is the red tarbush, which is allowed to fall behind over the folds of a white turban. The figure of the Turkomán is good and athletic, but his countenance is not prepossessing, being broad and flat, with sunken eyes; his arms are—a lance, a sabre, and a short gun or pistols: horse exercise, smoking, and tending their flocks, are the sole occupations of the men.

[1] P. 125.

The women do not cover their faces, nor do they stain the skin. They are brunettes, and are generally ruddy, with expressive countenances: their figures are good, and their persons are cleanly, without being loaded with ornaments. They have yellow boots, crimson trousers, and a white upper dress of ample dimensions. Some wear a red tarbush, falling towards the front instead of behind, as is the case with that of the men, whilst others braid their black hair in tresses beneath a band formed of Venetian sequins, or other gold coins; and it is usual to have a ring through the left cartilage of the nose. Besides culinary occupations, the women are employed in spinning wool, and making carpets, bags, and tents.

The Turkománs came into Asia Minor towards the beginning of the 12th century, and they may be said to belong to a modern period compared with the Kurds, who are probably the descendants of one of the ancient stocks; but the Turkománs have greatly the advantage over the latter people in quietness and simplicity of character. Nominally they are followers of the Korán; but its precepts and tenets have scarcely reached these wanderers, who are at the same time nearly free from the crimes of theft and depredation.

That pride of birth to which the Kurds and others attach such importance is almost unknown among them; and they differ from easterns in general, in giving portions with their daughters, instead of receiving a compensation on the occasion of a marriage. Camels, goats, sheep, and oxen, constitute their wealth: the last are used as beasts of burthen, on which they place panniers to carry their families, and occasionally the large double bags filled with grain,[1] which, as well as their arms and clothes, they purchase: the simple fare already mentioned satisfies their truly primitive wants.

The sun-burnt and athletic Xebeque[2] may be readily distinguished from all the other inhabitants of the peninsula by his sinewy bare legs, his showy vest, and towering, half-Turkish half-Kurdish turban, with pendent silk fringes partly shading a deeply-coloured manly countenance; but more especially by

[1] See Plate V.

[2] See Plate XLIX.

the display of a broad embroidered waist-belt, containing his numerous weapons. The latter usually consist of a brace of very long silver-mounted pistols, an ornamented yatagan, a dagger, and a knife, all of which are most inconveniently placed in front of his person.

The masters of the country have so much in common with the people above noticed, that they may readily be recognized as an offset from the same stock,—the Turk being the warrior, as the Turkomán may be denominated the shepherd branch.

The former has been pronounced to be ignorant, ferocious, vain, bigoted, and incapable of civilization; as an inferior, cringing and servile, but overbearing, presumptuous, and tyrannical when in power. From the Sultán himself to the lowest Delibashi the rulers are unrestrained by definite laws, and use the power which they possess to obtain, by the most oppressive exactions, the means of filling their coffers: in general the persons in authority purchase their posts; and being without fixed salaries, while they are liable at any moment to be displaced, they seek only to enrich themselves; and thus venality and corruption prevail in every department of the government.[1]

It is perhaps in a great measure because their prominent failings are not concealed, that so many of the darkest shades of the human character have thus been given to the descendants of those conquerors whose names belong to the early history of the country. But whilst it is admitted that the people have greatly changed since the formation of the empire, it will probably be found that the Osmánlí deserves a less unfavourable character than that which has been given to him by some individuals whose opinions are yet entitled to great consideration.

Frugal in his diet, and almost entirely free from the stimulating effects of wine, or the agitations of European society, the Turk has a well-formed and robust frame, which is preserved in a healthy state by his equable temper, his regular life, and the practice of manly exercises. A quiet eye, and a grave

[1] Volney's Travels, p. 370 to 392. London, 1787.

yet expressive countenance, indicate his habitual silence; while in his conduct there are not wanting traits of gentleness and kindness, joined with the most perfect ease of manner in every station of life. On the other hand, it must be owned that he is lamentably deficient in education, from which cause, and the love of ease, which induces him to neglect all exertion, the powers of his mind are not developed.

The European is often induced to tax his bodily and mental powers to the utmost in the hope of enjoying a state of repose at a future day; but the Turk is content to loll upon his diwán; to pass the time with his guests, his chibúk, and his coffee, till the appointed time comes round of visiting the mosque, the bath, or the coffee-house, or of repeating his prayers at home. Games of chance being prohibited by the Korán, chess or draughts take their place; and when surrounded by his friends, he may, after briefly despatching a simple meal, be found listening with deep interest to eastern tales and proverbs, or else enjoying the amusement of public dancers; and occasionally also he indulges in the forbidden pleasure of wine or opium.

Up to the close of the last century fanaticism and intolerance characterized the Turk, and caused him to exercise the utmost harshness of conduct towards the Rayáh, who was often compelled by blows to obey the commands of his haughty master. The condition of the Rayáh has, however, of late been greatly mitigated; and the firmán of Sulṭán Mahmoud has secured equal privileges to all[1] classes of his people.

The callings of the mechanic or artisan, with the visits to the bázár, a coffee-house, or a khán, are the principal employments of the men in towns: those of the country, like the ancient Greeks, are at intervals engaged in spinning cotton. Agriculture is not held to be beneath their dignity; the fields in consequence are well laboured, and the crops well cleaned; but cultivation is still carried on to a very limited extent.

The late Sulṭán's laudable attempt to lessen the evil of smoking, and his reforms in dress, have made their way very

[1] The Rayáh is now entitled to wear the same dress as the Turk.

partially into the peninsula; the short jacket, ample trousers, sash, and graceful turban, still retain their places; the small tarbush, with the close blue frock and trousers of the Europeans, which, by diminishing the figure, contrasts so disadvantageously with the old dress, being as yet only worn by the Páshás or other public functionaries. The generality of the Asiatic Turks continue to wear long beards and flowing garments, and to have their heads covered; they also retain the ancient posture in sitting;[1] and they affect the utmost simplicity both in their household furniture and their travelling equipage.

Of the condition of the women a stranger can have but little opportunity of forming a correct estimate, since the custom of excluding the females from the society of men (which belongs to a period long antecedent to Islamism) is strictly followed, even to their absence from public worship in the mosques. But from the attention which the men pay to their help-mates when on a journey, as well as from the privilege which the latter have of meeting together in the baths, the cemeteries, and at country pic-nics, and from their mutual visits to each other's houses, it is clear that a reasonable indulgence is not in reality denied by the husbands, who are said to find that at times the ladies take unfair advantages of the freedom which they enjoy. Polygamy prevails chiefly among the rich, and is quite the exception with persons of the middle and lower classes.[2] In their excursions of pleasure the ladies are enveloped in muslin dresses, and have only a portion of the face uncovered:[3] at home they are employed in knitting, and in executing plain needle-work or embroidery.

Although of a grave, phlegmatic, and even a listless exterior, the Turk is remarkable for his gentleness towards his children; and he makes no difference between them and his slaves or other servants. In addition to alms to the widow and the orphan, his generosity is frequently exercised in constructing mosques, kháns, and fountains; trees and burial-grounds are

[1] See Plate XV.

[2] In 1830 the extensive city of Brusa contained but one individual (the Musellim) who had more than one wife.

[3] See Plate XVIII.

Lieut. Fitzjames, R. N. del. G. Hawkins, lith.
Day & Hague Lith.rs to the Queen
ALEPPO.

his delight; and horses, dogs, cats, and pigeons, share in his consideration: scarcely anywhere else are birds so tame, and so much linked with mankind, as they are in Turkey; even children respect their nests; and it is not by any means uncommon to find tombstones on which, in addition to the sculptured devices indicating the vocation, and sometimes also the manner of the death of the deceased, a little basin has been hollowed out by the workmen, in which the smaller birds find a supply of water. These tombstones are usually beneath the shade of a cypress-tree or a rose-bush.

In summing up his character, it may here be observed, that truth, openness, and candour, contentment and entire resignation to his lot, are qualities seldom denied by any one to the Turk: his memory is extraordinary, and his judgment is generally sound; while the safety of travellers, as well as the attention commonly paid to them, sufficiently proves his fidelity and hospitality. Religion, such as it is, being founded upon the Korán, pervades almost every act of his life, and mixes with every occupation. Frequent prayer is universally practised, whether the individual be in the bath, the field, the coffee-house, or the mosque; and as alms are freely bestowed, abject poverty may be said to be scarcely known in the country.

Amongst men of the higher class, the stranger meets with a measured and distant, but a refined manner; and among all a ready attention to his personal wants:[1] the chief inconvenience which he feels while in the country arises from the retardation of his progress, which is caused by the general indolence and procrastinating disposition of the people.

At the conquest of the country, the Turks allowed the people to retain a number of their ancient customs; and they made the rulers whom they placed over the different provinces nearly independent of one another, as they had been under the reigns of the ancient Persian monarchs. This kind of government exists at the present time, the rulers being, as in Europe

[1] On one occasion the writer, returning with an aged Turk and his wife to a small farm, which had just been evacuated by the Russians, the good couple shared with him their dwelling and a little food which had been brought thither, and prepared principally for their only child.

during the middle ages, so many military despots, of whom the Sultán is the chief; and except some few restrictions which have been imposed on him by the Korán, the power of the latter is absolute.

In a time of danger, the whole of the territory is placed under a great functionary, who takes the title of Vezír of Asia, for whom of late there has been substituted a military commandant called the Anadóli Velessi. Some of the principal governments are intrusted to Dereh Beïs (lords of the valley), who are hereditary chieftains: then follow the Páshás of three and of two tails, who govern Eyalets, which contain several Sanjiacs; and next are the Musellims or simple governors; below each of these is the Sanjiac Beï, the A'yán, the Aghá, and lastly the Delibashi or simple head of a village. The chiefs are nominated from year to year by the firmán of the Porte; each is absolute within his own sphere; and by possessing a delegated power, he becomes the representative of the sovereign, and the dispenser of justice. There is, however, in each district or town, a court in which, after hearing evidence in its simplest form, justice is administered by a Kádí.

In theory, now that the civil and military authorities are separated, the administration of the law, and the fiscal regulations of the Khaliph Osmán,[1] are nearly perfect; but unfortunately the former is frequently tainted by bribery, and the latter are disregarded. The most fruitful sources of oppression are the avanias or fines, which, under various pretexts, are exacted from the people by way of punishment for supposed offences. But as these fines, like the assessment of the haraj and the land taxes, are levied by means of a local council, composed of the elders of each district or village, the proportions are justly allotted, and the evils in consequence, though serious, are much less felt than they would otherwise be. Notwithstanding what is thus taken from him, the peasant of Asia Minor still enjoys a fair portion of comfort,—even the calamity of a dearth is lessened by prohibiting the export of

[1] See above, p. 254 to 261.

grain; nor can he, in general, complain of the severity of the punishments awarded by law.

That the ancient inhabitants of the peninsula were principally from Assyria is highly probable, since, in addition to the proofs already stated,[1] we find, from Herodotus,[2] that the Leuco-Syrians dwelt on the borders of Paphlagonia; and, again,[3] that those of Cappadocia generally were Syrians. The Syrians are also mentioned by Strabo as being near the Halys, and in the vicinity of Amisus;[4] and it is certain that the religion of the Persians prevailed westward as well as eastward of the Halys. Temples of Men Pharnace, or the moon, existed at Zíleh and Sebaste; also in Lydia, Phrygia, Persia, and Albania:[5] and the goddess of truth, Anaïtis, had a temple at Zíleh[6] (where there was held a fête to Sacca). This deity was also worshipped amongst the Armenians, at Acilisène,[7] and the Persians,[8] as well as among the Lydians.[9] The Phrygians, like the Persians, sacrificed to the sun (Mithra), to heaven or Jupiter, and to the earth;[10] they likewise had temples to Belus, Cybele, and Rhea:[11] added to these evidences, we have, in the monumental inscriptions of Lycia,[12] in the style of the architecture, and especially in the so-called Saracenic arch, as well as in numerous troglodyte habitations of the peninsula, as many marked resemblances to the works of the Assyrians. The observations of Strabo still further confirm the opinion, since he says that the Syrians extended from Babylon to the Issus, and again from the latter place to the shores of the Euxine.[13] The traces of the Hypachæi or Phœ-

[1] P. 342 to 344. [2] Lib. I., c. vii.
[3] Herodotus, lib. I., c. lxxii.; and lib. VII., c. lxxii.
[4] Lib XII., pp. 544, 553.
[5] Strabo, lib. XI., pp. 511, 535, 557; and lib. XII., pp. 532, 557, 559.
[6] Strabo, lib. XI., p. 511.
[7] Ibid., p. 533; and Plin., lib. V., c. xxiv.
[8] Strabo, lib. XI., pp. 511, 533; and lib. XII., p. 559.
[9] Ibid., lib. XI., p. 533.
[10] Diod. Sic., lib. V. [11] Ibid., lib. II.
[12] The words King of Kings occur frequently on the inscriptions; also Aoûra, on Aoûremez; the Ormuzd of the Persians.—Mr. Fellowes's Second Excursion in Asia Minor, p. 435. [13] Strabo, lib. XVI., p. 737.

nicians along the coasts of Caria and Pamphilia, as well as those of the Cabire, belong to a subsequent period.

The country has since been successively occupied by the Greeks, the Romans, and Turks; and its conquest by the last-mentioned people took place in the 7th century, when the Othmans, being driven from Khorásán by the Mongols, made their way into, and eventually conquered, Asia Minor.[1]

The Múḥammedans amount to between two-thirds and three-fourths of the population, which, on considering the population of the numerous towns and villages, with the addition of the Nomadic people, and also taking into account the respectable Osmánlí forces assembled in 1828, may, in the absence of a regular census, be estimated at about 7,584,950 souls, or nearly 50 persons to each square mile: this is far less than the number of inhabitants which the country must have contained in the times of Xerxes and of the younger Cyrus.

[1] Des Guigne's Hist. des Huns, Vol. IV., p. 356.

CHAPTER XVII.

SYRIA, PHŒNICIA, AND PALESTINE.

General figure and extent of the Country.—Its principal features.—The Chain of Amanus from the foot of the Taurus.—The Jáwúr Ṭágh.—The Akmá Ṭagh and Jebel Músa.—The Anti-Casius.—The Jebel Libnán or Lebanon.—The valley of the Orontes, and Bíḳá.—The Anti-Lebanon.—The Basin of the Jordan.—The mountain ranges on its western and eastern sides.—The Orontes.—The Ḳará sú.—The Leontes.—Head Waters of the Jordan.—The course of the River.—The Dead Sea.

THE tract of country at which we have now arrived touches Africa on the south, Arabia and part of Mesopotamia on the east, and Asia Minor on the north. It forms, historically as well as geographically, a bond of union between those countries, the connexion in the first respect ascending almost to the time of the deluge: the region has also a particular interest from the circumstance that it is the centre from whence Phœnician commerce and civilization and, at a later period, the Christian religion was diffused over Europe.

Syria, in its most extended signification, the Belád-el-Shám, or the country on the left, as it is called by the Arabs (such being its situation with respect to Mekkah when looking eastward from thence), has the figure of a trapezium whose base coincides with a portion of Mesopotamia as well as of Asia Minor at the Armenian Gates (in 36° 45′ 30″ N.L.), and whose opposite extremity rests upon a corner of Africa as well as Arabia Petrea in 30° 57′: its western side is washed by the great sea at Ascalon, in 34° 30′, and it extends eastward from thence till its limits meet Arabia Deserta at Zelebi, in 39° 49′ 42″. From this ancient city it runs along the valley of Tadmor, and again south-westward till the Nile separates it from the Continent of Africa. This territory

contains the Páshâliks of Aleppo, Tarabalus, Damascus, and Saïde, which, in addition to the Musellimik of Cyprus, give a superficies of 53,762½ square geographical miles, or 5973·7 square leagues, is diversified by mountains, valleys, basins, plains, deserts, &c., and is subject in consequence to almost every kind of temperature.

One of the most striking features belonging to this remarkable country is the long valley which contains the Dead Sea, the river Jordan, and the chain of lakes running northward from thence to the foot of the Taurus. With the exception of a ridge forming a water-shed between the eastern and western streams, nearly in 30° 10′ N.L., this singular depression extends along the western side of the country, having on each side, through nearly 6° of latitude, an almost continuous chain of mountains, from which numerous offsets strike into the interior in different directions. But this chain of mountains, on account of its great elevation, the numerous rivers to which it gives rise, the lakes at its base, and the character of the people inhabiting its slopes, is entitled to a detailed notice.

As has been already noticed, the Southern Taurus sends out from the Durdún Ṭágh, at a point a little westward of Mar'ash, the Alma Ṭágh or Amanus, which takes a south-westerly direction for about 30 miles, and then runs southward for 18 more; leaving, as it enters Syria, only the narrow passage of the Armenian Gates[1] between it and the Gulf of Iskenderún. As it advances southward along the coast it bears the name of Jáwúr Ṭágh (infidel mountain), and subsequently that of the Akmá Ṭágh, or more commonly the Beïlán mountains. The base of the chain consists of masses of serpentines and diallage rocks rising abruptly from the plains on each side, and supporting a tertiary formation, terminating with bold rugged peaks and conical summits, having at the crest an elevation of 5387 feet. The sides of this mass are occasionally furrowed by rocky fissures, or broken into valleys, between which there is a succession of

[1] Strabo, XVI., p. 751; and Leake's Asia Minor, p. 209.

rounded shoulders either protruding through forests of pines, oaks, and larches, or diversified by the arbutus, the myrtle, oleander, and other shrubs. Some basalt appears near Ayás, and again, in larger masses at some little distance from the N.E. side of the chain. The latter may be traversed at three different places: the first pass is nearly opposite to the extremity of the gulf; and by this it is probable that Darius, after his defeat, fled from the plain of Issus towards the upper pass of the Amanus. The second leads from the plains on the eastern side to the port of Báyás, and, though mountainous and difficult, this was the ordinary route by which the buffaloes of Múhammed 'Ali conveyed timber to be embarked for Egypt. The third and easiest has a good road, which is carried up a moderately-steep ascent for three hours, and then descends still more gradually to the plains on the eastern side. Beïlán, a pretty mountain-town of about 400 houses, stands just below the summit of the pass, which is 1584 feet above the Mediterranean, and it has the advantage of being in a healthy situation within 9 miles of the port: the latter may be seen at a short distance from the highest houses.

Southward of Beïlán the chain becomes remarkable for its serrated sides and numerous summits, of which the Akmá Ṭágh shows about fifteen between that place and the valley of the Orontes. The sharp ridge of diallage rocks, called Jebel Kaïserék or Rhoms, sweeps to the W.S.W., preserving nearly the same elevation as the preceding part of the chain, till its wooded slopes terminate with the rugged and serrated peaks of Cape Khanzír, which, at an elevation of 5550 feet, overhangs the sea, and separates the Gulf of Iskenderún from the bay of Antioch. Again, a little way further southward the Jebel Músa quits the south-western extremity of the Almá Ṭágh, and from thence it skirts the northern basin of the Orontes till it terminates above the ruins of the Syro-Macedonian Seleucia and the excavated slopes of Mons Pieria;—the latter is connected with Cape Khanzír by a line of precipices stretching along the coast. The pine-clad range of Jebel Músa is of limestone, and may be considered as an outlying

portion of Mount Rhoms: it is imperfectly connected with Mount Casius by means of the hills of Jebel Simán; whilst other groups, also of moderate elevation, but of still greater beauty, connect the principal range with the hilly district of Casiotis: finally, successive groups prolong the eastern slopes of the Amanus to Azás (Kilis), from whence the range proceeds till it ends in the Jebel Balkis above Bir, on the banks of the Euphrates. The principal groups are those of Sheïkh Bárákát, extending towards the east, and the hills crowned by the towers of Antioch, from each of which an extensive chain may be traced. From the neighbourhood of that city the bold limestone mass of Anti-Casius takes a south-western direction to Beït-al-Moïe (Daphne[1]), and proceeds onward in the same direction to Jebel Sheiksinah or Ordú Ṭágh; from whence, as before, it skirts the southern side of the Orontic basin till it ends at the western extremity of the bay of Antioch with the remarkable culminating peak of Mount Casius, which is bounded on its southern and eastern sides by a deep valley celebrated for its fine tobacco.

With the exception of some highly crystalline gypsum near its foot on the eastern side, and some diallage rocks, serpentines, &c., towards the south-eastern extremity, this great mass, like the preceding part of the chain, is entirely composed of supra-cretaceous limestone, rising abruptly from the sea to the height of 5318 feet.[2] This is, however, very different from the height implied in Pliny's remark, that a spectator on the mountain, by simply turning his head from left to right, could see both day and night.[3] In the lower and wooded region, at 400 feet above the sea, is the temple said to have been consecrated by Cronus or Ham on this mountain.[4] The birch and larch trees below are succeeded by thinly-scattered shrubs, but the upper part of the cone is entirely a

[1] Strabo, XVI., p. 750.

[2] As ascertained by the late Lieutenant Murphy, Royal Engineers.

[3] Lib. V., c. xxii.

[4] Ammian. Marcell., lib. XXII., c. xiv. A fête in honour of Triptolemus was also celebrated on this mountain by the people of Antioch. Strabo, XVI., p. 750; p. 11 of Cory's Ancient Fragments. Pickering: London, 1832.

naked rock, answering to its expressive name, Jebel-el-Akrá, or the bald mountain.

From the extensive valley just noticed, an elevated range advances southward; and from this proceed several transverse ridges, with a succession of deep valleys and rocky crags, forming that wild and almost uninhabited country which extends from the western extremity of the chain to Ladíkéyéh, and onward from thence towards the principal ridge.

The latter, under the name of Jebel Krád, quits the eastern extremity of Anti-Casius a little way beyond Antioch, and from thence this chalk formation presents a tame rounded outline as it runs S.S.W. along the upper Orontes, forming the water-shed between that river and the Náhr-el-Kebír.

On the banks of the latter the chain takes the name of Jebel Nosaïrí or Ausari, and runs southward at the distance of 12 or 15 miles from the coast, passing Kal'at Muzyád, and onward to Kal'at-el-Medík.

This part of the chain is much lower than that beyond the Orontes: like the latter, it is chiefly a chalk formation, partially covered with pines or oaks, but in general it is but scantily wooded; and with the exception of its western slopes, on which olives, vines, and the celebrated tobacco of Ladíkéyéh are cultivated, it for the most part presents a rounded outline and barren aspect. The Nosáïrí chain is also of chalk, and its general elevation scarcely exceeds 1000 feet: it is steep towards the Orontes, while on the western side it descends in low irregular hills and vine-clad slopes into the plain of Jebílé; by the scarcity of timber, this chain differs much from the hills northward of the Orontes. In its onward course the Jebel-el-Gharbi, or the western mountain of the Arabs, becomes better known as Jebel Libnán or Mount Lebanon, and is of a lofty character; its principal peaks are Jebel Akkar, Jebel Arneto, and Jebel Makmel. The last is a little way southward of the mountain recess containing the celebrated cedars, which in this sheltered spot, and in a few other places only, have attained an extraordinary size: it in general should be observed, however, that although indigenous to the soil, the cedars scarcely exceed the size of mere

shrubs. The course of the chain from hence is rather west of south as far as the country of the Druses, and it shows at intervals the elevated peaks of Jebel Sanin, Jebel Rhuan, and Jebel Baruk. It is almost entirely composed of masses of limestone, rising abruptly from the valley of 'Zahle and Baalbec, or Coele-Syria on the eastern side, whilst on the western there is a succession of lower mountains forming wooded basins and rich valleys, which extend from thence to the sea-coast northward of Beirout. As the crests of this part of the great range are covered with perpetual snow, they must have an elevation of more than 7000 feet: on their steep sides are forests of pines, oaks, and other timber, while at intervals are plantations of mulberries; and grain is cultivated on a succession of narrow terraces supported by stone walls. In certain places these little gardens completely encircle the mountain basins for which this part of the country is so remarkable, giving to them, in consequence, the appearance of gigantic amphitheatres, of which the scattered flat-roofed cottages seem to form separations between successive rows of seats. Rich and varied scenery of this kind interspersed with convents, vineyards, villages and towns, prevails on the western slopes of the principal chain (Jebel-el-Drus), which inclines rather west of south, keeping usually at the distance of 12 or 15 miles from the coast, till, a little way south of Kal'at-esh-shukif, it is broken by the Náhr Kasimiyeh or Leontes.

The valley of the Upper Orontes is confined on the eastern side by a range similar and parallel to that which has been followed along its western limits. A chalk formation, being the continuation of Mount St. Simeon, or Sheïkh Bárákát, skirts it in a south-westerly direction as far as the picturesque town of Edlip, which has been thought to resemble Athens,[1] and proceeds from thence to Jisr Shúger. Eastward of the latter place commences the stony platform of Reïha, whose eastern side is broken into wide and rocky valleys, and which connects the former part of the chain with the Atmenas or Upper Sháshalú. The Atmenas carries on the line to Kal'at-el-

[1] Burckhardt's Travels in Syria, p. 122. Murray: London, 1822.

Medík, and continues along the western side of Hamah till it forms the Anti-Lebanon Mountains nearly opposite to Homs. The preceding portion is but little known, having scarcely been visited: it appears to be of limestone, and presents from the plains near its eastern side a bold and rugged outline. Under the name of the Jebel-es-Sharkí (Eastern-Mountain) the Anti-Lebanon, at which we are now arrived, takes a south-westerly course along Coele-Syria,[1] now the valley of Bíká, showing, as it runs parallel to the Lebanon,[2] the peaks of Zibdeni, and again those of Es-Sharkí just before the range is broken by the Bógház: through this opening one of the caravan routes passes from the great valley, and continues from thence nearly in an easterly direction to Damascus. The chain is of limestone, almost continuous, and has a width of about 20 miles, with an elevation at its crest probably exceeding 9000 feet. Towards the valley of Baalbec it presents steep acclivities without pasture or trees, and is thinly peopled; but on the opposite side the villages are more numerous, corn is cultivated, and the hills are covered with mulberry plantations.

After a south-westerly prolongation for a short distance beyond the Wádí, Jebel-es-Sharkí sends out two branches from its western, and soon afterwards a third from its eastern slopes. The smaller of the two former diverges from the Anti-Lebanon in a south-westerly direction, enclosing on one side Raïshíyah and Hásibíyah, as well as the fertile Wádí-el-Teïm, in which those rivers are situated, till, with the exception of a precipitous gorge on the banks of the Leontes, it unites with the elevated range of Lebanon. Although not by any means lofty, this range forms the water-shed between the last-mentioned river and the streams flowing eastward into the Náhr Hásibíyah; and is remarkable as it separates the northern valley from that which lies to the south, and through which flows the celebrated Jordan. The basin of this river becomes more distinct as it extends southward; but the hills forming its western limits are much lower, and are less strongly

[1] Strabo, XVI., p. 754. [2] *Ibid.*

marked than those on the opposite side. The prolongation of the western range, from the Bógház, passes in the neighbourhood of Kal'at-ish-Shukif under the name of the Merj Arjun: for some distance it runs along the Leontes, and then quits it in two branches, which are almost parallel to each other, taking as before a south-westerly direction. The eastern and lower of these branches consists of swelling limestone hills, and valleys covered with the prickly oak,[1] occasionally showing basaltic rocks on the eastern side. The higher and more western range of Belád Bshirráï is undulating and cultivated, having a succession of hill and dale thickly wooded on the western slopes, or towards the sea. The south-western prolongation of this and the preceding range are cut off by a cross-range of a similar description, which, from the coast, about four miles south of Tyre, traverses this part of the country in a south-easterly direction as far as Ṣafet, where it meets the principal range belonging to the western side of the valley. The latter quits the Merj Arjun where the separation above mentioned takes place; and from thence it runs southward or parallel to the Náhr Ḥásibíyah and the lake of El Huleh, passing Keds Kedeh and Kubr Hairan, to Ṣafet. These hills are, for the most part, rounded and tame, and are generally without trees or shrubs; they show at Kadita, as on the shores of the lake of Ṭabaríyeh, dark volcanic stones; and again at Ṣafet numerous naked volcanic cones.[2] Beyond this town the principal chain becomes less marked, and the groups sent westward from it more numerous but less defined. In its southern prolongation from Ṣafet, the former, as it approaches the waters of Ṭabaríyeh, sends out the groups of Ish Shagur in a western direction as far as the plains of Acre: and again from the banks of the Jordan, southward of the lake, a double line of groups takes the same direction along Wádí-el-Bíreh; of these the most remarkable peaks are the wooded limestone cone of Mount Tabor, rising to more than 1000 feet above the plain; that which is called the mountain of precipitation beyond Nazareth; and in a line

[1] Biblical Researches in Palestine, &c., by Ed. Robinson, D.D., vol. III., p. 372.

[2] Ibid. pp. 336, 367.

southward of the former, the shapeless groups of Jebel-ed-Duhy,[1] with the naked peaks of Mount Gilboa. This range, after taking, for a time, a south-westerly direction with an elevation of about 1100 feet above the plain, sends one line of groups towards Samaria, whilst others, also wooded, are prolonged by Jezreel, and onward in a north-westerly direction, till they terminate with the shrub-clad Jebel Mar Elyas, or Mount Carmel, which rises to a height of about 1200 feet at the southern extremity of the Bay of Acre. Two parallel ridges, or rather a rocky upland, may be said to prolong the mountains from Gilboa southward to the borders of Arabia Petrea. This mass is frequently broken by longitudinal or transverse valleys; the latter generally tending east and west; and one of these, the Wádí Suleïman, which may be said to divide the mass into two equal portions, runs in the lattter direction nearly in the latitude of Jericho. The northern or higher part of the ridge first shows the groups of Samaria, Jebel-el-Tur (Mount Gerizim), and afterwards Mount Ebal, whose rocky ridges partly enclose the town of Nabulus, and are crowned with ruins at an elevation of about 900 feet above the base.[2]

Again, further south, the mountains of Ephraim continue in the same line till the three parallel ridges of rock and the intervening cultivated valleys are broken by the valley above mentioned; which afterwards takes the name of Merj Ibn Omeïr, and is prolonged westward to 'Akir or Ekron.[3] From this place a lower ridge or offset-range curves round to Ludd (Lydda), and from thence it runs northward till it joins the principal range near Samaria; whilst on the eastern side a range of steep bluff hills, nearly of equal elevation, occasionally pierced by Wádís running eastward, but elsewhere having precipitous flanks, enclose the valley of the Jordan as far as Jericho. Southward of these the hills assume an arid, desolate appearance, which increases as they advance along the western shore of the Dead Sea, towards the extremity of

[1] The little Hermon of Dr. Robinson. Travels, vol. III., p. 171.

[2] MS. notes by Lieut.-Colonel M'Niven.

[3] Dr. Robinson's Biblical Researches, &c., vol. III., pp. 22, 23.

which a triple line of groups are sent south-westward into the desert. Along the sea the chain presents a succession of naked and precipitous cliffs, which rise like walls from the edge of the water, and terminate with rugged summits; but, as in the valley of the Jordan, the chain is at intervals broken by almost imperceptible Wádís. One of these, the En Nar, terminates where the mountains first touch the Dead Sea; and at about midway towards Jerusalem are the singular convent and numerous excavations of Santa Saba.[1] Northward of this extraordinary valley there is a succession of rocky ridges, the most remarkable being that called the Temptation, which may be said to connect the range of Jericho with the peak of Olivet; the latter, with an elevation of 2556 feet,[2] marks from a distance the position of the Holy City. North-westward of Jerusalem are the hills of Gibeah, Mispeh, and El Jib, and a succession of other bare ridges, having between them cultivated valleys running S.E. and N.W. as far as Merj Ibn Omeïr. Again, southward of the city, undulating ground, partially covered with oak and arbutus, with olive groves and vines, and partly cultivated, connects Mount Sion with the southern and more elevated portion of the upland. The eastern side of the latter terminates with a rocky range, which, in running southward, almost from Bethlehem to Hebron, is broken by several Wádís, one of which, the El Khulil, runs for some distance from Hebron towards the S.W., having a ridge of hills parallel to it on the southern, and another on the northern side. The latter is the continuation of three ridges, which, commencing westward of Bethlehem, and forming the western limits of the upland, run southward till they merge into a single range opposite Hebron; from whence the ridge runs S.W. for some distance, and again S.S.E. till it joins the preceding chain on the frontiers of Syria.

The numerous hills enclosing the still fertile valleys of Judea are chiefly of limestone, sometimes in loose masses, scantily covered with sheep-grass, and presenting the same

[1] Plate XXV.

[2] Schubert's Reise, vol. II., p. 521.

Sketched by Capt.n Chesney, R.E. in 1830. H. Warren lith.

Day & Haghe Lith.rs to the Queen

bare, rocky, and unpromising appearance which conveys to the mind of the traveller the erroneous impression that the country westward of the Dead Sea is and must ever have been unproductive.

Reverting to the centre of the territory near the valley of Biḳá, where the mighty chain of the Anti-Lebanon separates after having thus far formed the eastern limits of the northern depression. Here, as already noticed, the easternmost branch quits the slopes of Jebel-ish-Sheïkh, or Mount Hermon,[1] from whence the low broad spur of Jebel Keïsh runs southward nearly parallel to Lakes El Haleh and Tabaríyeh; from the last of which it is at intervals prolonged by other groups to those of El Wastíyeh, eastward of the Jordan.

The two other ridges run south-westward enclosing Raïshíyah and Ḥásibíyah as well as the fertile Wádí-el-Teïm, in which they are situated. The easternmost of these forms the proper prolongation of the Anti-Lebanon. It is of limestone, furrowed with valleys, and partially wooded, and its crest has an elevation which is usually estimated at 10,000 feet above the sea; it afterwards slopes south-westward into the plain north-west of Banías; this plain is cultivated, and contains several villages. The remaining ridge takes a more westerly direction as it diverges from Anti-Lebanon above the sea; and after sending its cultivated slopes into the plain north-west of Banías, it is again prolonged southward along the Náhr Ḥásibíyah and the eastern side of Ṭabaríyeh till it is joined by the Jebel Keïsh, near the extremity of the latter. From Ṭabaríyeh lake the chain runs in two ridges parallel to the Jordan, and afterwards it skirts the Dead Sea as far as Wádí-el-Ghor, on the borders of Arabia Petrea.

Opposite the valley of the Jordan the chain shows in succession the fine bold peaks of Jabel 'Attarus, Jebel 'Ajlún, Jebel Mo'rad, and Jebel Jelád (Mount Gilead); and again, eastward of the sea of Lot, Jebel Ḥesbán, Jebel Mádebá,

[1] Robinson's Biblical Researches in Palestine, &c., vol. III. p. 357.

Jebel Ghuweitheh, Jebel Ṭarfúyeh, and Jebel Uro'ḳariyeh. The latter part of the chain, which runs through Ammon and Moab, is a formation of no great elevation, and for the most part of a rocky, barren, and desolate appearance; but the former is entirely different. The wooded slopes of this part of the chain command, on one side, striking views not only of the rich valley of the Jordan and the hills enclosing it; but also in the distance the groups around Jerusalem, Nábulus, Tabor, and Ṣafet: those slopes may be contrasted with the park-like scenery of the country lying eastward of Jebel 'Attarus, which, from its commanding position, is probably the Nebo of the Scriptures.

As might be expected from the nature of the country, the extensive depression lying between the preceding chains of mountains contains the principal water-courses of Syria; in its northern portion are the basin and lakes of the lower Orontes, and in its southern, those of the Jordan.

Beginning with the former, the most distant branch of the Orontes has its two sources on the western slopes of the Anti-Lebanon in about 34° 5′ N. lat., and about 10 miles N.E. of Baalbec; from hence they run north-westward, and, uniting as they approach the village of Labweh, the trunk bearing the latter name winds northward for about 10 miles along Cœle-Syria till, at the village of Ar-Ras,[1] it falls into the basin of a much more abundant stream. The latter, once called Typhon,[2] but now El-'A'ṣí, or the Rebel, bursts at once from the foot of the Anti-Lebanon with a more considerable volume of water than the former, and preserves the same name as it flows northward: it is fed by numerous streams from the slopes of the Lebanon and Anti-Lebanon ranges nearly in 34° 22′ N. lat. One of these, having also the same name, joins it with a considerable body of water, and gives it, for a time, a north-easterly direction; but on entering the valley of Homs it resumes its northerly course, draining as it advances the slopes of Jebel Anzeyri, and forming, as it ap-

[1] Mr. Burckhardt Barker's Journey to the Orontes, vol. VII., p. I., p. 99 of the Royal Geographical Journal. [2] Strabo, XVI., p. 750.

proaches Homs, the Bahr-el-Kades, which is six miles long by about two wide.

The Orontes flows northward from the extremity of the latter, passing a mile and a half to the westward of Homs, to which a supply of water is carried by means of a small derivation; it continues to flow northward for some miles, and then makes a great bend, sweeping round the foot of Mount Erbayn, and issuing from between rugged mountains at Hamah, where it is crossed by a bridge of thirteen arches.[1]

After running through this city, it flows north-westward along the rich pasture-valley of El Ghab, passing a few miles westward of Kal'at-el-Medík, and a little beyond, it receives an affluent which, after a short course, enters it on the eastern side. This stream issues from Lake El Taka, which, in addition to the carp contained in it, is remarkable for such an abundance of black fish, from five to eight feet in length, that the fishermen, by throwing their harpoons at random, fill their boats in the course of the night.[2] The main stream now turns northward between the Anzeyri mountains on the west and Jebel-el-Alá, the prolongation of the Armenás, along the eastern side; and it continues to Jisr Sogheïr, still preserving, its northern direction, but running slowly, and, owing to marshes and irrigation, conveying a diminished volume of water. On reaching the plain of 'Umk it makes a bold sweep to the north-west and west, as far as Jisr Hadíd, receiving an affluent from the mountains above mentioned; and again, a little lower, another tributary called Náhr-el-Butuyune, which, like the former, has a northerly course. About five miles below the iron bridge, as it is called, the Orontes receives its great northern branch, the Lower Karà Sú, a navigable river containing a greater volume of water than the parent stream, which it enters on the northern side after a short course from the Agá Denghis, or White Sea. This remarkable sheet of water occupies the western portion of the extensive plain of

[1] Burckhardt's Travels in Syria, p. 143. [2] Ibid., p. 137.

'Umk, and it is formed by the meeting of several streams, of which the most considerable is the Upper Ḳará Ṣú. This river has two principal sources, both of which are in the outlying hills of the Amanus, viz., the Chatal Cháï and the Ḳará Ṣú or Yaghrah, which unite in the plain below; from thence the trunk continues with a south-westerly course, carrying a considerable body of water, till through a marsh it enters the northern extremity of the lake, previously receiving, at Murád Páshá, an abundant stream, almost hidden by reeds, called the Gúl Búshí (Head of the Lake). At the eastern extremity is the river Afrin (probably the Uprenus of the ancients), which also has two sources in the abutments of the Amanus westward of Kilis; from thence it flows southward, passing a little way to the south of Gindarus, and proceeding in the same direction to Jebel Sheïkh Bárákát, near which it makes a sweep westward through a fine pasture-country, and finally enters the lake with a body of water which, even in summer, has a width in some places of nearly 200 yards. Two inferior streams flow W.N.W. through the plain of 'Umk, and also enter the lake on its eastern side.

The sheet of water formed by these different affluents has the shape of a parallelogram, which extends west-south-west from the Upper Ḳará Ṣú for about seven miles to the Lower Ḳará Ṣú; and again from the foot of the Beïlan Mountains eastward for about 20 miles to the Afrin and the other affluents above noticed; but during the seasons of floods it covers a much greater extent. At the western side the lake has a depth of six or eight feet, which is reduced to three or four feet along the three other sides where it is marshy; it is, however, navigated by the flat boats of the country, which, by the use of poles instead of oars, traverse it in every direction with cargoes of merchandise, and especially fish. The supply of the latter is quite as abundant as that which is obtained from Lake Taka on the Upper Orontes; and the black or cat-fish,[1] about two feet long, are so plentiful, that when cured they afford a cheap supply to the whole of the Aleppo Páshá-

[1] The Macropleronotus niger.

lik. Two men are employed in fishing: one of them poles the canoe to a suitable spot, such as the fall of water under the bridge of Murád Páshá, and the other, by drawing along the bottom a hook attached to a piece of bamboo, takes the fish either by the head or some other part of the body.

The Lower Ḳará Sú issues from the south-western extremity of the lake, and flows through the pasture-grounds with a gentle current for about five miles into the Orontes above Gúzel Burj (pretty town); this small village is a boat-station, and, as it were, the port of the lake. Six miles below the junction of the northern and southern branches, the trunk of the Orontes forces its way through numerous fish-weirs, and winds among the myrtle-clad hills of Antioch; from whence it flows onward, skirting the richly-picturesque slopes of Daphne. It afterwards makes a tortuous course to the S.W. between steep and wooded hills; its fall here is considerable, and its bed is, in several places, obstructed by rocks. In approaching the sea it receives from the hills around Jebel Simán, first the Kuchuk Ḳará Cháï, and then the Buyuk Ḳará Cháï, a considerable mountain-stream, whose bed and banks are adorned with the oleander, the arbutus, and other shrubs. Having forced its way through the striking scenery presented at every turn by the rocky slopes at the foot of the hills of St. Simon, the main stream enters the plain of Suweïdíyéh, through which it winds along the foot of Mount Casius till it passes over a difficult bar into the spacious bay of Antioch.

The distance by land from the shore to the city is only 13½ miles, whilst, by the windings of the river, it is 21 miles, with a fall of 300 feet. If a path were made for horses, and the fish-weirs with some rocks were removed, the river would be navigable for track-boats as far as, and even beyond the capital.

The flooding of the Orontes depends almost entirely upon the rains which commence towards the beginning of the month of November; from which time, till the snow falls in the early part of January, there is a gradual and tolerably regular increase; the river afterwards diminishes till a change is caused by the melting of the snow in April; in which, and

the following month, the river is at the highest; it then falls till November. At times, the floodings are sudden and considerable; but, in general, owing to the basins formed by the lakes and marshes on the southern, as well as the northern branch, the changes are gradual and regular throughout the year.

The next stream to be noticed is the Náhr-el-Litaní, or Leontes, whose source is in the same valley, at no great distance from those of the Southern Orontes, but it takes an opposite direction. At a spot scarcely 6 miles S.W. of Baalbec it issues from a small lake near Tel Hushben,[1] and from thence it flows southward along the centre of the fertile valley of the Biḳá, receiving from the slopes of the Lebanon and Anti-Lebanon many streams, the largest of which comes into it from Jebel Sanin, a part of the former range. In its subsequent course the Litaní passes a few miles eastward of Zahle, and then proceeds south-westward to join Temir, where it sweeps to the S.E., and after a time again south-westward, through the narrow and fertile valley lying between Jebel Drus on the one side, and the Jebel Arbel, or the westernmost spur of Jebel-ish-Sheïkh, on the other. Towards the extremity of the latter, and near the southern extremity of Wádí Biḳá, in about 33° 27′ N. lat., the river, now bearing the name of the Náhr-el-Kásimiyeh, makes a bold sweep to the west, and forces its way through the Lebanon Chain, passing in the first instance along a wild precipitous gorge,[2] over which there is a wooden bridge of one arch (Jisr Búghú), just opposite to Ḳálát-ish-Shukif. Here the river has a width equal to about one-third of that of the Jordan above Tabaríyeh, with a considerable depth; and having traversed the Lebanon range it flows for a time to the south-west; it then turns to the west with many windings, and ultimately passes through a broad tract of meadow-land and cotton plantations into the sea, at a point nearly 5 miles north of Tyre.[3]

That the slope of the country itself is now towards the

[1] Burckhardt's Travels in Syria, &c., p. 10. John Murray, 1822.

[2] Biblical Researches in Palestine, &c., by Edward Robinson, D.D., pp. 344, 345.

[3] Ibid., p. 409.

south becomes manifest from the course of the river, whose waters are separated by the spur of the Jebel-ísh-Sheïkh from those of the Jordan. The chain of lakes formed along the stream become so many recipient basins for its superabundant waters during the season of floods, and they afterwards afford the means of regulating its decrease.

The most northern branch of this river has its springs at the western foot of Jebel-ish-Sheïkh, about a mile westward of the town of Hásibíyah; from whence, bearing the name of that town, it flows rather westward of south, along Wádí-el-Teïm. Subsequently it passes about 4 miles to the west of Banías, and it continues winding through the plain till after a course of about 25 miles it enters the Bahr-el-Húleh through an extensive marsh, having previously received from the Merj Arjun a stream called the Náhr-el-Khurah. The estuary of the Náhr Hásibíyah, properly the head-waters of the Jordan, is at the northern extremity of the lake, close to the termination of a shorter and more abundant river, which is formed by the junction of two branches. The eastern, which is also the more distant of these, has two springs which immediately unite at the foot of Tel-el-Kádí, about 4 miles west-north-west of Banías; from whence, under the name of the river Dhán and the lesser Jordan, it flows southward into the Húlet-el-Banías, in which it is joined by the western branch. The latter which has generally been considered to be the Jordan, though the Dhán and Hásibíyah rivers are of greater extent, bursts at once as a copious stream from a cavern at the foot of a precipitous rock, 3 miles southward of Lake Phiala, from whence, according to the people, it comes by a subterraneous passage. After washing the northern side of the village, the Náhr-el-Banías takes a south-west direction, through a volcanic country covered with shrubs, into the Ardh-el-Banías, along which, after joining the western affluent, it flows onward through pasture-ground and marshes; and eventually falls into the lake. The waters of Merom[1] seem to have preserved the extent assigned to them by Josephus,[2]

[1] Joshua, ch. xi., ver. 5.

[2] Lake Samochonites, 7 miles long, and 3½ wide.

and they contain an abundant supply of fish. Marshes, teeming with aquatic birds of all kinds, nearly surround the lake; to these succeed, on the western side, a well-peopled tract of undulating ground, and beyond the latter are the chains of wooded mountains which form the limits of the valley on both sides; these gradually approach each other till, at its southern extremity, the basin is narrowed almost to the width of the Jordan.

On quitting the lake, the river Urdun or Jordan[1] flows south-westward, with a rapid current in a narrow bed, as far as Jisr Benî Yakoub,[2] where it has a width of about 80 feet, with a depth of 4 feet. Below the bridge it takes the name of Sherî'at-el-Kelbïa, or the great watering-place; and here it becomes more sluggish, receiving, as it flows through the Ardh Asiferah, several affluents from the slopes of the mountains of Safet: after winding for about 10 miles from the last-mentioned lake through a valley varying in width from two to three miles, it separates the western mountains from the rich tract of Batihah on the east; and its waters again spreading out, form a second and more considerable lake.

The Sea of Genneseret occupies the mountain-basin formed within the sweep made by the two great chains as they run southward. It has the shape of an irregular oval, whose extreme length from north to south is about 12 miles, and its greatest width near Tabaríyah is upwards of 5 miles. It is everywhere surrounded by a chain of rocky, bare, and brown-coloured mountains, which throughout its circumference rise abruptly from the borders of the lake almost to equal heights. Although such a woodless belt must of itself be devoid of anything picturesque, yet, when contrasted with the deep tint of the placid lake and the depth of its volcanic basin, a very pleasing effect is produced, and the view of the lake from the castle of Tiberias is decidedly striking.

On quitting the south-western extremity of the lake, the El Urdun, whose waters at fifty paces from thence are perceptibly changed in taste, enters the singular tract called El Ghor,

[1] Burckhardt's Travels in Syria, p. 43. [2] Jisr signifies a bridge.

or the depression which commenced at the northern extremity of Lake Tiberias. The river, which is wide and fordable, makes a tortuous curve along the foot of the western hills for nearly 5 miles, when it receives the Sheriat-el-Mandhour, the Hieromiace of the Greeks, and Jasmuth of the Arabs[1] and Israelites, Joshua, ch. xv., v. 35. This stream is formed by the union of several branches in the Gaulonitis; from whence the trunk flows westward, passing near Omm Kaïs, (Gadara), and afterwards through a succession of wild and wooded valleys till it reaches the main stream: there the latter, to distinguish it from its affluent, becomes known as the Sheriat-el-Kiber as it flows through a rich wooded valley at a lower level than the rest of El Ghor. It inclines rather west of south as far as the ford of Beïsan, where it has a width of 140 feet,[2] and is 3 feet deep.[3]

In approaching Beïsan, and also after having passed that place, the stream tends towards the eastern side of El Ghor, which here has a width of about 6 miles, and it has in many places a luxuriant growth of wild herbage; but the rest of the space betwen the western range and the wooded slopes of that which borders the Decapolis, presents for the most part a parched soil, with some trees and a few spots cultivated by the Bedawíns.[4] At about 5 miles below Beïsan, the Jordan inclines towards the western side of the valley; and afterwards it preserves nearly a middle course between the upper and lower banks which enclose its waters, the former during the high, and the other during the low season: it then flows along the Wádí Ghor as far as the ford El Keln, below Jericho. In the remainder of its course the Jordan flows along the eastern side of the plain, passing through a bed of willows, reeds, and shrubs, and along a desert tract covered with a nitrous crackling crust. This dark-coloured rapid river daily adds about six millions and ninety thousand tons of water[5] to the Dead Sea: the Arnon and other streams fall

[1] Edrisi, p. 338, Ed. Jaubert. [2] Travels of Irby and Mangles, p. 304.
[3] Burckhardt's Travels in Syria, p. 345. [4] Ibid. p. 344.
[5] Dr. Shaw's Travels.

into that sea, yet the extreme saltness of its waters is not perceptibly diminished.

The great expanse of water covering the sites of the five Cities of the Plain, the Bahr Lút of the Arabs, occupies a singular chasm formed by lofty cliffs of limestone, which rise to about 1500 feet above the western, and nearly 2500 feet on the eastern side of the vale of Sódom. But the green waters now occupying the place of a territory which once, for its fertility, was compared to the "Garden of the Lord:"[1] the deep and precipitous valleys, and the masses of bare and shattered rocks, together with the solitude which prevails, render this region one of the wildest on the face of the earth. Lake Asphaltites is only a part of the Wádí-el-Ghor: it does not spread into an oval shape like that of Tiberias; and except at each extremity, where it forms a kind of bay, it preserves nearly a width of 9 miles throughout an extent of about 39 miles from north to south.[2] These are less than the dimensions given by two ancient writers,[3] and more than those of Strabo,[4] but in the bay which the Jordan enters, the width scarcely exceeds 3 miles; it is, however, as has been observed by this geographer, very deep; for, according to a recent examination, the soundings in many places give more than 300 fathoms:[5] at the southern extremity it becomes shallow, with the appearance of an ordinary lake, into which a sort of flat broad peninsula projects from the eastern side, having at its extremity a ford which is occasionally used by the Arabs in passing from Kerek to the western shore near Wádí-es-Seiqul.[6] The long winding bay alluded to sweeps round from the peninsula to the southern extremity of the Dead

[1] Gen. xiii. ver. 10.

[2] Biblical Researches in Palestine, &c., by Edward Robinson, D.D.

[3] Diodorus Siculus, lib. II., c. 29, gives 500 stadia long, by 60 stadia wide, and Edrisi, Ed. Jaubert, p. 345, says the Dead Sea is 60 miles long by 12 miles wide.

[4] Lake Sirbon is 1000 stadia in circumference and 200 stadia long, lib. XVI., pp. 760, 763.

[5] Mr. Moore's Examination of the Dead Sea, vol. VII., part II., p. 456, of the Royal Geographical Journal.

[6] Travels of Irby and Mangles, p. 454.

Sea,[1] from whence a sandy beach and salt marsh open into the continuation of the El Ghor, which afterwards, under the name of the Wádí Arabah extends to the gulf of Akabah; it is on a higher level than the Dead Sea and the river Jordan; and, like the valley of the latter, the range bounding its eastern side is higher than that on the western side.

The quantity of rock-salt found near the south-western and south-eastern shores of the lake sufficiently accounts for the great density of its waters, which is supposed to exceed that of any other sea,[2] and also for their buoyancy, which is such as to permit persons to float in them who are unable to swim in fresh water.[3]

The sulphur, nitre, and asphaltum found in the neighbourhood indicate a volcanic country; and the presence of the last substance is sufficiently evident by the odour which is perceived not only in the immediate neighbourhood but even at some distance from the lake. It bubbles up from the bottom and collects on the surface of the water, generally in small quantities, which find their way to the shore; but occasionally it forms a large mass like an island; and this, being discovered, is speedily broken up and sold by the Arabs,[4] as it was in ancient times, when it produced a considerable revenue.[5]

The evaporation from a body of water which for seven or eight months is exposed to a burning sun, concentrating its rays on a basin of naked rock, must be very great; and at times its sombre-looking exhalations have the appearance of water-spouts.[6] The Wádís contain the Seyal, which produces gum Arabic,[7] the semr,[8] the thorny nubk or sidr,[9] the tama-

[1] Travels of Irby and Mangles, p. 452.

[2] Biblical Researches, &c., vol. II., p. 224.

[3] Strabo, XVI., p. 763; and Dr. Robinson experienced the same thing. Biblical Researches, &c., vol. II., p. 213.

[4] Ibid., vol. II., p. 230.

[5] Diodorus Siculus, lib. II., ch. XXIX., and Strabo, XVI., p. 764.

[6] Irby and Mangles' Travels, p. 447.

[7] Biblical Researches, &c., p. 210.

[8] Mimosa unguis Cati, Forskal's Flor. Egypt, p. 176.

[9] Orlote-tree, the Rhamnus nebeca of Forskal. Biblical Researches, &c., p. 210.

risk, the acacia, the wild cotton plant,[1] and several shrubs in addition to the 'ösher, which attains a considerable size,[2] and is probably the same tree as that which is described by Josephus as bearing the apples of Sódom. Its fruit hangs in clusters of three or four together, and is fair to the eye, but on being pressed it explodes and leaves in the hand only shreds and fibres.[3]

The shores of the Dead Sea are not in any way pestiferous, nor are they without inhabitants, being still partially occupied towards Jericho and about Ainfidy, as well as in the southern Ghor; in all of which places there is a fertile soil and abundant vegetation. There are birds also, which, contrary to the received opinion, are seen flying over the sea;[4] and in former times, according to Edrisi, boats appear to have been in use to transport fruit and vegetables from side to side of lake Za'ra. This, he adds, was also called the lake of Sódom and Gomorrah, from the cities of the people of Lot, which, having been submerged by the will of God, their sites are now occupied by the fetid waters of the Dead Sea. By another writer it is stated that fire destroyed the obstinate Thamudites for not listening to the warnings of a messenger sent from heaven;[5] whilst others say that bituminous flames destroyed the rebellious sons of the giant Ad,[6] or Nimrúd. But whatever variety there may be in opinion as to the cause, almost all writers, whether sacred or profane, agree in attributing the catastrophe to the guilt of the inhabitants. Like many other bodies of salt water, it is without any outlet, and it is remarkable from being about 1446 feet below the Red Sea.[7] The relative heights of the basin of the Jordan and Red Sea make it impossible that the waters of the former

[1] Travels of Irby and Mangles, pp. 354, 355.

[2] Twelve or fifteen feet high, with a trunk of two or more feet in diameter. Irby and Mangles, p. 450.

[3] This tree appears to be the Asclepias gigantea. Biblical Researches, &c., pp. 235, 236.

[4] Ibid., pp. 219, 220.

[5] Arabic MS. in the British Museum, fol. 7357.

[6] Ibid.

[7] The difference of level between the Mediterranean and the Dead Sea, as ascertained by Lieutenant Symonds, Royal Engineers, is 1407 feet: and according to the French Engineers, the former is 36 French feet below the Red Sea.

could have flowed into the latter unless they at one time occupied a more elevated position than at present. The Bamian source of the river is said to be on a higher level than that sea; and therefore it is not impossible that before, by the sinking of the land, the present basin was formed, a river might have found its way southward to the gulf of Akabah. We have not had such regular observations as would enable us to judge of the state of the Jordan throughout the year; but from those which have been made at intervals, it appears that the river continues low during the winter, and, like the Euphrates, begins to increase towards the spring. The change becomes very perceptible during the month of March;[1] in April there is a further increase, and it is, probably, at the highest, as in the time of the Exodus, during harvest, or about the middle of May,[2] when it is augmented by the melting of the snow in the Lebanon. At this season the waters find space in lake Haleh as well as in the basins of Tiberias and the Dead Sea; from the last of which, in particular, a great evaporation taking place, the excess is, in part, carried off, and the overflowing of the Jordan is rendered much less than it would otherwise be.

[1] Messrs. Irby and Mangles forded it on the 12th, and were obliged to swim their horses at the same place on the 25th March, pp. 304, 345.

[2] On the 3rd of May the river was five feet deep near Jericho. Turner's Tour, vol. II., p. 224.

CHAPTER XVIII.

THE PÁSHÁLIK OF ALEPPO.

NORTHERN SYRIA.

Position.—Limits.—Superficies.—Subdivisions of Climate.—Plain of 'Umk.—Sea-coast.—Edlíp.—Jisr Shúgher.—Plain of Aleppo, and its Tells.—The Ḳoweïḳ or Chalus.—Kinnisrín.—Village of Sphiri and Lake of El-Melak.—The Daradax.—Bális.—Thapsacus—Zelebi.—The Kersín.—Nizíb.—The Sájúr.—Tell Khalíd.—Kal'at-en-Nejm.—Munbedj.—Corus.—Kilís.—A'záz.—Convent of St. Simon Stylites.—Murád Páshá.—Antioch.—Scenery of the Orontes.—Ruins of Seleucia.—Aleppo.—Turkománs.—Kurds.—Syrians.—Climate.—Earthquakes.—Vegetable and Animal Productions.—Imports, Exports, and Commercial Resources.

THE five subdivisions which prevailed in Syria from the time of Abú-l-fedá to the days of Volney are now represented by the districts of Damascus, Acre, Tripoli, and Aleppo; the last of these, which is the subject of the present chapter, owing to its geographical position and compact form, is the most important of all.

The páshálik in question occupies the northern extremity of Syria, and it extends southward from the borders of Asia Minor at the foot of the Taurus to Damascus, Tripoli, and the confines of Arabia Deserta; the Mediterranean Sea and the bays of the Orontes and Iskenderún being its western limits, whilst on the eastern side it is separated from Mesopotamia by the great river, the promised border of the Israelites. Its surface contains about 7372 square miles, or is rather less than that of the kingdom of the Netherlands.

The western side is very mountainous, being traversed from north to south by the elevated range of the Amanus, and in an eastern direction by its diverging branches. Towards the centre other offsets run southward from the Taurus to the neighbourhood of Kilís, where they consist of trap and

MORAD PASHA.

basalt. From hence, a limestone ridge, the Lelín-Ṭágh, extends in a south-westerly direction by A'záz to the culminating point of Sheïk Bárákát, and onward as far as the district of Armánás, sending off to the west the Angulí-Ṭágh, which ultimately flanks the valley of the Orontes to the east. Again, more eastward, undulating hills separate the rich and extensive plain of Aleppo from the almost unoccupied country which, with the exceptions of Jebel-el-Has, Jebel-el-Amrí, and the triple range of Jebel Dana Ṭágh, stretching southward of Munbedj, consists of a level sheep-tract extending from thence to the right bank of the Euphrates.

In general the soil throughout the Páshálik of Aleppo is excellent, and its climate so good that it has been compared by Dr. Helfer to that of southern Austria; but although admitting of a fourth variety, the temperatures to which it is subject will be found to correspond to one or another of the three natural subdivisions of the territory: these last are distinctly marked by their structure, their aspect, their elevation, and their animal as well as their vegetable productions.

The first of the zones or belts contains the warm districts stretching along the eastern and western slopes of the Amanus. The former portion comprises the level tracts lying along the lower part of the southern Orontes, together with those of the ancient Campus Martius, and the extensive plain of 'Umk, which surrounds the lake of Antioch, and is entirely composed of lacustrine deposits at an elevation of 305 feet above the Mediterranean Sea. The ridges and higher ground along the valleys of the Yagra, the 'Afrín, the Ḳará Ṣú, &c., are occupied by the stone-built hamlets of the Kurds and some few Turkomán villages; the level tracts, which are also without towns, being partly covered with impenetrable beds of gigantic thistles rising to the height of 10 or 12 feet, and partly occupied by the Turkománs, whose camps and flocks extend for some distance round Murád Páshá. The remainder of the territory, which includes the classic ground bordering upon the shores of the Mediterranean, may be considered as divided into two portions by the remarkable headland of Rás-el-Khanzír. In the more north-

ern of these is the gulf of Issus enclosed by high mountains, some of which rise abruptly from the sea, while others are above a mile from it. The bay has a width of 18 miles and a half at the entrance, and from thence the inlet, which is capable of containing all the fleets of Europe, extends 37 miles to the north-eastward; it gradually diminishes, however, in width till it terminates near the Karà Kapú (black gates), which separate Cilicia from the portion of Syria lying along the western slopes of Amanus.

With the exceptions of some broken ground towards the north, and the ridge of hills five miles northward of Iskenderún, through which is the pass of Ṣáḳál-tútán (Jonas' pillars), the narrow district here spoken of forms a continuous plain of rich light soil, extending from the southward to the Jebel Rhosus,[1] which rises abruptly from the sea. It is thinly dotted with Turkomán villages, which are pleasantly situated amidst fine walnut trees, wild vines, orange groves, and cultivation; the rest is pasture land, with occasionally marshes, as at Iskenderún.

About seven miles south-eastward from the borders of Syria are the remains of a considerable city, probably those of Issus or Nicopolis, with the ruins of a temple, a part of the Acropolis, an extensive aqueduct generally with a double row of arches, running E.S.E. and W.N.W. These, in addition to the walls of the city itself, are entirely built of lava, and still exist in considerable perfection. Nearly 14 miles southward from thence, the Delí Cháï quits the foot of the Amanus in two branches, which, after traversing the Issic plain, unite at the foot of the mountain just previously to entering the sea. The principal of these branches makes a deep curve towards the N.E., so that a body of troops occupying one side might see behind and outflank those posted on the opposite side;[2] in which, as well as in other respects, the stream appears to answer to the Pinarus of Alexander's historians. A little southward of this river are the castle, khán, bázár,

[1] Strabo, XVI., p. 751.

[2] Arrian's History of Alexander's Expedition, by Mr. Rooke, vol. I., p. 80. London, 1814.

baths, and other ruins of Báyás, once Baiae; with the three villages of Kuretur in the neighbourhood, situated in the midst of groves of orange and palm trees. Again, five miles southward is the pass above noticed of Ṣúḳál-túṭán, and at nearly the same distance onward the fine bay and anchorage of Iskenderún, with an open but convenient landing-place on a bold beach; but, in consequence of the accumulation of the sand by which the mouths of the streams descending from this part of the Amanus are choked, a pestilential swamp extends from the very edge of the sea almost to the foot of the mountain. In the marsh towards the latter are some trifling ruins, which may possibly be the site of ancient Myriandrus; and within a mile of the shore are the remains of a castle and bridge constructed by Godfrey of Bouillon. There is, however, but little to mark the site of Alexander's commercial city; but there are several buildings which served for stores at the period when this was the most flourishing of all the landing-places in the Levant. The success of the small cut made by Mr. Martinelli, in 1833 and 1834, sufficiently proves that a trifling outlay, including the use of a small machine, would make the place comparatively healthy; and, in addition to the advantages to be derived from draining the marshes, there would be obtained access to the town of Beïlán at the distance of eight or nine miles from the shore. This prettily situated and healthy town, which was at one time celebrated for its gold embroidery and saddlery, is now reduced to about 700 half-ruined houses, which occupy[1] both sides of an elevated gorge, having the two portions connected by a bridge. Near the town are the remains of two aqueducts, and a part of the Roman road between Chalcis and the sea. The tract lying to the westward is a mere strip, which stretches from Iskenderún along the lowest slopes of the wooded range of Mount Rhosus, passing by Karátch, Arsús, and the village of Karousein to Cape Khanzír. It is thinly peopled by Turkish and Greek peasants, who are but

[1] Pocock thinks this is the Pictanus of the Jerusalem Itinerary.—Description of the East, p. 174, vol. II.

little affected by malaria. At nine miles from the extremity of the gulf the village of Arsús marks the site of ancient Rhosus; it contains about 50 mud houses built along the banks of a small river,[1] amidst the remains of walls, arches, and a Corinthian temple.[2]

The remainder of the coast is the bay of Antioch, or the entering in of Hamath,[3] of which Cape Khanzír forms the northern, and the slopes of Mount Casius at Rás-el-Basít the southern extremity. From hence, the line separating the páshálik from that of Tripoli runs eastward along the northern slopes of Jebel Kráád to Nahr-el-Kebír; from whence it follows the mountains of the Nosaïríyehs, first in an easterly and then in a southerly direction, skirting the western side of the Orontes towards 'Aïn-el-Talka; a little short of which place the line strikes eastward across the mountains of Reïha,[4] and onward along those of Elahas till it includes the town of Deïr and the bank of the Euphrates below that place. Within these limits, and about 11 miles S.W. of Aleppo, are the ruins of a castle, and near it a circular basin of about 150 feet in diameter and upwards of 70 feet deep, with grottoes excavated in its sides. It is known by the name of the sunk village; and although probably the crater of an extinct volcano, it has quite the appearance of being artificial. Fourteen miles farther in the same direction is the village of Dana, at which are the grottoes, cisterns, sarcophagi, and other remains of the ancient city of that name. Again, 13 hours S.W. by W. from Aleppo is the town of Sermein, which is remarkable for the great number of its cisterns and wells, and for the troglodyte habitations of the poorer peasants.[5] Nearly 10 miles N.W. by W. from thence stands the picturesque town of Edlíp with many similar excavations, and also several Christian remains;[6] and eight miles south by west of

[1] Rhosus, built near a river at the foot of Rás-el-Khanzír.—Jaubert's Edrisi, tome VI., p. 132.—Recueil de Voyages.

[2] MS. Journal of Mr. Fitzjames, R.N.

[3] See the Boundaries of the Promised Land, &c., by the Rev. Dr. Keith, pp. 92 to 144.

[4] Burckhardt's Travels in Syria, p. 132.

[5] Ibid., pp. 121, 122.

[6] Ibid., p. 122; and Mr. Ainsworth's MS. Journal.

the latter place is Reïha, which contains two soap manufactories, a good market, and 400 or 500 houses situated on the northern declivity of Jebel Erbyn, or the Mountain of the Forty.[1] Six hours west-south-west of Edlíp is the small town of Jisr Shúger, which contains several hospitals where a number of poor people are daily fed gratis, the revenue of 13 or 14 villages in the surrounding fertile country being assigned for the support of these praiseworthy establishments.[2]

Northward of Aleppo, and nearly in the centre of the district, is the fine level tract which, with a width varying between 4 and 10 miles, and an elevation of about 1100 feet at the southern, and nearly 1300 feet at the northern extremity, stretches almost uninterruptedly from the city to the hills enclosing 'Aïn-táb, being a direct distance of 54 miles. The plain of Aleppo is everywhere thickly covered with villages and hamlets, consisting of houses either of stone or sun-dried bricks; and wood being scarce, they are usually covered with pointed clay-built cupolas, one or more on each building. In the vicinity of each place there is generally one of those conical mounds, from 30 feet to 170 feet high, which have been aptly compared by Colonel Estcourt to giant mole-hills, and are among the most remarkable features of this part of Asia. They appear to be the Komata of the ancients, and are at present called Hinks by the Turkománs, and Tells by the Arabs; but opinions are much divided on the question whether they are natural or artificial. Their seemingly regular positions, overlooking towns and villages, give them the appearance of mounds raised for the purpose of defence; but more attentive consideration has led to the conclusion that they are natural, although in many instances they partake of both characters. Mr. Ainsworth observed that these monticules sometimes contain boulders of basaltic and other rocks, which must have been carried in a southern direction from the hills lying to the northward, and deposited in the plain, where they formed the kernel of a rock, around which other materials were gradually piled up. But it is also pro-

[1] Burckhardt's Syria, p. 125.

[2] Ibid., p. 123.

bable that many of these masses have been left standing above the surface, on what was at one time the bed of a great lake or inland sea, in consequence of the softer materials about them having, after the absorption of the waters, been gradually removed.

The plain is watered by the river Ḳoweïḳ, which has two sources in the elevated ground southward of 'Aïn-táb; and the larger, owing to the abundance of its fish, has the name of the Báluk Ṣú (fish river). It is formed by many rivulets descending from the hills between Kilís and the village of Ḳará Weyaw: after the junction of the streams, the trunk takes an eastern course, and on entering the plain of Aleppo a little beyond Sayyadok-kóï,[1] it receives the northern branch, which comes from the vicinity of 'Aïn-táb; and soon afterwards through a canal constructed by Mr. Vincent Germain of Aleppo, it is augmented by a portion of the waters of Sájúr: its elevation, on entering the plain, being about 1263 feet above the level of the sea.

There is but little doubt that this river is the Chalus of Xenophon,[2] since its distance from Beïlan is about 68 miles, which, in a mountainous country, would require three long marches, agreeably to the statement made in the work referred to. Another coincidence may be observed in the quantity of fish with which the river abounds: more particularly the Aleppo eel[3] (Simmák Inglíz), the shad[4] (Babúge), and the common loach[5] (Kebúdi); one of which may have been the representative of the Syrian divinity.[6] This fish is still preserved with much veneration in the pond of Jámi' Ibráhím at O'rfáh.[7]

The small but abundant trunk of the Ḳoweïḳ winds southward along the shallow bed which it has scooped in the plain of Aleppo, for a direct distance of about 40 miles to

[1] Edrisi's description nearly coincides with this account; he says the Ḳoweïḳ rises near the village of Sináb, six miles from Dabec.—Jaubert's Translation, Recueil de Voyages, &c., tome VI., p. 136.

[2] Anabasis, lib. I.

[3] Ophidium masbacambelus.

[4] One of the Siluri.

[5] Barbus vulgaris.

[6] Ibid., lib. I.

[7] Plate XXXIV., vol. II., is a view of this mosque.

the western side of the city; from whence, after making a tortuous course in the previous direction, of 20 miles farther, it passes the castle and town of Kinnisrín.[1] At some little distance beyond this place it sweeps eastward along the foot of Jebel-el-Sís, till at one hour from the village of Sphiri it enters the marshes and lake of El Melak: this last receives a second river coming through that village, besides several other fresh streams. The lake contains a great many small islands, and its surface is literally covered with flamingoes, geese, ducks, and other aquatic birds. In wintertime its circumference probably exceeds 50 miles, and at this season its waters are somewhat bitter; but afterwards they gradually dissolve a portion of the concentrated particles of salt with which the bed is impregnated. During the dry season, however, the extent of the water is reduced to less than 30 miles in circumference, while the powerful evaporation of the summer heat causes it gradually to crystallize, and fine salt is formed in such quantities as to supply a considerble part of Syria.

Although but a small place, Sphiri is remarkable for its prosperity, and the pleasing contrast it affords when compared with other Arab villages. The houses are well built of sun-dried bricks, and contain several clean apartments looking into an interior court. The inhabitants have become settled cultivators, and enjoy the advantages of an improved system of husbandry, with better farming implements than they formerly had: these, and the practice of irrigation have been introduced by the sheïkh, who is thus enabled to obtain a succession of crops; he has also made a good road, and planted trees on each side in order to afford an agreeable shade.[2]

A plain, bearing marks of having formerly been cultivated, extends south-westward from the village of Sphiri to the El Amri range, and in this last are extensive and well-constructed troglodyte habitations; there is also an ancient

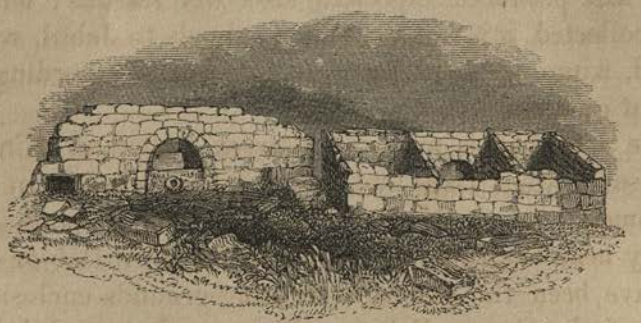
[1] After Aleppo, it passes Kinnisrín, thence to the Merj-el-Ahmar, and is lost in a marsh.—Jaubert's Edrisi, Recueil, &c., tome VI., pp. 135, 136.

[2] Visit of Dr. Helfer in 1836.

road, having on each side the remains of terraces, which, at one time, were under the plough.

Like other basaltic mountains, El Amri is broken by numerous precipitous valleys, in which blocks of stone are scattered on all sides. The upper formation rests upon chalk, and is almost entirely deprived of trees, shrubs, and water. But the existence of former habitations is proved by the discovery, at a short distance south-westward from thence, of considerable remains, to which the Arabs give the name of *Belád Chan Azra.*

The city was enclosed by walls and towers nearly 9 miles in circumference; and, in addition to the remains of houses constructed with basalt, there are several *ruined baths,*



with two temples: there are also the remains of a castellated building situated on a Tell in the south-west quarter of the

town. Being distant 12 hours S.S.E. from Aleppo, Colonel Leake is of opinion that Belád Chan Azra may be the ancient Androna; and it is probable that the ruins mentioned by the Arabs to Dr. Helfer, which are six hours farther on towards Palmyra, are those of Seriane.

Six miles south-westward of Aleppo is the village of Neráb; about 16 miles farther is that of Maloula; and again, about 17 miles, also in a south-easterly direction, are the ruins of Ashuck Mashook, which contain a church, and constitute the remains of a considerable town,[1] situated at a little distance from a second salt lake, in which a river no less remarkable than the Ḳoweïḳ terminates. This stream has its source at a place called Dabb, or Dhahab, near the foot of the hills to the southward of Munbedj: from thence the Náhr-el-Dhahab, or Golden River, probably the Daradax of Xenophon, flows southward, passing by Taïdif, and near the fountain of El Báb; after which its course tends a little way westward of Abú Ja'ber. It now inclines S.S.W., and after flowing about 40 miles in this direction, or nearly parallel to the Ḳoweïḳ, its waters are lost in those of lake Jabúl (more properly Sabakhah, i. e. brackish) a little beyond the village of that name: both the village and the lake are situated in the valley of salt; and the latter having received three short streams near its western extremity, extends from thence eastward for about 12 miles, with a breadth varying from about three to five. Like El Melak, it is celebrated for the quantity of salt produced, especially after wet seasons; when the salt is collected, it is transported on animals to Jabúl, where it is dried, winnowed, and separated into heaps, according to its different qualities.

Lake Sabakhah is mid-way between Bális and Kinnisrín, and also between Balís and Aleppo, by the southern route; and somewhere on the banks of the river flowing into it, possibly near the ruins at the fountain of El Báb or Taïdif, may have been the extensive hunting-grounds enclosing the palace of the Satrap Belesis, which was destroyed by Cyrus

[1] Observations on the Passage to India, &c., by Colonel Capper, pp. 60, 61. London, 1784.

during his halt after the march from the river Chalus.[1] The distance from the Báluk Sú, following for a time the Chalus and the plain of Aleppo, the easiest route for an army is, including the upper part of Dhahab, between 70 and 80 miles, which might,[2] and probably did, require part of the 5th day.

Twenty-four miles E.S.E. of the ruins just mentioned, amidst chalk hills and dry valleys, are the mosques, Zíárats, and other ruins of Bális, which extend for a distance of more than two miles, parallel to, and about half a mile from, the bend made at this place by the river Euphrates. The principal buildings are two small castles, apparently of Roman architecture, with a wall 12 feet thick; also the remains of a ditch, some Saracenic arches, and a remarkably fine octagonal tower of three stories,[3] rising from a square base to the height of 75 feet, and having an interior staircase. There are besides some vestiges of the port or landing-place, at a spot where, at one time, the river washed the northern side of the Barbalissus of the Peutingerian tables; the Bális and port of the Syrians;[4] and probably the Baalitz or P'thora of Baalim;[5] which is 53 miles from Aleppo, and the same distance from Kinnisrín.

About 36 miles below Bális, following the course of the river, are the ruins of Sura,[6] and about six miles lower is the ford of Al Ḥammám, by which at the low season the river Euphrates may be crossed, but with some difficulty, the water being up to the breast. Traces of a road leading towards Sura, and on each side of the river the remains of a stone embankment, suited for a floating bridge, mark the site of the Turmeda of the Syrians, according to Stephanus, the Tiphsah of the Hebrews,[7]

[1] Anabasis, lib. I.

[2] It would be necessary either to pass the Ḳoweïḳ several times, or lengthen the march considerably, by following its windings.

[3] See Plate No. I. [4] Abú-l-fedá, MS. translation, by M. Rassam.

[5] Benjamin of Tudela, translated by A. Asher, vol. I., pp. 88, 89. London, 1840.

[6] Mentioned as a town of Palmyrene, Plin., lib. V., chap. XXVI., and according to the tables, 102 miles from the capital.

[7] 1 Kings, chap. iv., v. 24, and 2 Kings, chap. xv., v. 16; Jos. Ant. IX, chap. XI.

and the Zeugma of Thapsacus,[1] since called Amphipolis.[2] According to local tradition, the army of Alexander crossed at this place; and the Arab designation, Hadjar Ressass (stone and lead), sufficiently indicates the nature of the work. Moreover the distance, about 64 miles, to that part of the river Dhahab, which is on the direct route towards Beïlán, nearly agrees with the three days *pressing* march of Cyrus' army from the palace of Belesis to Thapsacus.[3]

Twenty-six miles short of the eastern limits of the páshálik, which are at the town of Deïr,[4] and on the slope of a hill rising abruptly from the right bank of the river, is Halebi or Zelebi. This striking place is fortified with walls and towers which, as well as the public and private buildings, are constructed of fine gypsum. The town has the form of an acute triangle, whose base rests upon the river, whilst its sides ascend the steep acclivity of a conical hill, and terminate on its summit with a small acropolis. As the whole is completely seen from the exterior, the necessity of an increased number of flanking towers becomes very apparent: twelve of these works defend the southern side, and eight the northern or shorter side; whilst on that of the river, which is not commanded, they are farther apart. In the town are the remains of a temple, and an extensive palace containing many ornamented apartments; also numerous well-constructed private dwellings, supported by arches; and in general the buildings are so well preserved that the mind can scarcely be brought to feel that all have so long been unoccupied.

The city of Zenobiá was probably built by the queen of that name, and resorted to by her at certain seasons, in order that she might enjoy the refreshing breezes which are felt along the valley of the Euphrates. It also appears to have been the principal passage leading from Palmyra into Assyria; for, a little below the walls, and opposite the ruined castles of Halebi on the left side, are the remains of an embankment, partly arched with bricks 15 or 16 inches square, but chiefly of solid stone.

[1] Strabo, XVI., p. 746.
[2] Pliny, lib. V., c. xxiv.
[3] Anabasis, lib. I.
[4] See above, p. 49

Like the great city on which it was dependent, the Necropolis occupies a prominent situation in the valley and along the declivity of the hill westward of the town, and it is remarkable for a number of square towers precisely of the same construction as those near Palmyra. These monuments of mortality usually consist of three stories, the lowest and middle appear to have been tenements of the dead; whilst the upper story served as a place of defence, and terminated either with a flat, or a pyramidal roof surrounded by battlements. In one of these tombs Captain Lynch recently discovered a female mummy whose face was covered with a thin mask of the finest gold, which is to be seen at the India House; and in another tomb is an inscription, which was copied by Mr. Ainsworth.[1]

In this part of Syria, at the distance, according to the Arabs, of four hours southward of Al Hammám, is the El Ressafa of the Ommiade Khaliphs,[2] which no doubt connected Palmyra with the Zeugma. It is entirely deserted, but cannot be called ruinous; the walls and many of the interior buildings being in an excellent state of preservation. The town displays a mixture of ancient with Saracenic, Múhammedan, and Christian architecture; the last being of a comparatively late period, since there is a well-built modern Greek Church within the walls.

In the western and northern portions of the district are several fine valleys lying along the Kersín, the Sájúr, and their affluents. The former river rises in the hills a little way south-west of Rúm Kal'ah, and flows southward to the Kurdish village of Karádásh; from thence it proceeds south-south-eastward by that of Rashíl, and continues in the same direction between undulating hills; it passes about eight miles westward of the village and Tell of Bálkís, on which latter are the ruins of a temple, and at length washes the flourishing and now celebrated Kasabah of Nizíl, which contains about

[1] I WAW . KO
AOOWMA

[2] Jaubert's Edrisi, p. 137, tome VI.—Recueil de Voyages, &c. Paris, 1840.

200 clay-built houses, the remains of a Greek Church, and a ruinous castle overhanging the Kersín. A little below, the latter is crossed by the bridge which leads to Bír, and soon afterwards it receives an affluent coming eastward from the Nizíb hills.[1] Except during the rainy season, the Kersín is thus far fordable; but it is deeper during the remainder of its course, which is eastward, till it falls into the Frát a few miles below Port William.

The Sájúr, the next river southward, and a more considerable stream, runs almost parallel to the Kersín, but with a more lengthened course. The principal branch has two sources, which, after running a short distance along the southern slopes of the Taurus, unite at the eastern side of 'Aïn-táb; and a little way south-eastward it is joined by an affluent coming from the hills westward of the village of Arúl. The trunk now flows with a tortuous course along a deep bed between two ranges of hills, for a distance of about 30 miles, to Tell Khálid, a small village situated at the foot of one of the monticules already noticed as being so common in this part of the country. From an oval base of about 300 feet in length by 200 feet in breadth, this remarkable and chiefly artificial Tell rises in the shape of a truncated cone to a height of nearly 174 feet; and on its summit are some trifling remains of the castle which was an object of contest during the wars of Saláh-ed-din,[2] and the subsequent invasion of Taïmúr.

Just below the village, the Sájúr receives its western affluent, the Keraskát, which flows into it from the village of Jiljamah, about 25 miles to the north-west, where it has two sources. Here the Sájúr, now a considerable stream suited for boat navigation, makes a bold sweep eastward; and, after running about 12 miles as before, between two ranges of low hills of chalk, it receives a feeder coming south-east from the village of Tell Izan; after which it inclines more southward, and finally forms five short branches and four islands as it enters the Euphrates,[3] near the tent village of Sarasat. Not far

[1] The position occupied by the Sultán's army when defeated by Ibráhím Páshá, 24th June, 1839.

[2] Hist. des Huns, tome II., p. 232.

[3] See above, p. 47.

from the latter place is the site of the castle; also some fine caves and scattered ruins, probably those of ancient Ciliciana.

Nine miles below the mouth of the Sájúr, the fine Saracenic structure of Kal'-at-en-Nejm commands the remains of the great Zeugma leading to Seroug, Hárán, &c.; and 11 miles directly south by west from thence, on four hills, are the extensive remains of the castle and town of Karâ Bambuche, or Buyúk Munbedj,[1] which contains some fine excavations near the river, and also a Zeugma, but in a more dilapidated state, being without the slopes which, when passing at Kal'-at-en-Nejm, served for landing-places at different heights of the river.

Sixteen miles west by south of the latter, and 11½ miles south-west of the former passage, at about 600 feet above the river Euphrates, the ruins of the Magog of the Syrians occupy the centre of a rocky plain, where, by its isolated position, the city must not only have been deprived of running water, but likewise of every other advantage which was likely to create and preserve a place of importance. Yet we know that the Syrian city of Ninus Vetus[2] flourished under the name of Bambyce,[3] and subsequently of Hierapolis,[4] or the Sacred City of the Greeks,[5] and that it contained the rich temple which was plundered by Crassus;[6] finally, it bore the name of Munbedj[7] or Bambuche, and had a succession of sovereigns in the 5th century of the Hijrah.[8] The ancient city was near the eastern extremity of Comagene, or Euphratensis, which had Samosat at the opposite extremity.[9]

Some ruined mosques and square Saracenic towers, with

[1] Jisr Munbedj, two days from Hárán.—Jaubert's Edrisi, p. 155, tome VI., Recueil de Voyages, &c. Paris, 1840.

[2] Ammian. Mar., XIV., c. viii.

[3] The Syrian name of the city, which the Greeks afterwards called Hierapolis.—Strabo, XVI., p. 747. Amm. Mar., XIV., c. viii.

[5] Hierapolis, or Magog, in Syriac.—Plin., lib. V., c. xxiii.

[6] Plutarch in Crassus.

[7] It was first built by the Persians, who had a fine temple there. Múhammed Ibn Sepahi's clear knowledge of cities and kingdoms.

[8] Des Guignes, His. des Huns, tome II., p. 215.

[9] Amm. Mar., XIV., c. 8.

the remains of its surrounding walls and ditch, mark the limits of the Muslim city; within which are four large cisterns, a fine sarcophagus, and, among other ancient remains, the scattered ruins of an acropolis, and those of two temples. Of the smaller, the enclosure and portions of seven columns remain; but it seems to possess little interest, compared with the larger, which may have been that of the Assyrian and Phœnician Astarte,[1] or Astroarche (queen of stars), which afterwards became the Syrian Atargatis,[2] or Venus Decerto.[3] Amongst the remains of the latter are some fragments of massive architecture, not unlike the Egyptian, and 11 arches form one side of a square paved court, over which are scattered the shafts of columns and capitals displaying the lotus.

A little way westward of the walls there is an extensive Necropolis, which contains many Turkish, with some Pagan, Seljukian, and Syriac tombs; the last having some almost illegible inscriptions in the ancient character.

From this quarter may be traced the two roads which led to the Zeugmas; also the remains of a Khánat running in the direction of the Sájúr, from whence this work, so peculiar to the Assyrians, probably brought a supply of water. Eastward of the city is the extensive aqueduct which, at a later period, supplied the town from the range of hills about seven miles to the south-south-east, called Jebel-Dana-Ṭágh. Two miles southward are the tents of the Beni-Saïd-Arabs, whose flocks occupy the pasture-grounds which extend from Bális to the Sájúr. From this river to Bíreh-jik the country is cultivated by fixed Kurds and Turkománs of the Barak tribe. Along the different routes which have been traversed between the latter place and the shores of the Mediterranean, successive villages and hamlets of clay or stone are met with at short intervals, but very few places possess any particular interest.

[1] There were temples of this goddess in Palestine.—Jos. Ant., lib. V., c. xiv. 8; at Tyre: ibid.; against Apion, lib. I., s. 19; and at Sidon, 1 Kings, c. v., and v. 33.

[2] Strabo, XVI., p. 748.

[3] Herod., lib. I., c. cv., mentions the temple of Venus at Askalon, which, in Diod. Sic., lib. II., is called that of Decerto: there was another temple to Venus, or Atargatis, at Joppa.—Plin., lib. V., c. xiii. and xxiii.

Amongst these, however, may be noticed the ruins near the village of Corus; the latter being situated on the slopes of the Taurus,[1] about 40 miles north by west of Aleppo, or nearly the distance given in the Itinerary; it is probable that the ruins are those of Cyrrhus, the chief town of the ancient Cyrrhestica. Fifteen miles south-east by east from thence, and on the lowest slopes of Taurus, is Kilís, the seat of a Turkomán government, whose limits nearly correspond with those of the province just mentioned. The town, which occupies a valley opening southward, and the slopes above it, is of stone, and tolerably well built; it contains an inferior bázár, 23 good mosques, some baths, and about 12,000 inhabitants; these consisting of Armenians, Turks, Kurds, and Turkománs, but chiefly the last, who are at once agriculturists and carriers; and the site appears to correspond with that of ancient Ciliza, being 32 miles north of Aleppo.

Ten miles south-west of the preceding town, and about 26 miles north by west of Aleppo is A'záz, a Kasabah in three separate portions, containing about 250 badly-built houses partly enclosing a Tell, which is rather larger than the generality of those on the plain of Aleppo. The mound is nearly circular, and partly of lime-stone, with a circumference of about 250 yards at the base, and 90 yards at the top of the cone, which is about 120 feet high; its natural kernel having been increased to this extent in order that the work might be more defensible. As this place appears to represent the Arsace of the Itinerary, the walls on its summit may be the remains of the citadel, which probably occupied this commanding ground, and opposed for a time both the conquests of Saláh-ed-din,[2] and the advance of Taïmúr Beg; the latter, having got possession of it, bestowed some care in strengthening its fortifications. Previously to its occupation by that chief, it was a fief of the Latins, who had been called in to protect the place against the sultán of Aleppo.[3] Eight miles S.S.W. of A'záz, and near Basúl, are the remains of two ruined convents; and

[1] Corus, built on the side of the Taurus, two days from Munbedj.—Edrisi, tome VI., p. 139.—Recueil de Voyages, &c.

[2] Hist. des Huns, tome II., p. 232. [3] Ibid., II., pp. 97, 98.

a little southward, beyond the village, stands the castle of Bassuet, which was erected to command this part of the deep valley and the passage of the river Afrín: the latter, at this place, is 200 paces broad in the low season.

Again, about 10 miles S.S.W. on the northern shoulder of Sheïkh Bárákát, in a rocky and somewhat dreary situation, and at about two-thirds of the way towards the summit, are the ruins of one of those monastic establishments so frequently met towards the southern extremity of the páshálik. Near a very handsome church, ornamented with Tuscan windows, is the principal part of the Convent of St. Simon Stylites,

a quadrangular building, having aisles with double arches, and cloisters along two of the sides, and the remains of a handsome but small chapel inside. Nearly a mile and a-half to the northward are other ruins of the same kind; and again two miles southward, a similar pile of buildings constructed, as well as the cisterns, of grey limestone, of which this part of the country is almost entirely composed.

Fourteen miles west-north-west of the convent, at about 400 feet above the level of the Mediterranean, are the three thermal springs[1] and the Turkomán tent-village of Al

[1] These are comparatively of recent origin, and appeared after differen earthquakes; they vary in temperature, being respectively 77°, 98·7°, and 99·5°.

Hammám; and 10 miles onward in the same direction, the Gúl Báshí river and marsh are crossed by a bridge and causeway of 17 arches,[1] which were constructed at Murád Páshá by a vezír of that name, in order that the road might be open during the rainy season, not only from Aleppo to Iskenderún, but also round the Agá Denghíz to Antioch.

The Amanus rises abruptly from the western shore of the Agá Denghíz, leaving in certain places only a very narrow strip. Nearly midway between Murád Páshá and Antioch, Khán Karámoot is situated in a strong defile, which is commanded by Kal'-at-Pagras, the strong-hold where the celebrated chieftain Kuchuk Alí was for some time enabled to defy the power of the Sultán; his supplies being obtained by contributions levied on the passing caravans.

Near the opposite side of the great lake are the Kurdish villages occupying the crests of the hills which enclose the Kizil Cháï, Chatelí Cháï, the Karà Sú, and the other affluents of the Orontes, already noticed; by these the western side of the páshálik, northward of Antioch, is amply watered.

Scarcely a vestige remains of that portion of ancient Antioch which, according to Pliny,[2] must have occupied the northern banks of the Orontes.[3] Walls and square towers of surprising solidity[4] encircled the residence of the Syrian monarchs, the seat of pleasure, the centre of extensive commerce, and the third city of the habitable earth.[5] The southern portion of Riblatha,[6] or Hamath the Great,[6] occupied a singular and most striking position. This part of the city was bounded on the south-east by a high range of rocky hills, and on the opposite or north-western side, by the valley of the Orontes; whilst deep precipitous valleys formed its north-eastern and south-western limits. The walls have a circumference of nearly seven miles, and form an irregular parallel-

[1] See Plate LXXV., vol. iv.

[2] Antioch, near Daphne, which is traversed by the Orontes.—Lib. V., cap. xx.

Jaubert's Edrisi, tome VI., p. 131.—Recueil de Voyages et de Mémoires.

[4] Jos. Wars, lib. III., s. 4. [5] Boch. Præf., 41.

[6] Calmet's Dict. of the Bible

ogram, with one of its longer sides touching the Orontes, and the other crowning the summits of the heights above mentioned. The city appears to have covered the plain and the sides of the hills eastward, on the rocky declivities of which are some ancient remains. Amongst these may be noticed a building with a square basement, containing four Saracenic arched entrances; the whole is surmounted by a round tower, probably Norman, rising about 30 feet higher. Again, at no great distance above the gate of St. Paul are the ancient excavations forming part of the church of St. John; and in the vicinity a colossal head, probably that of a Sphinx; also a full-length Egyptian figure, both in bold relief, cut in the solid rock evidently at a very remote period. In a retired spot towards the centre of the mountain ridge are the remains of a circular structure, about 90 feet in diameter, partly excavated in the rock; it is enclosed with a wall four feet high, and is traditionally connected with the Pagan immolations to Jupiter.

Near the western extremity of the city a portion of the walls has been razed to build the barracks and seráï of Ibráhím Páshá; but from thence along the Orontes to St. Paul's Gate, as well as on the rest of the circumference, the

limestone walls and towers are remarkable for their superior construction.

For the defence of the lower part of the city no particular effort of skill was necessary; but with respect to the higher, the greatest ingenuity was exercised in securing the weak points at the opposite extremities of its rugged contour. Walls and circular turrets, constructed in different ages, occupy the northern and highest extremity of the range, at the head of a wild ravine; from whence a castellated building, once the Acropolis, commands an extensive prospect of the lake of Antioch, and the Beïlán mountains, as well as the valley of the Orontes, and of the sea from Jebel-el-Akra to Cape Khanzír. By a bold effort of genius, a wall has been carried from the eastern side of the castle down the almost vertical face of the cliff, and again from thence across the deep valley beneath; beyond this, in a no less extraordinary manner, it is made to ascend the opposite steep hill in a zizzag direction; and it is again carried in the same daring manner down the opposite side, till it joins the western walls near St. Paul's Gate.

But it was in overcoming the defects of the ground at the southern extremity of the city that the skill of the Romans is most conspicuous. Owing to the steepness of the declivity, the ordinary platform surmounting the wall here becomes a succession of steps between the towers, which are very near one another, and have a story rising above the wall, to protect the intervening portions from the commanding ground outside. The towers are of uniform construction, about 30 feet square, and project each way so as to defend the interior side, as well as the exterior face of the wall; the latter is from 50 to 60 feet high, and 8 or 10 feet broad at top, which is covered with cut stones terminating in a cornice. The towers are perfectly upright, and have interior stair-cases, and three loop-holed stages resting on brick arches; the uppermost having a stone platform, and a small cistern beneath. Low doors, or rather posterns, afford a passage along the parapet; so that these structures may be regarded as a chain of small castles connected by a curtain, rather than as simple towers.

The precipitous valley outside of the wall is crossed by a bridge of five arches, once part of the aqueduct which ex-

tended to the fountains of Zoïba and Daphne; and higher up the ravine a portion of rock forms a natural bridge, over which there is a communication towards the numerous grottoes excavated in the face of the limestone range prolonging the Antioch hills.

The modern Antákíyáh covers but a small part of the ancient site, the remainder being for the most part occupied with mulberry-groves, vineyards, and fruit-gardens. It contains several baths, a synagogue, a Múḥammedan college, and 14 mosques: the houses are Turkish as to plan, but of inferior construction; usually of stone, though frequently consisting of a wooden frame filled up with sun-dried bricks, and having a pent roof covered with red tiles. Exterior stair-cases lead from a court shaded by orange and pomegranate-trees to corridors and balconies; and the doors and windows of the buildings generally face the west, for the sake of the cool breezes coming from that quarter during the greater part of the summer: the streets are narrow and dirty, being but partially cleansed by a gutter in the centre.

The most remarkable gate next to that of St. Paul is Báb-el-Jisr or Suweïdíyeh:[1] it leads to a Muḥammedan bridge of four low arches over the Orontes, which at this spot is but 60 yards wide. On the southern banks are several tan-yards, and both above and below the bridge are several fine Persian wheels, some of which are nearly 60 feet in diameter. Their power in working corn-mills is increased by dams of reed stakes and other light materials, which usually cross the stream above each, in order to raise the water, and at the same time serve the purpose of productive fish weirs.

Edrisi describes the buildings of Antioch as being magnificent, its markets flourishing, the industry and resources of its people great, and its manufactures and commerce prosperous.[2] But at present the bázárs are poor; the principal products being confined to the sugar-cane, fruits, silk, cotton, leather,

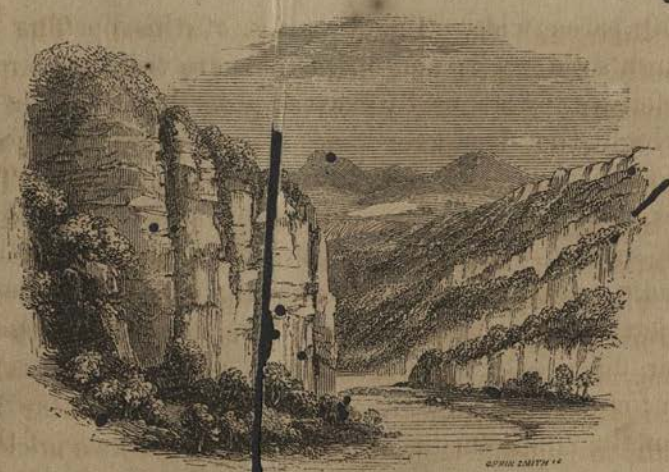
[1] The three other gates are Báb Hadíd and Báb Ladikíyéh, both leading southward, and Báb Ginein, or the gate of the gardens.

[2] Jaubert's Edrisi, p. 131, tome VI.; Recueil de Voyages et de Mémoires. Paris, 1840.

goats'-hair, and the ordinary supplies of food. The census taken by Ibráhím Páshá in 1835, of the intended capital of the restored monarchy of Syria, gave, exclusively of about 6000 Egyptian troops, a population of 5600 souls, a large proportion being Greeks, who are under a patriarch. Though time and misrule have reduced the city in which the disciples of Christ first received their distinctive appellation[1] to the level of an ordinary Turkish town, the natural beauties of the environs remain. About two miles and a half south-west of the city, in a rocky cleft shaded by a prodigious oriental plane-tree, is the translucent fountain of Zoïba; and near it some remains of aqueducts, walls, bridges, &c., mark an ancient site, probably that of Antigonus. About three and a half miles farther, in the same direction, situated in an amphitheatre amidst wild scenery of luxuriant beauty, is Beït-el-Moïe, or the house of water. Here the numerous fountains of ancient Daphne burst at once from a grove of bay-trees on the side of the hill, from whence the water passes in numerous streams through broken ground, forming two shaded cascades, amidst numerous islets, rocks, and petrifactions; a striking and picturesque effect being produced, not unlike the grand view of the second cataracts of the Nile in miniature. After turning several mills, the stream flows onward through bay-trees, myrtles, and oleanders, till it is lost in the wild and rocky scenery of the Orontes; with which are mixed corn-fields, mulberry, pomegranate, and myrtle-groves, interspersed with aromatic plants. A little lower, on the northern side, the Kuchúk Ḳará Cháï enters the Orontes, after a tortuous course through a bed of oleanders, between high banks thickly clad with myrtle, arbutus, &c. At the foot of Jebel Sémán, scarcely two miles lower, is the pass of the Red Cliff, which, by Lieut. Charlewood, R.N., one of the officers of the expedition, was compared to Dove-Dale, in Derbyshire; and about two miles onward, the Buyúk-Ḳará-Cháï enters the main stream through a bolder and still wilder valley. Near the head of the latter river is the singular village of Babílúr,[2]

[1] Acts, chap. xi., last part of v. 26.

[2] Possibly the ancient Bagæas.



[Pass of the Red Cliff.]

whose numerous fountains, half buried in the shade of mulberry plantations, walnut trees, bay-trees, and myrtle-groves, have caused this attractive spot to be considered as a rival of, although it is really inferior to, Daphne.

On the other side of Jebel Músa, beyond Suweïdíyah, are the ruins of the once magnificent port of Antioch, and those of Seleucia Pieria. The walls of the city and suburbs remain; the latter touched the mole, and were of a triangular shape; while the former were quadrangular, and had a double line of defence, with the northern side abutting on the hill, whose summit was crowned by the Acropolis. A gate led from the suburbs towards the sea, and on the opposite side of the city, towards Antioch, was another; this was adorned with pilasters, and defended by handsome towers. The space occupied, including the suburbs or market-place, has a circumference of about four miles, and is filled with the ruins of houses. The basin is enclosed by a massive wall of cut stone; it is an irregular oval, extending upwards of 400 paces north-eastward from the suburbs, with a breadth between the city and the sea-wall which increases from nearly 200 paces at the northern to 300 paces at the southern extremity; so that there would be sufficient space for a large fleet.

At the former extremity were the flood-gates; and there was, beyond the entrance, a passage of about 200 paces long

by 50 paces wide. The first part of this opening is cut through solid rock; and on each side are visible the remains of defensive towers, partly excavated, together with the niches in which the flood-gates had been suspended. The outer portion curves north-west by west and terminates with two jetties, the southernmost of which is formed of huge blocks of stone, secured with iron cramps; and its remains may be seen extending northward under water till they overlap the northern jetty. The latter, which is in a more ruinous state, rather diverges from the former, in order to form an outer basin for the galleys.

But the chief remains are near the opposite side of the city, where are the ruins of two temples and an amphitheatre, the latter partly natural, at the foot of the hill; also numerous excavations, chiefly sepulchral, and many hundreds of sarcophagi. The latter, together with the grottoes, extend nearly

[Sarcophagi.]

two miles along the face of Jebel Músa, and up its ravines; both of which are richly clothed with vines, pomegranates, bay, clematis, the finest myrtles, honeysuckles, and other shrubs. One portion of the excavations, called the Tombs of the Kings, has a façade and suites of apartments, with columns and stair-cases leading to a singular set of chambers above. In some of the grottoes are the remains of paintings, with remarkably bright colours; in general, however, they are ordinary excavations, without architectural ornaments, and many of them appear to have been common troglodyte dwellings.

But the most interesting part of the remains at Seleucia is the line of excavations cut through the rocky mountain from the north-eastern extremity of the town to the edge of the sea, a little northward of the entrance of the port. The first part of this extraordinary work is a hollow way of 600 feet long, by 22 feet wide, and in some places about 120 feet high; and the second is a regular square tunnel, 293 feet in length by 22 feet wide and 24 feet high; which, like the preceding portion, is cut through a compact tertiary limestone.

[View of the Tunnel and Hollow way at Seleucia.]

To the latter succeeds another hollow way of 204 feet long by 22 feet wide; from the bottom of which, at the southern side, whilst the excavation itself descends more rapidly, a supply of water was carried along a channel of 18 inches wide, preserving nearly the same level till it reached the exterior side of the hill, from whence it was carried southward into the city. In this portion of the work, which is 110 feet high, a narrow stair-case descends along the side of the rock, from the top of the excavation, to within about 14 feet of the bottom; which probably was the ordinary level

of the water in this part of the cut. Another tunnel, 102 feet in length, succeeds the latter portion of the work, and then a hollow way of 1065 feet, the eastern part of which is crossed by a graceful aqueduct supported by a single arch. In a recess near the opposite extremity of this cut are some well-executed tombs in the upper part of the rock, and a little onward the effects of time are apparent, in the water having forced a passage through the southern side of the excavation, from whence it proceeds along a steep rocky descent into the great basin. Thus far the general direction is W. ½ S.; but the excavation now sweeps gradually round, and, at 322 feet northward, it is crossed by an arch bearing some imperfect inscriptions;[1] finally, about 58 feet farther, the hollow way, which in this part is 30 feet high by 17 feet wide, terminates abruptly without any kind of steps, at nearly 30 feet above the level of the sea.

Aleppo, the modern capital, is situated nearly in the centre of the district, amidst extensive pleasure-grounds, which display a singular mixture of esculent plants and flowering shrubs, blended with patches of cotton, tobacco, and various kinds of standard fruit-trees, intermingled with those of the forest, such as the oriental plane, the willow, the ash, the white poplar, and the kharrúb or locust-tree.

This tract, which has the name of the Syrian gardens, is sheltered by a range of hills of no great elevation, of which Jebel Adam forms the southern and south-eastern portions; and on whose slopes are excellent vineyards and productive groves of the pale-leafed flowering pistachio tree.

The Haleb[2] of the natives covers several low stony hills, the highest being that in the centre, which is occupied by the castle; and it is strikingly situated in a kind of amphitheatre, watered by the river Koweïk, or rather in a hollow extending east and west, which is divided by a valley crossing it from

[1] IMP CESAR ITAEHO
H·A NOAT
IO RAMI

[2] Jaubert's Edrisi, tome VI., p. 136.—Recueil de Voyages et de Mémoires. Paris, 1840.

north to south. The town is fortified by a substantial wall about 40 feet high, with towers at intervals rising eight or ten feet higher; there are seven gates, and previously to the great earthquake it contained nearly 40,000 houses.

Contrary to the practice generally followed in the East in the construction of buildings which may resist the shocks of earthquakes, these houses are two or three stories high, resting upon substantial arches, and are entirely of stone, with the exception of the roofs. The latter, as usual, consist of flat terraces, frequently containing beds of shrubs and flowers, amongst which visitors pass for considerable distances along the roofs of the houses, having the assistance of ladders where there is a difference of level. The streets are roughly paved, generally with the addition of foot-paths; and are kept tolerably clean by the daily rounds of scavengers with donkeys and panniers.

Besides whole streets of arched buildings for merchandise, there are several extensive and well supplied bázárs which, as usual, are divided in separate portions for the dealers in spices and drugs (the latter strangely enough including confectionery as well as different kinds of goods). Other sections are appropriated to the use of goldsmiths, silversmiths, coppersmiths, blacksmiths, tailors, saddlers, shoemakers, &c. The city contains about 60 baths, 200 fountains, 100 mosques, as many coffee-houses, several Oakous or religious institutions, with a proportion of Madresehs (colleges), public schools, and Mekhemeks or courts of justice. There are also five Christian churches, and several fine two-storied Kárvánseráïs, some of which are partly occupied by silk-spinners, common weavers, and a numerous body of men who manufacture silk stuffs, coarse cottons, &c.

The castle stands on the summit of a fine conical Tell, with an oval base of about 450 yards by 250 yards; it is nearly 200 feet high, and chiefly artificial, having its lower slopes faced with stone. A deep ditch surrounds this work, which is passed by a bridge of seven arches, or rather a narrow ascending causeway, defended by a castellated building at the outer, and a second at the inner extremity, where a draw-

bridge leads into the interior through a narrow gallery ascending in a zig-zag direction to the top. Although much injured by earthquakes, this is still a fine specimen of a work belonging to the time of the crusaders, to which Saracenic defences have since been added. A Cufic inscription over the gate is dated in the sixth century of the Hijrah. The walls and square towers follow the crest of the mound, and present a double line of defence, there being, quite round the castle, a loop-holed gallery beneath the parapet: the longer sides of the structure, or those towards the south and north, have in the centre of each a square tower rising from the bottom of the ditch to the foot of the walls, and flanking the sides of the mound. On the summit there is another tower about 60 feet high, which no doubt was constructed for a look-out place; and certainly it commands a most extensive view, especially towards the Beïlán mountains. At a considerable depth, and nearly in the centre of the castle, there is a well with a sloping descent like that at Cairo, which gives a communication with the two towers defending the ditch, and also with some subterranean apartments. In the latter there were, at the period of my visit to Aleppo in 1832, several balistæ, catapultæ and other weapons, such as bows and arrows, which appear to have remained there since the evacuation of the place by the croises. There were besides some interesting specimens of ancient ordnance, consisting of guns, each roughly formed of iron bars hooped and welded together, so as to form an imperfect bore. Probably this rude kind of instrument was used by the Turks before they cast heavy artillery.[1] But a still earlier attempt to employ gunpowder in war is understood to have been made by this people in Egypt, where there exists a kind of mortar formed by excavating a rock.

The lofty castle, the barracks, and the fortified seráï, called Abú Bekr, of the Páshá, together with the graceful minarehs

[1] In 1453 Sulṭán Múḥammed caused an immense piece of ordnance, carrying a stone shot weighing 600 lbs., to be cast at Adrianople, from whence it was transported to assist in the siege of Constantinople.—*Gibbon*, Decline and Fall, chap. lxviii.

of the mosques, and the pointed arches of the houses, render the appearance of Aleppo very striking; but it is particularly so when approached from the south or west; since, in the last case, the view includes Sheïkh Bárákát and the Beïlán mountains; and on looking from the south, the snow-clad range of Taurus forms a back-ground for the picture, enlivened by the richly varied purple tints for which this part of the East is so remarkable.

But, although well built and clean, the interior of Aleppo excites much of the disappointment experienced by the traveller on entering almost every oriental city: except in the vaulted stores, or the more busy arcades of the bázárs, which, as usual, may be said to constitute the city, the place presents a succession of narrow streets, closed by dead walls, and occasionally pierced with small latticed openings; but since 1822 its riven walls and ruined buildings exhibit every stage of destruction, from an inclining or broken arch to a shapeless mass of stones. In many places the damaged arches are seen still supporting portions of dwelling-houses; and it is said that they were the means of preserving the inmates: it may therefore be presumed that, in some cases at least, this architectural feature possesses advantages over a solid wall, in resisting such convulsions as that which then desolated Antioch.

The excavations a little way eastward of the town are the only vestiges of ancient remains in the neighbourhood. They are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above. Owing to the regularity of the plan, and the pains bestowed in their execution, these rocks are easily distinguished from the rough quarries from whence stones were taken to build the modern city.

According to tradition, ancient Aleppo was also situated on the river Koweïk, 20 miles southward of Antioch; and this is the position of Kinnisrín; it is therefore probable that the ruins there represent the Aram Zobah of the Scripture,[1] after-

[1] Psalm lx.; and Benjamin of Tudela, by A. Asher, vol. I., p. 38.

wards Chalybon or Chalcis,[1] and the Beroea of later times; with which the position of Bális as its port, and the valley of Salt,[2] midway between them, seem to coincide.

Since the Egyptians have been driven out of the country, Aleppo has partly resumed her former importance, by becoming the seat of one of the principal governments of Asiatic Turkey; and strange as it may seem, those governments, though based on despotism, are characterized by mildness in operation.

It is necessary, observes Burckhardt, to have lived for some time among the Turks, and to have experienced the mildness and peacefulness of their character, as well as the sobriety and regularity of their habits, to conceive it possible that the inhabitants of a town like Aleppo should live for years without any regular administration of justice, protected only by a miserable guard of police, and yet that the town should be a safe and quiet residence. No disorders or nightly tumults occur; and instances of murder and robbery are extremely rare.[3]

The deaths which occurred during the catastrophe of 1822, and the abandonment of the place by many persons subsequently, has reduced the number of the inhabitants of Aleppo from upwards of 150,000 to little more than 100,000 souls. The people, independently of passing Arabs, Kurds, and Turkománs, consist of 66,500 Turks, 3000 Armenians, 19,000 Greeks, 4500 Jews, 5000 Maronites, and 2000 Syrians and Aleppines, of whom the parent stock was a mixture of Europeans and natives, the former being chiefly Greeks.

The nomadic people of this páshálik are composed of the Henadí, the Beni Saïd, and other Arab tribes,[4] with the addition of a few gypsies, here called Kurpadh, also some sections of Kurds and Turkománs. The habits and customs of the sons of Kaktan and Ishmael do not differ from those of their nation; but in this part of the world the social state of the two last-mentioned sections of people has undergone some change. The Millis and most of the other Kurds

[1] Plin., lib. V., chap. xxvi.
[2] 2 Samuel, xiii. 5.
[3] Burckhardt's Travels in Syria, &c. Murray, 1822, p. 654.
[4] There are also portions of the Fahal, Weldack, Effawalee, and Arieza.

continue to be wanderers; but some branches of this people are located on the slopes of the mountains and the crests of the hills, which enclose the valleys of the Sájúr, the Kersín, 'Afrín, &c. In these portions of the country the Kermanj have been allowed to retain the patriarchal government; the Bóyah Beg, or chief of the district, being answerable to the authorities appointed by the Sultán for the taxes, labour, and duties to be performed by his people or tribe.

The dwellings of these Kurds hold a middle place between tents and permanent habitations, and the number of houses in a village vary from 15 to 40: they are constructed of mud, or of the rudest kind of rubble masonry; and the people, though extremely ignorant, are of peaceable and hospitable dispositions. The majority of the Turkománs are nomadic; but certain branches of this people, as the Ryhánlu, the Jerid, and the Richwans do not quit the plains of Syria, and they are in some respects more civilized than the others. Their chief retains the ancient title of Malek or king.

About forty-five years ago Haider Aghá, one of the Ryhánlu chiefs, induced some of his tribe to become cultivators; and the advantages of this mode of living becoming manifest, the practice of agriculture gradually extended. In order to encourage it, Ibrahim Páshá intrusted local power to certain chiefs, as Achmet Beg of Múrad Páshá, and Múhammed Beg of Kilís; the former has adopted the modern dress of the Sultán and Páshá, but he continues to live in tents after the manner of his ancestors, and keeps up a sort of feudal state on the plain of 'Umk; and the latter has established himself at Kilís, which he has made the seat of the government committed to his care.

The rest of the agricultural population consists of Turks, a portion of the Anzeyrys, who have spread into the pásháli k from that of Tripoli, and also some Syrians. The last occupy the ravines on the northern slopes of Mount Casius and Anti-Casius, as well as some of those on Mount Rhosus and the Amanus, and live in small secluded villages. Their houses usually have sloping roofs, which are covered with tiles; and those of the better kind have two small dwelling-

rooms, attached to which are the stables for the animals. In general, however, the houses consist of a single apartment, one end of which is appropriated to the cattle and the other to the family; a separation being formed by a row of high conical wicker baskets containing grain, flour, &c. The building is either of wood and clay, or of stone; and it is frequently within or adjoining a mulberry garden. Agriculture and the care of silk-worms, together with the preparation of silk, which last is performed chiefly by women and children, are the occupations of the people. They have some good horses, and numerous bullocks for farming purposes. The dress of the Syrians consists of a coarse muslin turban twisted round the head like that of the Bedawín; also a long white coarse woollen cloak, and common boots or shoes. The women's dress is likewise of home manufacture, and they do not cover the face. The food is particularly simple, consisting principally of eggs, milk, and coarse bread, with a large proportion of cucumbers, water melons, and other vegetables. They appear to be unacquainted with the tenets of the Korán; and not having any knowledge of a sabbath, their mysterious rites have been thought to relate to some kind of idolatry; their history also is supposed to be connected with that of the earliest inhabitants of the country. Be this as it may, it is but right to observe, that during our lengthened intercourse we almost invariably found them well disposed, and of a particularly gentle and retiring disposition. Before the arrival of the Egyptian Páshá the existence of this branch of the Syrian people seems to have been scarcely known.

Probably as far back as the time of Abraham, the Zeugmas of Sumeïsát and Bíreh-jik afforded, as at present, convenient passes from Mesopotamia; whilst that of Thapsacus would have suited the more southern route of Jacob; and it subsequently gave to the invaders of Syria a direct road of 45 miles to Aram Zobah.

As the communications appear to have been constant, and the warlike inroads from Assyria frequent, the population along the line of the great route towards southern Syria would be exposed to repeated and sweeping changes; but

being once peopled by the invaders, the recesses of the mountains westward of this line might long continue undisturbed. No road traversed this part of the territory; and whilst Epiphania, or Hamath the Great, and other places more eastward, communicated with Assyria, Tedmor, Damascus, &c., the deep valleys on the slopes of Mount Casius and the Amanus were, in all probability, excluded from any such intercourse. Therefore, it is not by any means improbable that these Syrians may be the descendants of the most ancient inhabitants, whose manners have continued almost unchanged, notwithstanding the revolutions produced by the wars of the Arabians, Turks, and Christians; as well as by the influx of the Kurdish, Turkomán, and other tribes.

The most genial of the three kinds of climate which are experienced in the páshálik of Aleppo is that comprised within the alluvial plain of 'Umk and the adjoining coast from Iskenderún to the lower Orontes, including the valleys running into the latter, among which are those of the greater and lesser Ḳará Cháï. This beautiful tract, in which the vine, the pomegranate, the bay, the oleander, and the myrtle are so luxuriant—may be considered as having a mean elevation above the sea of about 280 feet, and an average temperature of 65 or 66 degrees. Although somewhat stony in certain places, the soil in general is a rich loam; and as the spring rains which succeed a short but rather severe winter are immediately followed by a considerable degree of heat, the country is singularly productive in fine silk, cotton, corn, fruits, and tobacco. Thunder-storms, accompanied by heavy showers, occur now and then during the summer months, and this part of the country is likewise occasionally visited by earthquakes. The autumnal rains commence in the beginning of November,[1] and continue at intervals of three or four days, with frost occasionally, till about the middle of January, when the snow falls[2]; except, however, on the Beïlán mountains, the snow does not long

[1] Heavy showers fell at Múrad Páshá between the 1st and 5th Nov., 1835.—Journal of Mr. Fitzjames, R.N.

[2] There was snow at Múrad Páshá on the 5th of January, 1836, but rain fell at intervals till after the 19th, when snow was general.

remain on the ground, and mild showers begin to fall early in the month of February, this season is speedily followed by a luxuriant spring and abundant crops. The inhabitants are healthy and robust, although they are not by any means free from intermittent fevers; cataracts and other diseases of the eyes also prevail; and there are some cases of cancer and dropsy.

The second description of climate is the upland of Aleppo, with the country stretching eastward and westward from thence, including in the latter direction the valleys of the 'Afrín, the Sájúr, &c. This tract has a mean elevation which rather exceeds 1300 feet above the sea, and an average temperature of about 57 degrees. Immediately round Aleppo the soil is stony, but elsewhere it consists chiefly of rich loam, to which more eastward succeeds an indurated clay, with a beaten surface; but towards the banks of the Euphrates the latter is replaced by beds of chalk.

Although the mean annual temperature is so moderate,[1] this tract differs from the preceding by the severity and long duration of the winters, as well as the heat of the summers.

Being, like the steppes of the old world and the savannas of the new, deprived of large timber and the higher kind of vegetation, the surface of the ground becomes greatly parched in summer; whilst the elevation of the plateau and its position between the Taurus and Lebanon, together with its exposure to winds cooled by the evaporation of the desert, sufficiently account for the existence of a lower temperature than that which prevails elsewhere in the same latitude. When left to nature, the plain of Aleppo is covered with compositæ and umbelliferæ, which, in the spring, are succeeded by an abundant vegetation; a large proportion of it only serves, however, for pasture-ground to the nomadic people, the rest of the surface being partially cultivated by the Fellahs and agricultural Turkománs, who frequently do not care to cultivate the same spot for two successive years.

The rains commence some days earlier, and are more fre-

[1] This was ascertained by the observations made on the temperature of the springs, by Mr. Ainsworth.

quent than in the preceding tract, continuing, with frost at intervals, particularly in the night, till towards the end of December, and the temperature is sometimes 8° below zero; whilst, owing to the deficiency of shade and verdure, the thermometer frequently exceeds 100°[1] during the summer months.[2] It is at the latter period of the year that the country round Aleppo is exposed to earthquakes and to hurricanes, which come from the desert; the former, called Sánum, when not violent, are supposed to be connected with those terrific blasts. The calamity of August, 1822, was preceded by a violent wind, and its subsequent passage from east to west, throughout an extent northward to Kaïseríyeh and southward to Cairo, as marked by its effects at Adánáh, 'Aïn-táb, Rúm Ḳal'ah, Bír, Damascus, and other places, was ascertained to be almost instantaneous.[3]

The air being pure and dry, intermittent fevers and other diseases are less frequent than in the preceding region; and, as the inhabitants attain a good age, this part of the country may be considered decidedly healthy; although the people in the uplands, especially near the capital, are subject to a peculiarly unpleasant disease called the Aleppo button, which seldom fails to leave a disagreeable scar on the face. As at Baghdád, the hard boil in question is attributed to the effects of the water; it is, however, more general here than there, and a resident of Aleppo rarely escapes the disease.

The third climate comprises the higher tracts which extend from Bír by 'Aïn-táb to Kilís; and again from the latter along the foot of the Taurus and slopes of the Amanus. In this region, in which the upper chalk and limestone formations prevail, the soil is light and stony, but owing to the spring

[1] At Port William, on the 4th and 5th of August, 1835, it was 107° and 108°; and the medium temperature at noon, in August and September, 1835, was 89° under a shed, 88½° under an awning, and 79½° in a substantial stone building.

[2] At Aleppo, which is nearly 900 feet above the level of Port William, the thermometer was 85° on the 21st of September, 1747, and 86° the same day of 1748.—Col. Capper's Observations on the Passage to India, &c., p. 227 London, 1784.

[3] MS. Observations on the Earthquake, by Mr. Vincent Germain, of Aleppo.

rains, which terminate a severe winter of more than six months' duration being immediately followed by great heat, the crops of corn, cotton, and grass are very productive. Intermittent fevers and diseases are less common than in the plains and valleys of the two districts lying to the south and south-west; and the slopes of the mountains in question are peopled by a healthy race of contented peasants, whose means and wants are alike moderate.

With the exceptions of the valuable pistachio nut, abundantly produced round Aleppo, the adis, an excellent pea, which is cultivated about A'záz, Kilís, &c., and the wild potato,[1] the vegetable productions differ but little from those of the rest of Syria.

Amongst the animals, however, may be noticed the lion, the bear, the leopard (Nímer)[2], the hunting tiger (Fáádh)[3], the lynx (Wúshák), the black-eared lynx (Ḳará Kulák), the striped hyæna, the wolf (Tib), the porcupine (Kimfúd),[4] the squirrel, the ratel, the sabel, several kinds of jerboa, the polecat (Eben Aarse), and the mangusta.[5]

The stag[6] is met on the slopes of the Taurus, also the wild goat,[7] and more southward the fallow-deer,[8] the roe-buck,[9] two kinds of gazelles,[10] the hare of the mountain and that of plains, the latter of which has long hair and ears.

On the banks of the Sájúr, the black wolf[11] is found, and on those of the Euphrates the crocodile, the beaver,[12] and the otter.[13]

The horse, the mule, the camel, both of the Arabian and Asiatic breed, are fine animals; but the ordinary description of ass is small; cows and oxen are also of inferior size, and generally feeble, owing to their being but scantily fed. The goat, which still holds a prominent place amongst the domes-

[1] The Lycoperdon. It is found eastward of Aleppo, and in still greater abundance about Baghdád.
[2] Felis pardus.
[3] Felis venatica.
[4] Hyxtrix.
[5] The Herpestes ichneumon of Olivier.
[6] Cervus elaphus.
[7] Capra ibex, and Capra Caucasicus.
[8] Cervus dama.
[9] Cervus capreolus.
[10] Antilope dorcas.
[11] Canis lycaon.
[12] Castor fiber.
[13] Lutra vulgaris.

tic animals, has long brown hair, pendulous ears, and short black horns bent downwards.

Sheep are next in estimation, and they are of two kinds, one of which has an enormous pendulous tail weighing 15 lbs. or more; the other, the runnám of the Bedawín, is higher and stronger, but the wool is coarser than that of the European animal.

The cinereous, the percnopterus, the fulvus, and the common vulture, as well as other birds of prey abound, and being quite undisturbed, they are remarkably tame. Different kinds of falcons, some not described, are probably more numerous in this than in almost any other part of the globe. They form part of the regular establishment of the rich Turks, and are generally seen near the tents of the Turkomán chiefs. The latter pride themselves on a thorough knowledge of everything connected with these fine birds, and with the exciting amusement of the chase, more particularly that of the gazelle.

The privileged stork, the pelican,[1] and several kinds of aigrette abound; owls, great and small, are numerous; likewise the francolin, the solitary snipe, the sanderling, and nearly every other kind of bird belonging to northern Europe, from the cock of the wood and the bustard to the diminutive wren (here migratory), are to be seen at certain periods passing southward and again northward through the páshálik. There are, however, some birds which more particularly belong to the district, such as the green parrot, the locust-eater,[2] also a kind of quail about the size of a small pigeon, the kata of the Arabs, which, at times, literally darkens the air by its numbers; and the Tair-el-Raouf, or the Magnificent.

These extraordinary birds frequent the rivers Sájúr and Koweïk, where, in taking the fish, they exert a degree of ingenuity which far exceeds that of the crane or the pelican. They are described as assembling in large flocks at the shallow places of the rivers mentioned, and having placed themselves side by side in several ranks, with their tails spread so as to form a temporary dam and expose the fish below it; they

[1] Onocrotalus. [2] Turdus roseus, the Smurmúr of the Syrians.

[Tair-el-Raouf, or the Magnificent.]

rush upon their prey, and thus secure an abundant meal before the stream can resume its previous state.[1]

In addition to the black fish, and those also noticed in the Koweïk, the carp, barbel, bream, dace, trout, lamprey, and the round-tailed chub (búrak),[2] are found in the rivers: also the common tortoise of three kinds, the ordinary turtle, and two kinds of trionyx,[3] one of which was first seen by Olivier. Serpents and vipers are numerous, but in general the former are harmless. Scorpions, black and yellow; centipedes, tarantulas, lizards, chameleons, land crabs,[4] wasps, and occasionally the devastating locust, of three kinds, are met with in the páshálik. The entomology of the district is particularly rich, and presents many new forms.[5]

[1] See a description of this bird in the Appendix, by Mr. Vincent Germain of Aleppo.

[2] Cyprinus cephalus. [3] See Appendix. [4] Gecarcinus.

[5] The Appendix contains a succinct notice on this subject by Dr. Helfer; but the collection was destroyed on the way to England.

Besides the change caused by opening a route to India round the Cape of Good Hope, there has been, from other causes, a considerable decrease in the commerce of Aleppo. Formerly there were in the city 40 Venetian and as many as 18 or 20 French mercantile houses, chiefly in connexion with Marseilles, while only two or three were English; and scarcely 80 years ago there were six caravans which proceeded annually to Baghdád: the largest consisted of nearly 12,000 camels, and the smaller from 5000 to 6000; so that about 50,000 camels left Aleppo annually, besides those which went to Damascus, Beïrút, Kurdistán, and Asia Minor. Whereas, in 1832, the number scarcely exceeded 6000; the French establishments were reduced to one or two agency houses, and there was but one regular British establishment.

Being placed between the river Euphrates on one side, and the Mediterranean Sea on the other, with the advantage of easy land communications to countries lying southward, northward, and eastward, Aleppo is admirably suited for commerce, but its inhabitants want the address necessary to excite in their simple neighbours, the Kurds, Turkománs, and Arabs, a taste for the conveniences and luxuries which commerce would supply. The towns of Edlíp, Antioch, Mar'ash, 'Aïn-táb, Orfáh, Diyár Bekr, and Márdín, though well-situated as depôts for articles of merchandise, are destitute of proper European agents; and it may be added that a want of information respecting the topography of the district has hitherto, in a great measure, prevented commercial operations from being extended beyond the walls of the city. In 1836, when the merchants at Aleppo proposed to pay the compliment of meeting the steamers then engaged in surveying the river, and Balís was named as the most convenient place, they were found to be ignorant even of its existence; our visitors were, in consequence, merely two travellers, Captains Crawford and Henderson of the Royal Artillery, who chanced to be in the neighbourhood.

But, as the number of our mercantile establishments is increasing, more extensive dealings are likely to be undertaken;

and success cannot fail to attend the operations since the openings into Western Arabia, Kurdistán, and Upper Mesopotamia cannot be so easily nor so cheaply reached from other quarters. At present, the whole of the transit trade depends upon native dealers who come from the towns above mentioned with very slender means and very limited credit, to make purchases at Aleppo.

Want of capital seems at present to be the great bar to an extension of the trade. There are about 70 Múhammedan, and 30 native Christian houses in Aleppo; but the united capital of the former is not supposed to exceed 70,000*l.*, whilst that of the latter is less than 150,000*l.*: and, as the Europeans are chiefly commission merchants, the shopkeepers within and about Aleppo cannot be accommodated with the long credits which the nature of their dealings requires.

The European imports are coffee, sugar, spices, inferior rum from America, rice, cochineal, indigo, dye-woods, amber, lead, tin, earthenware, calicoes, cotton-twist, muslins, cambric, English cloths and stuffs, gold and silver lace, French and German cloth, Genoa silks and velvets, German glass, cutlery, quicksilver, and coral; which, at a moderate cost, are brought on camels from Iskenderún and Ladikíyéh. In addition to these, galls, buffalo skins, Mocha coffee, Cashmir shawls, pearls, and Indian goods, are brought by the caravans from Mesopotamia; and, like the former articles, on the limited scale suited for the present demand.

Coarse cottons and rich stuffs of silk, and silk mixed with cotton, gold, and common thread, together with iron, copper, and tin vessels, are manufactured at Aleppo for home use; and a bare sufficiency of wheat, barley, maize, &c., is cultivated to supply the wants of the inhabitants. The exports are limited to a small quantity of silk, with hare, fox, and other skins, which are chiefly sent to the French and Italian ports; also galls, cotton, goats' wool, sheep's wool, hemp, flax, yellow berries, olive oil, soap, saffron, safflower, sponges, barilla, bees'-wax, madder, and wine.

The balance of trade, however, is greatly in favour of Europe, the imports being almost double the value of the ex-

ports, and, in the case of England, nearly 13 times as much:[1] the difference being made up by cash, the drain of the latter, and the consequent disadvantage to the country, are great. Moreover, the want of returns frequently obliges British vessels to proceed from Iskenderún to Smyrna and other places to complete their cargoes. A more moderate scale of duties on the products of Syria would in time remedy the evils by drawing out the resources of the country; for, if agriculture were improved, and the natural riches, such as iron, native steel, goats' hair, silk, olive oil, madder, saffron, &c., were turned to more account; also, if the sheep's wool were more carefully washed and prepared for the British market, there would be ample returns for a flourishing commerce.

In 1831, 'Alí Páshá, now the chief of Baghdád, and then governor of Aleppo, with a view to the commercial prosperity of the latter city, was about to clear a part of the ancient port of Seleucia, and to give at the same time another great outlet for goods by re-opening the navigation of the Euphrates. Ibráhím Páshá also proposed to equalize the bed of the Orontes so as to make it navigable for track-boats to Antioch, and this last is quite practicable, notwithstanding the great strength of the current. The windings of the river give a distance of nearly 41 miles from Antioch to the bar, and as the difference of level between these places is 269 feet, there would be a gradual fall of about six feet and a half per mile: a row of piles running into the sea in a line with the western bank of the river, would probably keep the bar sufficiently clear to admit country vessels with facility, and the northern branch of the Orontes might then be ascended to Murád Páshá at least; whilst the southern could be navigated by means of light boats to Jisr Shúgher, if not much higher up. None of these improvements have been, however, carried into effect.

But with such a harbour as that of Iskenderún, the finest on the coast of Syria, as far as regards commerce by sea, nothing is wanting but an improved road to facilitate the intercourse.

[1] Six or seven years ago, the imports from England to Aleppo amounted to about 160,000*l.*, and the exports were roughly estimated at about 12,000*l.*

The resources and advantages are, moreover, so great, that a little time and a trifling impetus would probably be sufficient to restore the commerce of Aleppo to what it was 50 or 80 years ago, when goods were sent so largely from thence into Mesopotamia, Kurdistán, and the southern parts of Asia Minor; and even to raise it to a state of far greater prosperity.

CHAPTER XIX.

PÁSHÁLIKS OF TRIPOLI AND 'AKKÁ.

Mountains, Rivers, and Sub-divisions of Tripoli.—Towns of Tortosa, Markab, Jebíli, and Ladíkíyéh.—El Futeh and Districts of the Interior.—City of Tripoli, Ancient and Modern.—Island of Cyprus; Extent, Surface, &c.—Towns of Nikosia, Famagosta, and Larnika.—Products.—Ancient Names and History.

Páshálik of 'Akká; Limits, &c.—Plains of Jezreel, Esdraelon, &c.—Villages of Nain, Endor, &c.—Mount Tabor.—Mountains of the Druses and Maronites.—Rivers.—Towns of Beïrút and Sidon.—Deïr-el-Kammar.—Palace of Beteddin.—Zahle.—Tomb of Noah.—Ruins of Heusn Niéha.—Pyramids.—Ba'albek.—Towns of Galilee, Beïsan, Ginea, Jezreel, Nazareth, Ṣafet.—Tyre.—The Ladder.—Mount Carmel.—'Akká, or Acre.

THE Eyalet, formerly the Páshálik of Tarábolús, is situated between the Páshálik of Aleppo and those of Damascus and 'Akká; it is separated from the first by the line striking from Rás-el-Basit towards the Orontes,[1] and it extends southward from thence along the second district till it meets the third in the Kesruan; having the Mediterranean Sea on the west, and the Lebanon and Nosaïrían ranges for its eastern limits.

With the exception of a plain, extending along the coast from Tripoli to Ladíkíyéh, this tract consists almost entirely of a chain of mountains, whose eastern side rises abruptly from the level country; whilst, on the western, there are numerous offset branches, consisting of steep ridges and deep valleys, succeeding one another till they terminate in bold hills near the coast.

The Orontes forms part of the eastern limits; the other streams, which have comparatively short courses, partake of

[1] See above, page 410.

the nature of mountain torrents, flowing westward into the Mediterranean. The river next in point of size, the Náhr-el-Kebír, waters the northern extremity of the district, and it is formed by the confluence of several streams near 'Aïn-el-Labben, two of which, the 'Aïn-el-Afschán, and the 'Aïn-el-Suka, descend from the Anṣárian mountains; whilst the northern and largest, which is formed by two branches, the Moie Ham and the 'Moie Erdjeg, comes from the eastern extremity of Jebel Kráád. From their junction at 'Aïn-el-Labben the trunk flows along a deep and narrow valley, at the foot of Jebel Sahun, and preserves a south-westerly direction till it carries into the sea, about two miles southward of Ladíkíyéh, a body of water which is considerable even in summer.

Between this river and Tortosa the country is intersected by a number of torrents, to which, a little beyond that place, the Náhr-el-Kebír, a more considerable stream, succeeds. The latter has, in the neighbourhood of Mar Djordjos, several sources, which meet a little to the westward of Djopta, from whence the trunk thus formed, which represents the ancient Eleutherus,[1] flows nearly west by south along the valley separating the Anṣárian range from that of the Lebanon, and finally reaches the Mediterranean nearly 10 miles southward of the town just mentioned. During the winter the Náhr-el-Kebír occasionally becomes so much swollen that the Hamath caravans are at times obliged to remain for weeks on its banks before they can cross.[2]

The river of Tripoli, another considerable stream, is formed by three branches, viz.: the Gubban, the Náhr Bashan, and the Abrí 'Alí or Kodis Cháï, all of which come from the vicinity of Bshirráï, in the valley of Eden; these having united a little to the eastward of Tripoli, the trunk flows through the town and into the sea at the port.

The eastern side of the district presents a succession of steep slopes, covered with timber or pasture, and having patches of cultivation around the villages and hamlets of the

[1] Plin., lib. V., cap. xx. [2] Burckhardt's Travels in Syria, p. 161.

Kurds and Mitaulis; but the steep ridges separating deep valleys and mountain basins, which are occupied by hundreds of villages, constitute the features of the country on the western side. Wherever it is practicable, the industrious inhabitants have raised walls to support terraces, on which are cultivated vines, mulberry, and olive trees; and interspersed with these, are patches of tobacco, hemp, wheat, dhurrah, &c.; the rest of the surface, being a mixture of the boldest rocks, shaded by pines, cedars, &c., presents the most animated and striking scenery that can well be imagined.

Marked natural separations have given rise to eighteen subdivisions of this district. Immediately northward of Tripoli itself is that of El Saure, peopled by Maronites; and onward, near the foot of Lebanon, is El Akkar; again, to the north-eastward is El Shara; and still higher, Szafeita, the capital of the Ansáries. A little way to the westward of this place is Mar Djordjos, an extensive Greek convent, with vineyards and olive groves around;[1] and on the coast northward of El Náhr Kebír is the district of Tartous. Within the town of this name, or rather Antartous,[2] now small and poor, are the remains of a gothic church and castle. In the time of the Crusades it was a place of great strength, and it is still defensible,[3] being washed by the sea on one side, and elsewhere defended by two lines of well-constructed walls, with a double ditch. Outside of these, towards the south and east, are some fine excavations and other remains of the ancient city of Orthosia.[4] Two miles westward is the castellated island of Ruad, covered with buildings, and still defended by walls, the highest part of which is at the northern extremity. On the eastern side, opposite the anchorage, are the remains of ancient piers, and on the other is a portion of the sea-wall; it is constructed with large stones, and probably was part of ancient Aradus[5] (Arvad,[6] or

[1] Burckhardt's Travels in Syria, pp. 159, 160. [2] Edrisi, tome IV., p. 351.
[3] An attempt to carry these works was the only failure which occurred during the late operations in Syria.
[4] Strabo, lib. XVI., p. 753; Plin., lib. V., c. xx.
[5] Plin., lib. V., c. xx. [6] Gen., chap. XV., v. 18.

the kingdom of Arpad,[1] according to Maundrell). Its modern representative, Tortosa, has been celebrated in the opening of Tasso's Jerusalem.[2]

About 14 miles northwards of Tartous is the small town of Markab, crowning a high conical hill at the distance of nearly a mile from the sea; it is surrounded by strong walls, and, except on one side, where it is inaccessible, there is a double line of defence, supported by a large strong tower on the eastern, and another on the western side, both of them probably erected by the knights of Jerusalem.

About 9 miles northward, are the ruins of Baneas;[3] and nearly at the same distance, farther along the shore, those of Jebíli (Gabula)[4] with the remains of a fine Roman theatre, and a great many sepulchral excavations in the rocks by the sea-side.[5]

The district of Ladíkíyéh is understood to commence at this place; but the plain of Tripoli extends 10 miles farther to the banks of the Northern Náhr-el-Kebír; its rich soil is only partially cultivated, and the produce is chiefly cotton and tobacco; the latter being by far the most esteemed throughout Turkey. A little beyond the river just named, the projecting tongue of Cape Ziaret forms the southern, and a rocky point, about 3 miles farther, the northern horn of the bay of Ladíkíyéh; near the extremity of the former is the dilapidated port protected by an old castle, and adjoining these, are the stores and houses of the Marina. Nearly half a mile from thence, on the slope of the hill, is the town of Ladíkíyéh, which, in the time of Edrisi, was flourishing and populous;[6] it now contains 5 mosques, 3 Greek churches, one Armenian Latin convent, a tolerable bázár, and about 1000

[1] 2 Kings, chap. XIX., v. 13; Isaiah, chap. X., v. 9; and Ezekiel, chap. XXVII., v. 11.

[2] Note by W. J. Banks, Esq., p. 179, vol. II. of Giovani Finati's Travels.

[3] Balanea.—Plin., lib. V., c. xx.; and the Valania of the Crusades.

[4] Plin., lib. V., c. xx.

[5] Travels in Palestine and Syria, by Geo. Robinson, Esq., vol. II., p. 71; London, 1837.

[6] Edrisi, par Jaubert, tome VI., p. 131, Recueil de Voyages, &c., par la Société de Géographie.

well-built houses, prettily situated amidst luxuriant groves of myrtle, 12 or 13 feet high, pomegranates, mulberry, and olive trees. The place contains 150 Maronites, as many schismatic Catholics, nearly 2000 Greeks and 3500 Muslims, or about 6000 inhabitants in all, under a Mutesellim, whose government includes the country southward to Jubeïl, northward to the foot of Mount Casius, and north-eastward by Candeleh to the Orontes.

The sepulchral chambers at the northern extremity of the bay, the remains of a triumphal arch and Corinthian temple, together with those of an aqueduct and other ruins around, show that Laodicea-ad-Mare was much more extensive than the present town, although, owing to its connexion with Aleppo, it is still one of the most important *scales*[1] in the Levant.

The districts in this part of the country with which we have of late become better acquainted than we formerly were, are more numerous to the south and south-east of Tripoli. Beyond Náhr Ibráhím, in the former direction, is that of El Fetuh, containing the small town and half-ruined port of Meinet Bordja, to which salt and wheat are brought from Cyprus. The district extends eastward along the Kesruan; and to the northward, also along the coast, is that of Jubeïl. The latter has a ruined port, and a pretty but small Maronite town of the same name, surrounded by fruit trees and vineyards.[2] Jubeïl is enclosed by a wall of about a mile and a half in circumference, with square towers at intervals, apparently of the time of the Crusades; it contains a castle and a bridge, and around are some ruined columns with other remains of the Gebal of the children of Ammon,[3] which supplied caulkers for the fleets of Tyre,[4] and at a later period was called Byblus.[5] Owing to the treachery of Raymond,

[1] Scala, or Rada, from the Arabic Kalla (port).—Volney's Travels in Syria, &c., vol. II., p. 429.

[2] Edrisi, p. 356, tome V., Recueil de Voyages et Mémoires; Paris, 1840.

[3] Joshua, chap. XIII., v. 5; 1 Kings, chap. V., v. 32.

[4] Calmet's Dictionary of the Bible; and Ezekiel, chap. XXVII., v. 9.

[5] Burckhardt's Syria, p. 179.

count of Toulouse, the Crusaders failed before this place in 1099; they subsequently succeeded, but it was retaken by Saláh-ed-din in 1187.[1] Bátrún, the next district, contains a small town of the same name, with a port and 300 or 400 houses, chiefly belonging to Maronites, with a few which are occupied by Greeks and Turks; it is subject to the Emír Beshír, and probably is the site of ancient Bostrys.[2]

Eastward of the three preceding tracts, from north to south, are the districts of El Kataa, El Akura, and Tschubbet-el-Meneitere, one of the principal seats of the Mitaulís: these are covered with wild rocks, terraces, shrubs, scattered trees, and patches of cultivation. To the eastward of the first, which is inhabited chiefly by Greeks, is the extensive tract of El Dannye, and higher in the same direction, the great mountain amphitheatre of Bshirráï, which contains a Maronite village of the same name, having 120 houses and 7 churches, surrounded by gardens of mulberries and other fruits; and on its southern slope is Kanúbin, the summer residence of the Maronite Patriarch. This remarkable monastery overhangs a precipitous rock, in the upper part of which, in addition to a church dedicated to the Virgin, and some 40 or 50 cells for the monks, a sepulchral grotto has been excavated for the deceased patriarchs, and another for the priests. On the opposite side is the pretty village of Eden; and higher up in a valley at the eastern side, are the remains of the celebrated forest already mentioned, from whence Solomon was supplied with cedars. Five of very large, about 50 of tolerable growth, and 200 or 300 of small size still remain; but stunted cedars are common in other parts of the Lebanon,[3] and probably are indigenous.

On the opposite slopes towards Ba'albek is the tract called El Hermil, which is partly inhabited by Kurds, and contains the sources of the Náhr-el-'A'sí, or western Orontes; and on the other side of the chain, in the same latitude, is the tract of El Dunniyeh, which stretches from Jebel 'Akkár westward

[1] Mill's Hist. of the Crusades, vol. I., pp. 234, 442.
[2] Burckhardt's Travels in Syria, p. 178.
[3] See above, page 387.

to the sea, and includes the district of El Kura, to the southward of Tripoli.

This city, now Tarábolús-el-shaan and the capital of the Páshálik, has continued to flourish since the time of Edrisi,[1] and it exemplifies the eastern principle of leaving things as they happen to be found; for it has now, as it had in ancient times, three separate divisions, viz., the Marina, the Town, and the Fortress, which probably represent the sites of the triple town once occupied by the Tyrians, the Sidonians, and the Aradians:[2] at a later period it was the most important city of Phœnicia.[3]

The first contains the stores and the dwellings of shipwrights, labourers, and others connected with trade. The buildings in this portion are mean, but prettily situated round a bay and an anchorage, which is but imperfectly sheltered by a string of rocky islets, defended by seven square Saracenic towers at equal distances around. About a mile and a half to the eastward, at the base of a triangular plain, is the second and principal portion of the town; this part, which is perhaps the best built in Syria, stretches north and south along the western slope of a hill enclosing one side of Wádí Kadísha, and is picturesquely situated amidst luxuriant groves of orange, lemon, and mulberry trees, interspersed with the dark green of the spiral cypress.

Tripoli contains good shops, an excellent bázár, several large mosques, baths, kháns, and about 2000 houses, many of which have gothic arcades below, and are covered either with small cupolas, or the ordinary terraced roof, commanding generally a view of the sea. Being intersected by the stream, or rather canal of Náhr Abú 'Alí, water is easily conveyed by means of conduits in every direction; so that few houses are without the luxury of a fountain in the court, and not unfrequently also jets d'eau in the reception rooms. There is an extensive soap manufactory, and a population of about 3000 Greek catholics, 1000 Maronites, and nearly 14,000 Turks.

[1] P. 356, tome V., Recueil de Voyages et Mémoires, &c. Paris, 1836.
[2] Plin., lib. V., c. xx.; Strabo, lib. XVI., p. 753.
[3] Diod. Sic., lib. XVI., p. 439.

The town is enclosed with an ordinary loop-holed wall, and is surrounded by the fruit groves already noticed, which extend up the side of the hill to the eastward. On the latter is the remaining portion of the city, now the fortress, and once the Acropolis, which occupies the whole of the summit, and completely commands the town by the fire of 19 guns.

The work consists of a very high scarp, flanked by square towers, and is without a ditch, being as usual constructed, probably by the Saracens, along the extreme edge of the hill. A little to the eastward there is another hill rather more elevated, which is separated from that of the castle by a deep ravine. A little way up Wádí Kádisha there is a convent of Dervishes, and half an hour's journey farther, the valley is crossed by the aqueduct of Koutaret-el-Brins, from which a canal conveys drinking water into the town along the left side of the Kádisha.

Ancient Tripolis was one of the last strong-holds held by the Crusaders, from whom it was taken by the Mamelukes in 1289;[1] and it is farther remarkable in consequence of being the first place where the existence of the sugar-cane, then called zucre, or sweet-honied reed, is noticed.[2]

Being rather low, and embosomed in gardens, the heat of Tripoli gives rise to intermittent fevers at certain seasons, to which, however, owing to the sea-breezes, the Marina is much less exposed than the other parts of the town. Where cultivated, the rich soil of the plain of Tripoli produces the sugar-cane, cotton, silk, grain, and the finest tobacco; higher, it is pebbly and less favourable for cultivation, yet the steep sides of the mountains produce silk, oil, grain, and wine. The Páshálik contains Arabs, Kurds, Mitaulis, and indeed a portion of all the different branches of people belonging to Syria. The western side of the Páshálik represents the northern part of Phœnicia, to which her daring mariners added Cyprus.

This island, the Kibris of the Turks,[3] and the richest in

[1] Mill's Hist. of the Crusades, vol. II., p. 272. [2] Ibid., vol. I., p. 238.
[3] D'Anville's Anc. Geo., vol. I., p. 400.

the Levant, is situated near the entrance into the gulf of Iskenderún, and between the coasts of Asia Minor and Syria; being nearly 42 miles from the former at Mersyn (Cape Zephyrium), and about 65 miles from the latter at Ladíkíyéh. The principal or south-western part of the island has the form of an irregular parallelogram, which, with a width of about 40 miles, extends from south-west to north-east, a distance of 90 geographical miles,[1] and then terminates with a long narrow peninsula, running in the same direction an additional distance of 35 miles, to the clides or keys of Cyprus, a string of islets close to the promontory of the same name,[2] the Dinaretum of Pliny.[3] The surface of the country is almost entirely occupied by the elevated range known as the third Olympus of heathen mythology, whose culminating points are Santa Croce (Olympus) and Thrados, which have an elevation of 7000 feet; and the slopes of these mountains descend both to the northern and southern shores. On the former side the chain is bold and rugged; and, in addition to numerous Greek villages on its sides, one of its elevated valleys contains the modern capital, Nikosia.

On the southern side the scenery is still bolder, presenting a deeply-serrated outline with thickly-wooded sides, which are broken by masses of limestone, or furrowed by deep picturesque valleys, in which grow the narcissus, the anemone, and the ranunculus. These valleys, as well as the slopes, are dotted with villages, hamlets, vineyards, and patches of cultivation, among which appear the towers built to protect the crops. The mountains contain gold, silver, copper, emeralds, and the Paphian diamond, in addition to quarries of asbestos, talc, and red jasper. The level tracts are chiefly confined to the country around the capital, and the plains of Limosa, Larnika, and Famagosta, where marshes have been formed by streams whose beds are occasionally dry.

The fruitful and well-irrigated tract at the western extremity forms the modern district of Baffa, one of the seven Sanjakliks into which the island is divided by the Turks. To

[1] Strabo gives 1400 stadia, or about 137 miles.—Lib. XIV., p. 681.

[2] Plin., lib. V., c. xxxv.; Herod., lib. V., c. cviii. [3] Lib. V., c. xxxv.

the north it contains the promontories of Epiphania and Travano, and to the south-east those of Blanco and Avdimo.[1] On the slope of a hill near the latter is the village of Conuclia, where excavations and other remains of antiquity, described by Mariti, are supposed to mark the site of the Phœnician Paphos, which was ten stadia from its port.[2]

About 60 stadia to the north-west is the later Paphos,[3] a city which we are told was constructed by Agapenor on his return from Troy, and is now represented by the existing town, Baffa. This town contains the Venetian Church of St. George, with a castle commanding the port, and the remains of another higher up. In the time of the Romans it was the seat of government for the district, and it was the chief town in the western division of the island when St. Paul converted Sergius Paulus, the deputy of the Proconsul;[4] it then contained the fine temple dedicated to Venus by king Aerias.[5]

South-eastward is the Sanják of Episcopia, probably Curium;[6] and farther south that of El Nimasoun or Limasol, a prettily-situated town, which contains a good market and numerous buildings;[7] and a little way onward is Old Limasol, and the site of the Phœnician Amathus,[8] at which place there was a temple dedicated to Venus.[9]

On the northern side of the island are the Sanjáks of Kernebia and Kata, two agreeable towns, having bázárs well furnished with provisions and stores of merchandise, &c.;[10] also that of Jerma, a small place defended by a fort, and having in the neighbourhood extensive catacombs, which are supposed to mark the site of ancient Ceraunia. It contains about 300 inhabitants; and the harbour, which is the centre of trade with Asia Minor through Chelindreh, may be considered as the port of Nikosia, the capital.

[1] Probably Acamas.—Plin., lib. V., c. xxxv.
[2] Strabo, lib. XIV., p. 683. [3] Ibid. [4] Acts, chap. XIII., v. 6 & 12.
[5] Plin., lib. II., c. xcvi.; and Tac., Ann., VI., secs. 2 & 3.
[6] D'Anville's Anc. Geo., vol. I., p. 402.
[7] Jaubert's Edrisi, tome VI., Recueil de Voyages et de Mémoires, &c., p. 130.
[8] Plin., lib. V., cap. xxxv. [9] Tac., Ann., lib. III., sec. lxii.
[10] Edrisi, Recueil de Voyages, &c., tome VI., p. 130.

The latter, also called Leikosia, is situated in a mountain basin almost in the centre of the island, and near the site of Letra or Leucotra. It contains a fine khán, several mosques, one of which was formerly the fine gothic church of St. Sophia; also the seráï of the Mutesellim, once the palace of the kings of Cyprus; and about 12,000 inhabitants, chiefly Greeks, who are under an archbishop, the metropolitan of the island.

The remaining sanjáks are those of the two principal ports, which are situated, the one on the south-eastern and the other on the southern coast. Famagosta, the more northern port, occupies a part of the extensive plain of Messarea, and is situated a little southward of the river Pedia, on the coast opposite to Ladíkíyéh, with which, and one or two other places on the coast of Syria, it has some trade. The modern town, like almost every other place in the island, is much reduced, and only occupies part of the space enclosed by the Venetian walls. The latter are remarkable in consequence of having so successfully resisted the Turks, till this people terminated the protracted and bloody siege of the town, in 1570, by the application of gunpowder, then probably for the first time used in regular mining operations.

In the adjoining plain of Tamasea[1] stood Tamaseus, so famous in ancient times for its copper mines;[2] and a little way northward, the second Salamis, so long the seat of a remarkable kingdom;[3] its site is now occupied by Constantia, whose extensive vineyards are deservedly celebrated for the most luscious wine.

Larnika, the chief seat of commerce, is situated nearly in the centre of the southern coast, not far from Cape Chiti, the Shití of the modern Greeks, and the site of ancient Citium,[4] whose remote origin is indicated by some Phœnician inscriptions. Larnika contains some Greek churches, several neat

[1] Ovid, Met., X., v. 644.

[2] Plin., lib. V., cap. xxxv.; Strabo, lib. XIV., p. 683.

[3] Plin., lib. V., cap. xxxi.

[4] Smith's Thucydides, book I., p. 83, as ascertained by the celebrated Niebuhr.

mosques, numerous fruit gardens, and about 1500 commodious clay-built houses, usually of one story, amongst which are displayed the flags of the different European consuls. It is situated in the plain adjoining the salt marshes along the river Tesio, and nearly a mile and a half from the store-houses at the port called Salines. The population is under 6000 souls; and the inhabitants, like those of Famagosta and other towns in the plains, are exposed to intermittent fevers, and also occasionally to the plague.

The villages on the slopes of the mountains, as well as the rest of the country, are very healthy; and the Cypriots in general are a fine race of people. The island, which in the time of Edrisi contained numerous villages, cultivated fields, woods, meadows and mines,[1] is now almost waste; in certain places, however, the sugar-cane succeeds admirably. The other products are fine silk, cotton, hemp, tobacco, corn, wine, oil, opium, fine honey, turpentine, madder, pomegranates, oranges, lemons, and other fruits; the exports of which might be increased so as to realize the abundance existing in the time of Strabo.[2]

The ancients gave various names to the island, such as Cerastis,[3] alluding to its numerous promontories; Cypros[4] or Cyprus, from an indigenous shrub; it was also called Aerosa, from its copper mines. There have been preserved some historical traces of the island, which are particularly interesting. It appears, according to Eratosthenes,[5] that the Phœnicians first visited Cyprus 17 centuries before our era, and not long subsequently it was occupied by the Ethiopians and other people,[6] amongst whom probably were the sons of Cethimus and the descendants of Japhet, who, according to Josephus,[7] were its earliest possessors, and who called the island Cethima.[8] The Salaminians, led by Teucer, son of Telamon, founded Salamis in the island about 1160 B.C.[9] This city became the

[1] Jaubert's translation of Edrisi, p. 130, tome VI., Recueil de Voyages, &c.
[2] Lib. XIV., p. 683.
[3] Plin., lib. V., c. xxxv.
[4] Plin., lib. XII., c. xxvi.
[5] Strabo, lib. XIV., p. 684.
[6] Herod., lib. VIII., c. 90.
[7] Ant., lib. I., c. vi., s. 1.
[8] Ibid.
[9] Tacit., lib. III., Annal., cap. 62.

seat of one of the nine sovereignties which existed at the time of its conquest by Cyrus the Great; and here were instituted[1] the first sacrifices and immolations to Jupiter. The island long remained subject to the Persians; but, after the death of Alexander, Cyprus fell to Antigonus, who was subsequently deprived of it by Ptolemy, and it continued to belong to Egypt till it was seized by the Romans. It afterwards formed part of the Eastern Empire, to which it remained subject till it was taken, in the year 650, by the Saracens, under Moawiyah Ebn Abú Sosian. Subsequently it reverted to the Greek Emperors, and was governed as a separate principality by one of the Comneni till 1191. In that year, on a supposed affront, Richard Cœur de Lion seized the island, which he first sold to the Templars, and afterwards transferred, with little ceremony, to the Lusignans, by whom it was retained nearly three centuries. In consequence of a marriage, it subsequently came to the Venetians, with whom it remained till 1570, since which period it has belonged to the Turks.

The Páshálik of Saïde, or 'Akká Proper, is situated between the preceding Páshálik and those of Damascus and Gaza; having within its limits at the northern extremity the Kesruan, which formerly belonged to Tripoli. A line running from the bay of Júmí north-eastward along the latter as far as the eastern slope of the Lebanon, and a little north of Ba'albek, separates the district from that of Tarábolús, from which latter it extends southward to Kaïsariyeh: its southern limit extends eastward from the Mediterranean to the Anti-Lebanon, and to the great depression of Lake Tiberias. The tract adjoining the latter portion of the district has already been described,[2] and the remainder, which extends westward to the shores of the Mediterranean, is divided by the river Kasmieh (Leontes) into two nearly equal portions, which, however, present a marked contrast to each other; the territory to the northward of the river just mentioned, representing the greater part of Upper Galilee, is furrowed with gorges, ravines, and cultivated valleys, whilst the territory on the southward side, or the

[1] Lactantius, lib. I., c. xxi.

[2] See above, page 401.

remainder of Upper and the whole of Lower Galilee, encloses several fine plains. One of these, that of Safet, stretches north-eastward of that place along Lake Houle, towards the border of Upper Galilee. Another, called El Buttauf, extends from Kana-el-Jelíl as far in the direction of Lake Tiberias as El Hattin, where was fought the battle between the Crusaders, under Guy de Lusignan, king of Jerusalem, and the Saracens, under Saláh-ed-din, who gained a complete victory.[1] A little way from Kana-el-Jelíl commences the Ard-el-Hammar, which extends in a S.S.E. direction for some distance along the mountains at the western side of the Lake; and farther on, at the southern border of Lower Galilee, is the plain of Merj Ibn 'Amír, formerly Esdraelon, which has been alike remarkable for its fertility and as the site of historical events. Here occurred the discomfiture of Sisera, and the defeat of Ahab; and here Napoleon gave effectual support to Kleber, by defeating the Turks between the village of Fúleh and Mount Tabor. South-westward of the hilly ground about Nazareth, the plain has a width of 12 miles, and in some places 15 miles; and with the exceptions of a few undulations, principally some hills about Jezreel and little Hermon,[2] it is quite level, and extends south-eastward for nearly 20 miles along the upper branch of the Náhr Makutta. A valley proceeds from thence along the lower part of that river to the bay of 'Akká; and there are three others of more considerable extent diverging from its opposite extremity. The most northern of these, Wádi-el-Biri, runs from the foot of Tabor into the valley of the Jordan; the next, that of Jezreel, which is wider and more level, extends in the same direction from the villages of Solam[3] and Zer'in, near which is the fountain of Jaláad or Jezreel,[4] to Beïsan,[5] having the hills of Hermon on the northern, and those of Jelbon, anciently Gilboa, on the

[1] Commonly called the Battle of Tiberias.—Mill's Hist. of the Crusades, vol. I., pp. 433, 434; and Dictionnaire Historique des Siéges et Batailles, &c. Paris, 1808. [2] Ps. XLII., v. 6; LXXXIX., v. 12; and CXXXIII., v. 3.

[3] Ancient Shunem.—Dr. Robinson, vol. III., p. 169.

[4] Benjamin of Tudela, by A. Asher, vol. I., p. 80, and Note, vol. II., p. 100.

[5] Jebel-es-Sheïkh, the highest part of Lebanon.

southern side. The last, or southern branch, runs from Jenín (Ginea) eastward along the mountains of Samaria, and has on one of its rocky hills the village of Jelbon (Gilboa). The great plain itself, also called Megiddo, into which these branches enter, is now chiefly fine pasture ground with some cultivated spots; spread over which, and situated on slight eminences, are the villages of Nain, Endor at the foot of little Hermon, Lejjun,[1] and others, looking like spots dotted over the rich carpet spread southward and westward of Mount Tabor. On a conical hill, 8 miles north-west, are the village and ruined castle of Sufurieh, anciently Sepphoris,[2] or Dio Cæsarea, and the Hebrew Tsippori,[3] with other remains, presumed to be those of the Palace of Herod; and a little onward is the choicest tract in the land of Zabulon. This remarkable plain has an extent of barely five miles, by less than two miles in width, with several pleasing hamlets here and there on the sides of the wooded hills by which it is enclosed. About four miles eastward is the village of Kefr Kana; and, at the same

[1] Legio of Eusebius and Jerome.—Dr. Robinson, vol. III., p. 178.
[2] Jos., Ant, lib. XIV., c. xv., s. 4; and lib. XVII., c. x., s. 9.
[3] Benjamin of Tudela, by A. Asher, vol. I., p. 80.

distance northward, that of Kana-el-Jelíl; each of which, but with more probability, the latter,[1] has been regarded as the place of our Saviour's first miracle.

The well-known conical Mount Tabor, the Jebel Túr of the Arabs, is the highest in this part of Galilee, and its rounded slopes are richly clothed with the valonia oak, besides fine myrtles, the wild pistachio, and other shrubs, which partly cover the ruins on the summit. The elevation of this mount above the base at the village of Dabura (Debora) probably exceeds a thousand feet, and the view from thence is both extensive and pleasing. To the north is the mount of Beatitudes, with the snowy peak of Jebel-es-Sheïkh, the greater Hermon and the highest of the Lebanon range towering above in the distance. Eastward are the low mountains extending from Tabaríyeh along the western side of the Jordan, with the blue ranges of the Haouran beyond. On the other side of the plain of Esdraelon, towards the south and south-west, is little Hermon, with the range of Gilboa rising to 1000 feet; beyond these are the wooded mountains of Ebal and Gerizim, with the lower parts of Carmel more westward; and finally, in the latter direction the sea is seen through the range which bounds the plain of 'Akká.

The latter is partly of sand and partly cultivated, and extends from the bay of Kaïpha northward, between the mountains and the sea, as far as the Tyrian ladder.[2] Beyond this precipitous tongue of land it is renewed, and is almost continuous from thence, by Tyre and Sidon, to the limits of the district near Beïrút. Its width seldom exceeds three miles, and it is thinly peopled, though the cultivated spots yield ample returns of tobacco, cotton, hemp, grain, and fruits; the rest of the district is mountainous.

Northward of the river Kasmieh, the offsets of Jebel-el-Drus cover the districts of El Schomar and El Teffahh, which present a succession of ridges one above another till they terminate with the rugged peaks of Jebel-el-Drus itself. The flanks of these offsets, for the most part, display scattered

[1] Biblical Researches in Palestine, by Dr. Robinson, vol. III., pp. 204, 208.

[2] A road cut in the side of an almost perpendicular cliff, whose summit is several hundred feet above the sea.

masses of bare limestone rock, with villages and cultivated terraces occasionally hanging on their sides, and having now and then on their narrow crests a large convent, such as Mar Elias, or a more extensive pile of building, occupied by one of the Emírs of the district.

Advancing northward into Schaff, in the territory of the Druses, the mountains assume that bolder character which has been sketched in describing this part of the Lebanon mountains.[1] In some places huge masses rise abruptly from the edge of the sea, whilst in others they gradually recede from it, showing peak above peak, and forming in certain places rocky basins or amphitheatres, on whose sides are villages and cultivated terraces shaded by lofty pines or cedars, with, not unfrequently, a convent or monastery above, overlooking the whole.

Towards the interior, the slopes of Jebel Riehan, and the neighbouring part of the Lebanon, are generally formed by a succession of hogs'-back ridges, separated by deep gorges or ravines, with walnut-trees on the lower slopes; and about midway are villages and hamlets surrounded with terraces, on which are grown cotton and hemp, besides grapes, olives, mulberries, and other fruits: higher up are forests of pine; and on the summit a profusion of myrtle, with usually a village, adjoining which is either a convent or an Emír's seráï. But occasionally the scenery is of a higher cast—a deep and wide gorge terminating in an amphitheatre of valleys and ridges, studded with villages. From the ruined Ionic temple at Deïr-el-Kul'ah, for instance, the view presents a great amphitheatre covered with terraces, amidst which 45 Druse villages may be counted in addition to Mar Kana, and several other convents, with the seráïs of Rás-el-Mittan; beyond these is Jebel Riehan, with the snow-clad peaks and furrowed sides of Jebel Sanín.

No sooner has one narrow ridge in this singular country been gained than another valley or amphitheatre appears teeming, like the preceding, with villages, to reach some of

[1] See above, page 388.

which, although at short direct distances, a whole day is frequently consumed in ascending and descending from one village to another by zig-zag paths or steps. The bold ridges separating these mountain basins divide the country, like that of the Maronites, into many small districts, of which Deïr-el-Kammar is the principal.

Immediately northward of these little mountain republics is the singular tract of the Kesruan, which, as has been already mentioned, forms the northern part of the Páshálik; it extends for a distance of 20 miles along both sides of the Náhr-el-Kelb, with a breadth varying from three to six miles. Numerous offsets from the main ridge run into this valley, on the wooded sides of which are the cultivated terraces and villages of the Maronites; and on their summits are substantially-built and extensive convents, commanding views of some of the deepest valleys and the wildest mountain scenery that can well be imagined. The principal Chief, the Emír Abdallah, who resides at Razir, has 33 villages and 11 convents belonging to his jurisdiction; and the other, the Emír Haida of Soleima, has 50 villages and several convents. But at one period the Kesruan was much more extensive than it is now, and had its northern limits on the Náhr Kebír, or Eleutherus.

In such tracts as the preceding the valleys and rivers must be numerous; but, except in the rainy season, the latter are small, and inferior to those of mountainous countries in general. One of the most considerable is the Náhr-el-Kelb (dog river), which waters the preceding tract; it is formed by the junction of the Náhr Salib, the Náhr Leban, and Náhr Backeita, after descending through the deep valleys furrowed in the side of Jebel Sanín. The trunk, which represents the ancient Lycus, then flows westward with a tortuous course through the rest of this wild, wooded country, till it reaches the sea near the southern extremity of the bay of Júmí. Two miles eastward of Beïrút is the estuary of the Náhr of that name, which flows thither by a western course, after being formed by two considerable streams, the Náhr-el-Sazib and the Náhr-el-Leban, which come from the higher part of Lebanon

through the deep and interesting valleys of Sheibani, Soleima, Deïr-el-Rughan, and Rás-el-Mitan. Ten miles southward of the town is the Náhr-el-Kádí, or Dermer, probably the Tamyrus, which has but a short course from the neighbourhood of Deïr-el-Kammar. Again, farther south, and a little way north of Sidon, is the Náhr-el-Owely, or Baruk, the ancient Bostrenus, which reaches the sea after a W.S.W. course from the slopes of Jebel Baruk, towards the summit of Lebanon.

Southward, the country has fewer large rivers. Besides the small streams already mentioned, there are others terminating at the coast, near Tyre and Sidon; and the Numan, or Belus, which flows from Safet westward, through the valleys of Hanein and El Karum, and enters the sea a little way southward of 'Akká. There is lastly the Kerisún, which has two branches, the southern and principal stream flowing from the southern slopes of Gilboa, and thence north-westward through the plain of Esdraelon, in which it receives the Kischar (Kisar) coming from the vicinity of Endor. The trunk thus formed, called El Náhr Makutta, is of inconsiderable size, and flows north-westward along a pleasing valley at the foot of Mount Carmel, till it enters the bay of Kaïfa, receiving, on the northern side, a little way short of the latter, a small affluent called the Náhr-el-Kelek, or Katedieh.

On the opposite side, about Lake Tiberias, are the plains already noticed, and some valleys; but in the northern part of the depression the character of the country is materially changed; here Jebel-el-Drus rises abruptly from the plain: but instead of having offsets enclosing deep valleys, as on the western side, it presents rounded shoulders thinly covered with oaks, pines, and other trees, with villages and cultivation at distant intervals. Such is also the character of the eastern side of the Lebanon range, opposite to the district of El Schaff, and again on the grassy slopes of Jebel Sanín, where the villages are still less frequent.

On this side, the nomadic people, such as Kurds, Turkománs, and Arabs, bear a much larger proportion to the fixed population than on the western side of the district, which con-

tains a mixture of Turks, Hebrews, Druses, Maronites, Mitaulis, Ansáries, Ismaïli, and Greeks, all located either as artisans or agriculturists in permanent dwellings.

The modern towns and ancient remains, particularly in the northern part of the Páshálik, are of considerable interest. In the limestone promontory overhanging the sea, on the southern side of the Náhr-el-Kelb, a narrow road appears, from an inscription, to have been cut by the Emperor Antoninus Pius to afford an easier passage than that of the higher and more ancient road. Along the remains of the latter have been cut several antique figures, attired in the ancient Persian costume and wig; and as many tablets with the remains of cuneiform inscriptions.

Six miles to the S.W. is Beïrút, the port of Damascus, and, commercially, the most important place in Syria. The town is situated on a kind of shoulder, sloping towards the shore from the north-north-western side of a triangular point, which runs more than two miles into the sea. The town contains upwards of 3000 houses, all of stone, well built, and generally lofty; and some of the best display the consular flags of different nations. The Bázár is adequately supplied for the wants of the Maronites, Muslim, and other inhabitants, who number nearly 15,000 souls. The streets are narrow, only moderately clean, and usually have in the centre a deep channel of flowing water. The place is enclosed on the land side by a substantial wall flanked by large square towers; besides which, three were constructed as an additional means of defence in advance of the works, by the Emír Fakr-ed-din. On some rocks at the north-western extremity of the town are two castellated buildings to defend the harbour, or, more properly, the anchorage, which is exposed to the west and north-west winds. The innermost castle is connected with the town by means of a causeway, resting upon arches of unequal size, partly constructed with ancient columns; and through which the sea passes. Beyond the southern extremity of the town there is a basin capable of containing four or five small vessels; and in its neighbourhood are some cisterns excavated in the rock; there are also some portions of mosaic pavements and other remains of the city,

anciently Felix Julia[1] and Berytus; probably also it was the Berothah,[2] or Ba'al Beroth of the Phœnicians; whose site, like that of the neighbouring Byblus, is supposed to be co-eval with the first settlement of the country by Cronus or Ham.[3] A rich belt of mulberry and date gardens, enclosed by hedges or walls, and studded with country-houses, surrounds the town; beyond which, the extensive fir plantation of Fakr-ed-din, forms part of the striking landscape presented by the slopes of Lebanon.

In the sixth century Beïrút was considered to be the finest city of Phœnicia, but many changes for the worse occurred subsequently, particularly in the time of the Crusades. A great improvement has, however, taken place of late by the re-opening of the European trade with Syria through this port; and British commercial enterprise is likely now to be propitious to the town.

Seventeen miles southward, Ṣaïdá, or Saïde, the modern representative of the Phœnician capital, is situated on the north-western slope of a promontory which runs south-westward into the sea; and the ruins of a fine castle, constructed by Louis the IXth of France, occupy high ground at the southern side of the town. The latter contains about 1800 houses, and nearly 7000 souls; and being in two portions surrounded by gardens, backed by vineyards and mountains, the appearance is striking. The upper part occupies an acclivity, but owing to the streets being narrow and shaded with matting, it is rather sombre. The lower part, however,[4] is agreeably situated along the shore, where there is a fine two-storied khán, which was at one time a factory belonging to French merchants, and in a flourishing state. Nearly opposite to this building are some rocks and the remains of the port of Sidon the Great, which continued celebrated from the time of Solomon;[5] till, with the view of excluding the Turks, it was partly filled by Fakr-ed-din; so that vessels must now anchor near a ridge of rocks at

[1] Plin., lib. V., cap. xx. [2] Benjamin of Tudela, vol. I., p. 61.
[3] Cory's Ancient Fragments, p. 15; Parker, London.
[4] Tome V., p. 354, Recueil de Voyages et Mémoires.
[5] 1 Kings, chap. V., v. 6.

some distance from the shore. Nearly 80 paces from the latter there is another castle, and a causeway of nine arches connecting it with the mainland.

Some excavations in the rocks eastward of the present town appear to mark the site of the ancient city mentioned by Homer;[1] this was the mother of Tyre,[2] and is said to have owed its foundation[3] to the eldest son of Canaan.

Sidon is not now comparable to the Royal City which furnished its quota of the Phœnician and Syrian fleet for the invasion of Greece;[4] yet, as one of the ports of Damascus, it still has some commerce; silk, cotton, oil, and corn being exported from thence, whilst almost every vestige of trade has fled from the rival city of Tyre.

In the mountains eastward of Sidon is the convent of Mar Elias, and a little northward the villa of Jún, which were alternately the residences of Lady Hester Stanhope. Again, about 12 miles north-eastward of Jún is Deïr-el-Kammar, the capital of the Druses, a very singular town of 8000 or 9000 souls, situated on the eastern side of one of the principal valleys in this part of the mountains. The town contains about 8000 Druse and Maronite inhabitants, two Maronite and as many Melchite churches, with nearly 1900 substantially-built dwellings, which form a succession of terraces and a number of narrow streets. In the upper part of the town there is a well-supplied bázár, displaying the rich abbas or cloak, interwoven with gold or silver threads, for the manufacture of which it is celebrated. On still higher ground, forming a separate hill, or rather shoulder, stands the great pile of building, once the seráï of the Emír Bechír. Terraces sown with corn, or on which are planted fruit-trees, particularly the mulberry, extend for some little distance, chiefly to the eastward of the town; and in different spots around the latter there are many sepulchres of an unusual kind. They are stone buildings,

[1] Il., XXIII., 741; Od., XV., 118.

[2] Isaiah, chap. XXII., v. 12.

[3] Jos., Ant., Lib. I., c. i., s. 2.

[4] Amounting to 300 vessels.—Herod., lib. VII., cap. lxxxix. Tetramneste, son of Amysus, commanded those of Sidon; and Mahen, son of Siranus, the Tyrian vessels.—Ibid., cap. xcviii.

BETÉDDIN, THE PALACE OF THE EMIR FAKREDDIN.

each about 40 feet square, and almost every Christian family has one, which is walled up after each interment.[1]

Beteddin, the walled palace of the Emír Bechír is a little way south-eastward, on the southern side of the valley, and nearly on the same level; it occupies the crest of an isolated sugar-loaf hill, whose slopes are covered by terraced gardens, supported by walls, forming a succession of circles from the base almost to the summit; through these, by means of a flight of steep steps, there is an ascent from the valley to the palace. A castellated entrance leads into an outer court of the latter, round which are arcades, partly used as stables, and partly by the guards and other attendants; on the western side there is a Saracenic archway leading into a second court; and beyond is a third court, which is that of the harem. The second court is in the eastern style, having in the centre a large marble fountain, prettily shaded with orange-trees; and around it are the church and principal apartments, forming several suites. Some of the rooms have Arabesque ceilings and recessed walls, much ornamented with fret-work. These rooms are, however, far inferior to any thing associated with our ideas of a palace; but the deficiency in this respect is more than compensated by the wild and striking scenery presented from the terraces of the building. Beneath is a deep and winding valley, which at first presents, on one side, terraced gardens, trees, and shrubs, with bold rocks beyond; and on the opposite side is the town, backed by high and rugged mountains, through an opening of which the sea is visible in the distance.[2]

About eight hours' journey eastward, on the road to the Biḳá, is the monastery of Mar Elias, surrounded by vineyards and thriving mulberry plantations; and, at the commencement of the valley itself, is situated Zahle, one of the principal towns subject to the Druses; it contains nearly 9000 inhabitants, and 1500 mud-built, terrace-roofed houses, containing one room, or at most two rooms in each. With the exception of a few Turkish and some Druse families, the inhabitants are

[1] Burckhardt's Travels in Syria, p. 193.

[2] See Plate XXIII.

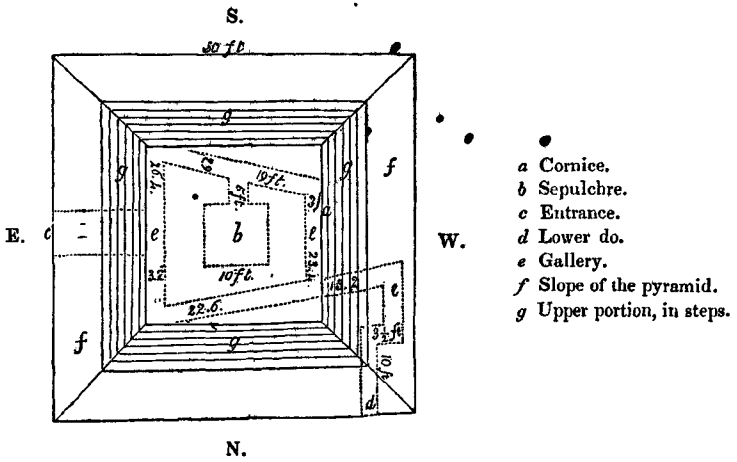
Greek Catholics, under a bishop. There are five churches, in addition to a monastery, in the town, where some cloaks, with coarse cottons, are manufactured and dyed by the people. As in the time of Volney, Zahle derives importance from being the intersecting point of the routes between Ba'albek, Damascus, Beïrút, and Mar Elias. It is situated in a kind of recess at the edge of the plain on the lowest slopes of Lebanon, and may be distinguished at some distance by Lombardy poplars of large growth rising above the other trees and houses. A little way eastward, near the village of Keeah, which contains 150 houses, there is a sepulchral building containing a tomb, said to be that of Noah; the tomb is 10 feet long by 3 feet wide, and is a favourite object of Muslim pilgrimage.

Scarcely two hours N.N.W. of Zahle, on the slope of Jebel Sanín, at the entrance of a mountain valley, is the village of Heusn Niéha, a little way from which are three remarkable tombs and the remains of as many temples, with other ruins. At the western side a flight of steps, supported by two columns, leads to the pronaos and cella of the principal temple, in which are the remains of columns and Ionic pilasters. Beyond these are some stone steps, then a platform, and another staircase going to the top of the structure, the necessary space for which appears to have been cut out of the mass of rock.

In this neighbourhood, not far from the village of Fursul, and at the commencement of the plain called Habis, there are a great many sepulchral excavations in the face of the rock, which presents an oblong flat surface upwards of 100 feet high. Some of these chambers are extensive, and contain many recesses, but the architecture is of an inferior description; several of them are so high above the plain as to be quite inaccessible. A little distance from thence are the remains of a temple called Kerah, which has been similar to the temple at Heusn Niéha.

Two or three hours northward of these ruins, on the other side of Jebel Sanín, are the dilapidated remains of a rude temple, probably belonging to a very remote period; near which, at a spot called Fakkra or Mezza, in a wild and rocky glen, are two stone pyramids. One of these is now little more

than a heap of stones, but the other, which is close by, is in a tolerable state of preservation. It is 50 feet square at the base, and its sides face the cardinal points; but at the height of about 9 feet from the ground, instead of continuing to slope



gradually, it recedes in steps (*g*) from thence, like one of the pyramids at Zakkara in Upper Egypt, and terminates at the summit in a square of about 25 feet, with a cornice near the top; it contains a chamber 10 feet long by 8 feet wide, apparently the tomb of the individual for whom it may have been constructed. Even with the ground there is an entrance on the north side, and there is another at a higher level on the east side. The passage leading from the former is an inclined plane ascending to the interior of the pyramid, and after making several bends nearly at right angles, it unites with the passage from the other entrance. From the place of junction a single gallery proceeds, with a gradual ascent, in directions nearly parallel to the sides of the structure; and when almost at the top, a branch gallery on the southern face turns off at a right angle and leads to the chamber already mentioned. These remarkable pyramids occupy a secluded nook high on the slope of Jebel Sanín, and nearly midway in a direct line between Beïrút and Ba'albek; the spot is approached with some difficulty, the passage winding through broken masses of limestone, which in some places contain troglodyte dwellings:

the masses terminate with rocky pinnacles of a thousand shapes, and, except that their colour is gray, the effect produced by them is not unlike that of the celebrated mer de glace in Switzerland.

To the north-eastward of these pyramids a Mitaulis town of about 100 wretched houses has been built in the fertile Bikâ, amongst some of the most finished specimens of ancient architecture which the world can produce. The splendid remains at Ba'albek are, however, too well known to require more than a brief notice of some of the most striking portions.

At a little distance the principal remains appear to tower like the ridge of a hill above the elevated platform on which they stand (*see* Plate LIV.) The latter is about 1100 feet from east to west, with a width of nearly 700 feet from north to south, and on it are several buildings, chiefly extending in the former direction. At the eastern extremity, a handsome flight of steps leads to a Corinthian propylæum of about 260 feet in length, including the exhedræ, which are decorated with Corinthian pilasters at the extremities, and which have been converted into defensive towers. Beyond this portico there is a hexagonal court of 144 feet diameter, independently of the surrounding chambers, which are, however, in a ruinous state. At the western side of this enclosure there is a gateway and a sloping ascent into a grand quadrangular court, occupying the central and highest part of the platform; it is 347 feet from north to south, and 317 feet from east to west, independently of the surrounding apartments: some of these were elegant semicircular alcoves of 30 feet in diameter; others are of larger dimensions, and either square or quadrangular, with light arched roofs. In the interior are several niches, probably once containing small statues, or figures in relief, and on the exterior there appears to have been a kind of colonnade opening into the court, in the centre of which there is an elevated platform of considerable extent, and on it some remains of a structure, possibly one of the altars of Ba'al.

Beneath are two vaulted parallel passages extending from the eastern to the western extremity, whose entrances are in the hexagonal court below; and they are connected with each

other by a third passage from north to south. The smaller has suffered much from time, but the larger is a complete tunnel of 17 feet wide by 30 feet high. The walls and the semicircular arch resting upon them are of admirable workmanship, both being formed of large blocks of closely fitting stones. There are recesses or apartments on each side; and galleries on the same level appear to have continued this subterranean communication towards the temples and to the western side of the plateau. . . .

The latter extends 283 feet westward of the court first noticed, with a breadth of 118 feet, and it had on it a temple of elegant proportions. There are standing six Corinthian columns, probably part of a splendid peristyle which apparently had 10 columns in front, and 19 on the sides. Those which still remain are of exquisite proportions and colossal dimensions, being 7 feet in diameter, and, with their pedestals, 71 feet high; in adition to which, there was an entablature of 11 feet 9 inches, composed of two layers of cut stone, which, together with a fine cornice, give a height of nearly 80 feet. The shafts of these columns are formed of three pieces beautifully fitted without cement, and strengthened with iron cramps fixed into a socket in each stone.

A little way southward there is a smaller but more perfect temple. This structure is a parallelogram of 225 feet by 118 feet, having a peristyle of Corinthian columns, 45 feet high, 19 feet in circumference, 9 feet apart, and at an equal distance from the wall. The columns were surmounted by a bold cornice, 7 feet high, from which a fine stone ceiling, with sculpture, representing a Ganymede and other figures, was carried to the wall. Originally, each of the two longer sides of the peristyle had 14 columns, and the shorter 8; but some have fallen into the area below, whilst others have slipped from their pedestals, and lean unbroken against the walls of the temple. The entrance to the interior of the latter is at the east end, through an exquisitely carved door-way, 26 feet high by 20 feet wide; having a staircase on each side leading to the top of the building. The interior space, 118 feet long by 65 feet wide, had niches on each side, and two screens, at

the distance of 25 feet from each extremity: the space beyond the innermost, or western, screen probably contained the object of worship; but the roof of this building, which was particularly solid, having fallen, the floor presents a confused mass of sculptured lozenges, medallions, cornices, and fragments of canopies, mixed with those of the supporting columns and pilasters.

But the pleasure derived from visiting these magnificent specimens of Roman art is lost in astonishment when the substruction itself of the monuments is attentively examined. This probably belongs to a remote period, compared with that of the upper part. It is formed with massive hewn stones, of ponderous weight; three of which, near the angle, are more particularly remarkable for their prodigious size; the largest being 67 feet long, 14 feet broad, and 9 feet thick; and, in the great quarry, about three-quarters of a mile from the town, a still more gigantic stone remains, almost separated from the rock, preparatory to being transported to the building.

It is unknown by whom, or at what time, the city was founded. Its Greek name, Heliopolis, has the same signification as the Syriac word Ba'albek (the city of the sun, or of Ba'al), by which it is now, as in very ancient times, designated. It is, doubtless, the Ba'alath[1] of Solomon; and it may be on the site of the palace built for the daughter of Pharaoh.[2] Its position between Tyre and Palmyra must have rendered it, anciently, a most important commercial station; and to serve as such it was, no doubt, originally founded; but when the trade of the country was diverted into other channels, the prosperity of the city declined: being at length abandoned, even the knowledge of its existence was for a long time lost; and, as was the case with Tadmor, it has only of late been rescued from oblivion.

The remaining or southern portion of the Páshálik of 'Akká includes a part of the coast of Phœnicia, together with the whole of the provinces of Upper and Lower Galilee: in

[1] 1 Kings, chap. IX., v. 18; 2 Chron., chap. VIII., v. 6.
[2] Benjamin of Tudela, by A. Asher, vol. I., p. 86.

the time of Josephus its soil was fruitful,[1] and it would be so now were it diligently cultivated. Although very mountainous, the ridges surrounding the plains are lower and more rounded than those to the northward; and the villages of Galilee, instead of being constructed with difficulty on steep acclivities, are for the most part placed either on swelling hills or on the rounded shoulders of low mountains, where cultivation is carried on without the additional labour of constructing terraces. The villages are small, some distance apart; and the country being thinly peopled, it is only now and then that the traveller perceives one: each of them consists of a cluster of square dwellings, like as many huge blocks of stone placed on the side of a hill, and each is surrounded by fields, some of which are enclosed with fences of thorn, or the prickly pear.

At the eastern boundary of the district is the strong castle of Esh Shukif; and southward of this are the plain and lake of Gennesareth: the former containing the site of Capernaum, which is near 'Aïn-el-Tin, on the border of the latter.[2] A little way beyond this place, and still on the shore of the lake, is Tabarîyeh, or Tiberias, the capital of a district of the same name, with a castle on some high ground at the north-western extremity. It contains a fine mosque, once a Christian church, and two others; one of which is on the spot where Peter is supposed to have thrown his net. About 1000 Jews occupy a separate quarter, close to the lake, in the centre of the town; and there are about 3000 Turks, Armenians, and others. The ancient city was between the present town and a spot remarkable for its warm springs; but the remains are trifling. On the right bank of the Jordan, eight miles southward of the lake, is Beïsan, a modern village of about 80 houses, with the ruins of an Acropolis on Tell Beïsan; there are also those of a theatre, with some tombs, and other remains of Bethshean, the ancient Scythopolis.[3]

[1] De Bello Jud., Lib. III., chap. iii., s. 2.

[2] Dr. Robinson's Biblical Researches in Palestine, vol. III., p. 280–294.

[3] Irby and Mangles' Travels, &c., p. 301; Burckhardt's Travels in Syria, &c., p. 343.

[Tiberias.]

About ten miles W.S.W. from thence is Jenén, or Ginea, once a city of refuge, and, according to Josephus,[1] situated within the limits of Samaria. The present town contains a copious fountain, and nearly 500 stone-built houses, surrounded by gardens, and hedges of prickly pear.[2]

Northward is the small village of Zer-'in, containing a sculptured sarcophagus, the fountain, and some other remains of Jezreel;[3] and nearly ten miles beyond is En Nasirah, or Nazareth. The town contains about 120 Muslim and 325 Christian families, or nearly 3000 souls, and an extensive Latin convent, in which is the gaudy church of the Annunciation. The houses are of stone, well built, with flat roofs, and are situated partly in an oblong mountain basin and partly on the slope of a steep hill, overlooking its western side;

[1] Ant., XX., c. vi., s. 1.
[2] Dr. Robinson's Biblical Researches in Palestine, &c., p. 185.
[3] Ibid., pp. 163–165.

[Nazareth.]

the hills on the other sides are lower. Besides the so-called Mount of Precipitation, in its vicinity, towards the south-east, tradition has fixed many other remarkable localities, such as the fountain of the Virgin, the workshop of Joseph, and the stone on which Christ dined with his disciples.

On the northern crest of an arid ridge is an extensive Gothic castle, with some circular towers, probably constructed in the time of the Crusades: on its southern slope there is another, of more modern date; and between both, on some broken ground, forming three separate shoulders, is the town of Safet, or Japhet. This is about 20 miles north-eastward of Nazareth, and is one of the four cities of Galilee so much venerated by the Hebrews: from its proximity to Esdraelon, as well as its singular position, it is probably also the site of Bethuliah.[1] It is neatly built, and contains about 700 houses, occupying the slopes in such a way that, in some

[1] Judith, chap. IV., v. 6; chap. VI., v. 14.

instances, the flat roofs serve as terraces for a higher row. Ṣafet[1] contains seven synagogues and an university, or rather a celebrated Rabbi school. The terrace of the northern castle commands a fine view of the lake and environs, which are prettily covered with vines, olive, and almond trees; and the position corresponds, in a remarkable manner, to that given of Jotapata by Josephus, being almost all built upon a precipice, and having about it immensely deep valleys.[2] This was, according to Tacitus, the strongest place in Galilee; and, under the Jewish general and historian, it vigorously resisted Vespasian; it does not, however, appear that the like vigour was displayed by the same general when the place was stormed by Titus.[3]

Near the north-western extremity of the district is modern Ṣúr, or Tsúr, and around it are the remains of the once great commercial emporium of Tyre. The former occupies the northern extremity of the peninsula, once an island, and also part of the neck of land which now connects the latter with the main. The town is tolerably clean, and contains one mosque, the ruins of an ancient Christian church, with nearly 700 houses, usually of one story, and about 2500 persons. The inhabitants obtain the requisite supply of water from two cisterns a little way outside of the town; and, as these are in an artificial isthmus, an opinion prevails that the supply comes from the fountains of Solomon, at Rás-el-'Aïn. On the side of the isthmus are the remains of the walls and one of the gates; part of the walls, with several columns and other vestiges of the ancient city, may also be traced along both the eastern and western side. The eastern buildings form one side of the small port, from which some trade is still carried on, chiefly in cotton and tobacco; and at the northern extremity is the fort and pharos constructed by the Crusaders. At the close of the eleventh century it was a pretty town, with a suburb; and was famous for the manufacture of glass, earthen vessels, and white stuffs of superior

[1] The castle and a great part of the city have since been destroyed by the terrible earthquake which visited this part of the country on the 1st January, 1837.

[2] Jos., De Bello Jud., lib. III., chap. viii.

[3] Tacitus, Appendix to book XVI., sec. x.

richness.[1] Including the portion outside of the present town, the peninsula extends 1400 yards from north to south, and nearly 800 yards eastward from the sea to the commencement of the neck which has been formed by the great mole carried by Alexander from the mainland to the island, with the materials found at Palætyrus, and timber brought from Lebanon.[2] But the remains of walls and buildings, now covered by the sea at each extremity, show that the peninsula of Tyre had at one time a much greater extent; consequently, that the northern and southern harbours were more capacious than they are now: the town also was larger, a part having been, at a subsequent time, inundated.[3]

The first city of Tyre, the eldest daughter of Sidon, stood on the mainland, and even very anciently it bore the name of Palætyrus; but insular Tyre was the principal place when it was besieged by Nebuchadnezzar and Alexander, who surrounded it by their fleets: it then contained the palaces of her merchant princes, and the abodes of her traffickers, who are designated in Scripture the honourable of the earth. Of the more ancient city, however, there are few or no vestiges; for it is doubtful whether or not the fountains already noticed, and part of an aqueduct, are such.

About nine miles south-south-west is Cape Blanco, and the remarkable road called the Tyrian ladder;[4] and from hence an ancient paved road leads by Rás Nakhora to the celebrated Kaïseríyeh, the Gath of the Philistines, subsequently Cæsarea,[5] which, as late as the time of Edrisi, was a large city, surrounded by suburbs, and defended by a strong citadel.[6] Portions of the walls, and of an aqueduct, with a temple and some granite columns, are the principal remains of

[1] Edrisi, tome V., p. 314, Recueil de Voyages et de Mémoires, &c.

[2] Rollin's Anc. Hist.

[3] Compare Maundrell's Journey, p. 44 (Rivington; London, 1832), with Count de Bertou, On the Site of Ancient Tyre (London, Geog. Journal, vol. IX., p. 289. Benjamin of Tudela observes, that whoever embarks may observe the towers, markets, &c. By A. Asher, vol. I., p. 63.

[4] See above, p. 464. [5] The 8th, 9th, 10th, and 11th chapters of the Acts.

[6] Tome V., p. 348, Recueil de Voyages et de Mémoires, &c.

Cæsarea Palestina; which was constructed at such enormous cost by Herod the Great, in honour of his patron Augustus.[1]

Near Attlit, about twelve miles northward, along the coast, are the remains of the ancient city of Pelegrino, with its port and castle; and eight miles further north is Mount Carmel. The sides of the striking headland of Jebel Mar Elias present masses of limestone, partially shaded by olive and walnut trees; to these, higher up, succeed a variety of shrubs and odoriferous plants, forming in some places thick brushwood; which, however, becomes scanty towards the summit. The latter is occupied by a summer-house, erected by 'Abdu-llah Páshá, and by the Carmelite convent, overlooking the sea, at the western extremity. In the rock below the latter is the extensive grotto, supposed to be that of Elias, and many smaller excavations; and at the termination of the northern slope of the mountain are two castellated buildings, between which is Kaïfa, probably Ephah,[2] a small walled town, with a mole and anchorage, defended by the lower castle. A little beyond the latter is the southern extremity of a fine bay, about nine miles in extent; on the northern horn of which stands Acre, the capital of the district.

In addition to about 2500 stone-built terraced houses, Acre, properly 'Akká, contains a fine arched bázár, several mosques, kháns, baths, and other public buildings; amongst which may be noticed the arsenal, granary, and the Latin convent, which is a very large building; also the Seráï of the Páshá; and, nearly in the centre of the town, the Jezzár Jámi'. The last, which is amongst the finest mosques in Asiatic Turkey, was constructed by the celebrated Páshá of that name (Jezzár, or Butcher) with ancient materials, chiefly brought from Kaïsaríyeh. The interior displays arabesque walls, partly covered with fine marble; and the exterior a grand cupola, a lofty minareh, a fine entrance portico, and a spacious court, with a fountain shaded by trees: a covered

[1] Benjamin of Tudela, by A. Asher, p. 65; and Josephus, Ant., XV., cap. ix., sec. 6.

[2] Isaiah, chap. LX., v. 6.

gallery, open towards the interior, surrounds the whole. The Seráï, once the Konák of the same Páshá, is a high castellated keep, on which are mounted several guns; and it is situated in rear of the north land front: to this is joined the Hárim, which, like the other part of the structure, has a high tower near the extremity, to serve as a place of retreat. The streets of the town are numerous and narrow; and, in 1830, Acre had the cleanliness of a western city; no camel, dog, or other animal being permitted to pass the inner ditch. The town was amply supplied with water, partly from cisterns and partly from the lowest slopes of the mountains, about four miles to the north-east; being brought by a conduit, on which, at short intervals, were towers, like those between Belgrade and Constantinople. Scarcely two miles further, towards the north-east, is the country-house of 'Abdu-llah, the former Páshá; which is prettily situated in the midst of gardens, and is remarkable for a mixture of Chinese, Turkish, and European architecture. At 1200 yards eastward of the town is the celebrated Cour de Lion Mount, on which Napoleon, and, subsequently, Ibráhim Páshá, caused some works to be constructed.

The fortress of Acre covers a tongue of land running south-westward into the sea, and its defences form an irregular pentagon, with two fronts towards the land; the three others, which follow the contour of the peninsula, being washed by the sea.

These consist almost entirely of a single escarp, from 27 feet to 31 feet high; with 81 guns, 13 mortars, and 9 howitzer guns, or 103 pieces of ordnance in all, to command the approach; but the works are altogether defective with respect to flanking fire, and they are exposed to be enfiladed, especially the long front facing the west. The two land fronts have double, escarped, enceintes, which are separated by a dry ditch. The inner enceinte consists of an ordinary loop-holed Turkish wall, from 35 feet to 40 feet high, flanked by towers, and forming a salient angle as it crosses the peninsula. The shorter side runs nearly north from the bay for a distance of 400 yards, when the longer makes with it a right angle, by

running nearly due west about 700 yards to the Mediterranean. Nearly the whole of the ramparts of the inner line, and a great part of those raised since the town was besieged by Buonaparte, are taken in reverse, at the height of 90 feet, by the fire of the castellated work already mentioned. The outer works, which were added by Jezzár Páshá after the memorable failure of the French general in 1799, consist of two bastioned fronts, with escarps from 30 to 40 feet high from the bottom of the ditch to the cordon, and earthen parapets; the ditch, which is dry, has a reveted counterscarp; there is also a traversed covered way, and an imperfect glacis, defended by 53 guns of different calibres: in this fortress, a garrison of 3000 irregulars resisted the Egyptian fleet and army from the 20th of November, 1831, till the third bloody assault, ordered by Ibráhím Páshá, terminated, on the 27th of May, 1832, the protracted defence made by 'Abdu-llah Páshá.[1] Its remarkable position between Syria and Egypt must have given importance to 'Akká, even at the time of the Canaanites and Phœnicians; and the former here successfully resisted the tribe of Asher.[2]

It appears to have had some privileges granted to it by Alexander during the siege of Tyre; and after the division of his empire it fell to the share of Ptolemy, who enlarged it and gave it the name of Ptolemais.[3] In the time of Augustus it had become a great city;[4] and, in addition to the castle and mole near the south-eastern extremity, there are some vestiges of it a little way outside of the town, towards the east and south-east fronts. In 636 it fell into the hands of the Khaliph 'Omár; subsequently to which, during a period of more than 400 years, the Christians, and, amongst these, two English kings, contended for it with the Saracens, till at length, in 1517, after a protracted and honourable defence, made by the Knights of St. John of Jerusalem, from whom it derived the

[1] Three outworks were added on the land side, and some improvements of the defences were made by the Egyptians previously to the bombardment by the combined fleets on the 3rd of November, 1840.

[2] Judges, chap. I., v. 31.

[3] Strabo, lib. XVI., p. 758.

[4] Acts, chap. XXI., v. 7.

name of St. Jean d'Acre, it was taken possession of by the Turks. At the close of the last century, Jezzár Páshá repaired the town, and put the fortifications in a state which, when manned by the British seamen and marines under the gallant Sir Sidney Smith, in conjunction with the Turkish garrison, enabled them to resist the assaults of Buonaparte, and arrest his project of eastern conquest.

CHAPTER XX.

THE PÁSHÂLIKS OF GAZA AND DAMASCUS.

Surface of Gaza.—Rivers and Mountains.—Towns of Jenín, Samaria, and Nábulus.—Ebal and Gerizim.—Towns of Jáffá, Lydda, Ramleh, 'Askulán, Gaza, Hebron, and Bethlehem.—Cisterns of Solomon.—Jerusalem.—Surface of Damascus.—Mountains.—Abana and Pharpar.—Districts of Ez Száffa, El Lowa, the Ledja, &c.—Ezra, Salem, Nejran, Medjedel, and Shaara.—Jebel Haouran.—Soueída.—Zaele—Kanouat.—Shohba.—Plain of the Haouran.—Es Szanamein, El Mezareib, Remtha, Zerka, and the Decapolis.—El Kura, Gadara, Ajlun, and Jerash.—Peraea Proper.—River Arnon.—Orn El Rassass, Madeba, Hesban, Zey, El Belka, Szalt, Jebel Jel'ád.—Ammon.—Kerak.—Moab.—Palmyra.—Damascus.

In 1830, the country lying southward of the preceding district was annexed to the latter; and thus, by including Philistia, the limits of 'Akká were extended to the borders of Egypt. The southern territory had before formed a district which usually was independent of the other Páshâliks: in addition to the Mutesellimlik of El-Kuds, it contained the Melkana or appanages of Yáfá, Ludd, and Ghuzzeh, or Gaza; and its limits included the kingdoms of Samaria and Judea. Gaza touches the district of 'Akká a few miles southward of Kaïseríyeh; having the Mediterranean on the west, the valley of the Jordan and of the Dead Sea on the east, and Arabia Petræa on the south in about 30° 24′, N. Lat.; from whence the line runs northward along the territory of Egypt to the well of Káfa on the Mediterranean shore. At this spot, which is six hours' distance south of Gaza, are the remains of ancient Raphia,[1] the last town of Syria, where two granite columns yet standing are supposed by the natives to mark the division between Africa and Asia.[2]

[1] Polybius, lib. V., c. viii.

[2] Preface by Col. Leake to Burckhardt's Travels, p. viii.

This district is without any large river, and few of its streams are even perennial. Towards the north, however, both the Náhr-el-Akhdar and the Náhr-Abú-Zabura enter the Mediterranean; and seven miles southward of the latter, another called El-Náhr-Arsúf, also enters that sea. This stream flows from the mountains of Samaria, in which it has two affluents; the northern branch rising near Sanur, and the southern westward of Nábulus. A little short of Yáfá is the Náhr 'Aujeh, which flows in a northerly direction from Ludd, along the side of the plain of Sharon, and at length making a bold sweep W. and W.S.W., it proceeds through the latter into the sea.

Between Yáfá and 'Askulán is the Náhr Rubin, with two very small streams; and at the latter place is the river of the same name, which has several affluents in the western hills of Judea; these having united, the trunk flows through Wádí Simsim into the sea.

Again, beyond Gaza are two winter streams, the one flowing along Wádi-el-Sheria and the other through Wádi Deïr. Towards the eastern side of the territory are Wádí Bireh and El Náhr Beïsan; and six miles southward of the latter is the river El Malik, which, as well as the others, falls into the Jordan; again, 16 miles southward is El Fariyáh, which is formed by the Náhr Bidan and other affluents, whose sources are near the water-shed a little distance north of Nábulus. The other streams which run into the valley of the Jordan southward from El Ahmar to Wádí Fuwar skirting Jericho, as well as those which fall into the Dead Sea, only flow during part of the year. But although there is so little running water, there is a tolerable supply of this necessary of life; for the rains not only moisten the soil, but also fill the tanks and reservoirs with which the inhabitants now, as in former times, are[1] provided.

As already noticed,[2] the principal ranges of the district are those of Carmel and Gilboa to the north; the first makes from the sea a southern sweep, which is prolonged by the second into

[1] Go into the land, and into all the fountains of water, &c.—1 Kings, chap. XIII., v. 5.

[2] See page 391.

the valley of the Jordan near Sukkot (Succoth); and it sends out towards the same valley the groups of Samaria and Nábulus, which, as well as those of Judea, are prolonged southward.

Almost from the shores of the Mediterranean, the territory of Judea presents a succession of rounded but rocky hills, separated by gorges and valleys, running S.S.W. and N.N.E. till they terminate, at the opposite side, with the desolate rocky mountains which border the Dead Sea and part of the Jordan.

In addition to the Bedawíns, who occupy nearly the whole of the eastern and part of the western side of the territory, many of the other inhabitants of Judea are half nomadic; the soil itself is inferior to that of Galilee, and, though generally fertile, it has that sterile appearance which in warm countries is the consequence of defective cultivation.

The valleys of Judea westward of Jerusalem are Wádí Suleïmán, with those of Ismaël, Abü Gosh, and Es Sumt or Elah, all partially cultivated, more particularly the last, in which it is supposed that David overcame Goliah. Towards Bethlehem are Wádí Mar Elias and Wádí-el-Ahmah; again, southward of that town are Wádí Khureitun, Wádí Tekua, and Wádí-el-Tuheishmeh; the latter an irregular valley, which may be considered as being prolonged southward by that of Wádí-el-Khúlil to some distance beyond Beersheba; it produces in many places fields of grain, fine grapes, and other fruits.[1]

Immediately northward of Jerusalem is Wádí Jehosaphat, and beyond, those of Beit Hanina and Suweinit, both bending north; the latter being afterwards known as the stony valley of Bethel.

Onward, the appearance of the country improves; westward of the mountains of Ephraim is the celebrated plain of Sharon, already noticed; and near its northern extremity is Wádí Kurawa, from which that of Lubban and others run eastward into Samaria. The valleys of the latter district,

[1] Dr. Robinson's Biblical Researches, &c., vol. II., pp. 629 and 630; vol. I., pp. 317 and 320.

particularly Jenín to the north, running into Esdraelon and Sechem, containing hundreds of springs to the south, are richer than those of Judea and Lower Galilee; the country is also less mountainous; the ridges by which it is intersected being prettily wooded with the butm or wild pistachio, the olive and other trees, mixed with the valonia, myrtle, Indian fig, &c.; among which, either on the slopes or occupying separate eminences, are villages and towns. The former are numerous, and, like those in Judea, are generally surrounded by a wall, within which are flat-roofed stone-built houses, usually of one apartment only; but in Samaria the walls enclose gardens and fields.

The towns and ancient sites in this district command a degree of interest which in no other part of the world is surpassed. Near the northern limits is Jenín, the Ginea of Josephus,[1] a town of about 400 houses, in the midst of gardens; and about 12 miles S.S.W. from thence, prettily situated on the slope of a high and almost isolated hill, is the extensive village of Sebustieh. The latter occupies the site of ancient Samaria, which was built by Omri, and was the seat of government on the removal of the latter from Shechem.[2]

It was at one time adorned with an ivory palace;[3] and up to the captivity by Shalmanasar,[4] the Kings of Israel, whose capital it was, did everything possible to make it the strongest and richest city in the world. It was partially revived by the Romans under the name of Gabiana; but it continued to be an inconsiderable place till Herod the Great restored its ancient lustre, and gave it the name of Sebaste.[5] Of the magnificent temple erected in honour of the Emperor Augustus, only a part of a colonnade exists; and besides this, the village contains the remains of a convent and church dedicated to John the Baptist.[6]

Scarcely five miles S.S.E., in a fine valley nearly a mile broad, which stretches north-westward between Mounts Ebal

[1] Ant., XX., 6, 1.
[2] 1 Kings, chap. XVI., v. 24.
[3] 1 Kings, chap. XXII., v. 39.
[4] 2 Kings, chap. XVII., v. 6 and 7.
[5] Jos., Ant., lib. XV.
[6] Dr. Robinson's Biblical Researches, vol. III., p. 147.

and Gerizim is Nábulus, the capital of Samaria,[1] the Neapolis of the Romans, and Sichem or Sychar of Scripture.[2] The city is long and narrow, and has but two streets; it contains about 2000 Muslim inhabitants, some Christians and Jews, with a few Samaritans;[3] and it is prettily situated amidst orchards, streams, and vegetable gardens. The houses are of stone, lofty, and well built, particularly in the Samaritan quarter.

A little northward of the town, at the foot of Mount Ebal, there are many sepulchral excavations, and on its summit are other ruins; but it has lately been ascertained[4] that the remains on Jebel-el-Ṭúr or Gerizim are sufficiently extensive to represent the towers and temple which once occupied the summit of this mountain.[5] At the eastern extremity of the valley is the tomb of Joseph, the field of Jacob, and the well of the Samaritan woman; the last is now dry. Ancient Gerizim[6] is richer than Ebal, and is the more distant of the two;[7] and the southern part of the intervening space contains the remnant of the Cutheans,[8] who were brought thither by Shalmanasar. They have in their possession a copy of the Pentateuch 3460 years old, which, they say, was found in a hole on the top of Gerizim.[9]

On the coast westward of Nábulus, about the estuary of the Náhr-el-Ḥadhr, are the remains of Arsúf, once Apollonia;[10] and about 15 miles S.S.W. from thence is Joppa, now called

[1] Edrisi, tome V., p. 339, Recueil de Voyages, &c. [2] John, IV., v. 5.

[3] This is said to be the only place in which the ancient Sabeans are now to be found.—Edrisi, p. 339, tome V., Recueil, &c; there are, however, some in Mesopotamia; see above, pp. 111 and 112.

[4] M.S. Notes of Lieut.-Col. M'Niven.

[5] Deut. chap. XXVII.; according to the Samaritan version. Jos., Ant., lib. XII., chap. viii., sec. 6 and 7; also lib. V., cap. i., s. 19. The Samaritans offered sacrifices and burnt-offerings in their synagogue on Mount Gerizim.—Benjamin of Tudela. By A. Asher, vol. I., p. 66.

[6] Notes by Lieut.-Col. M'Niven.

[7] Ibid.; see also Plate No. XXIV., Nábulus.

[8] Called Samaritans, Benjamin of Tudela; vol. I., p. 66.

[9] Lieut.-Col. M'Niven, M.S. Notes. Also compare Irby and Mangles' Travels, p. 339, with Maundrell's Journey, p. 54 (Rivington, London, 1832); and Jos., Ant., lib. V., cap. i., s. 19.

[10] Reland Pal., p. 573, and Dr. Robinson's Biblical Researches, &c.; vol. III., p. 46.

VIEW OF THE VALLEY TO THE EAST OF NABULUS.

Jáffá, or Yáfá, which is the port of Jerusalem. The modern town of Yáfá contains an old castle, a khán, a large convent for the reception of pilgrims, likewise some small churches and mosques, and a large soap manufactory. It contains about 4000 Christians, with as many Muslim inhabitants, and nearly 1800 well-built houses covering the western and northern slopes of a hill which projects a little way into the sea. A natural breakwater, running N.N.E. along the shore, on which there appears to have been a quay or pier, forms a kind of harbour for small vessels on the south-western side of the town; there is also tolerable anchorage near the north-eastern side; and the view presented from the sea by a succession of streets, consisting of dome-covered houses, with a rich belt beyond of nopal or cochineal, orange, and pomegranate trees, is particularly pleasing.

As the port of Jerusalem, and the last fortified town of Syria, Yáfá becomes an important although by no means a strong place. The two sea fronts, forming part of an irregular hexagon, have a simple escarp wall, with scarcely any flanking defence. The four land fronts are, however, better flanked; but the escarp is low and badly built; a faussebray and ditch surround the whole; but the works, especially the southern and south-eastern fronts, are commanded from the ground near Sir Sidney Smith's bastion. These defects might be partially remedied, and the castle and other large buildings would provide the necessary accommodation for the garrison. Buonaparte carried Yáfá by assault after a siege of three days; and some of the prisoners were afterwards shot by his order, on the ground that they had broken the parole previously given by them at Gaza.

By the ancient Phœnicians the city was said to be ante-diluvian;[1] and tradition assigns this spot as the place of the completion of the Ark. The port was the landing-place of the cedars with which the temple at Jerusalem was built;[2] it is supposed to have been the Tarshish of Jonah;[3]

[1] Pliny, lib. V., cap. xiii.

[2] Joseph., lib. XV., cap. ix., s. 6; 2 Chron., chap. II., v. 16; Ezra, chap. III., v. 7. Joshua, chap. XIX., v. 46. [3] Chap. I., II., and III.

and the house of Simon the Tanner, by the sea-side, is still shown. In the age of the apostles the city had the name of Joppa; by St. Jerome it was called Japho, and in the time of the Crusaders, Japha. Seven miles and a half E.S.E. of Joppa or Yáfá, at the commencement of Sharon, is Beït Adjet, probably Gadh; and six miles south-westward, the town of Ramleh. The latter is prettily situated on a sandy plain, in the midst of olive, pomegranate, and kharub trees; it contains three mosques, some churches, a substantially-built Franciscan convent, and about 900 houses, generally covered with cupolas. A little westward of the Yáfá gate there is a cistern 30 paces long by 25 paces wide and 20 feet deep, with steps at one angle to descend into it, and a roof resting upon Saracenic arches. Near the western side of the town are the remains of an enclosure like a court, within which is a square tower about 120 feet high, commanding an extensive view of the plain and surrounding country. This place has been supposed to be Arimathea; it was large, handsome, and flourishing in the time of Edrisi.[1]

Two-and-half miles E.N.E. is Ludd or Lydda, once called Diospolis, and the scene of St. Peter's miracle;[2] it is a neat substantially-built town, having a conspicuous minareh and the remains of the church of St. George, in addition to about 400 good buildings. Five miles south-westward is the village of Akir, the supposed site of Ekron, of which, however, there are not any remains;[3] and ten miles farther is the village of Esdud, once Ashdod,[4] and the Roman Azotus;[5] this now contains no other remains of antiquity than a square building resembling a khán.[6] About 15 miles east by south of this place the village of Beït Jibrin marks the site of Betogabris; and about it are extensive excavations, with other remains of ancient Eleutheropolis.[7] On the coast, 20 miles westward of these remains,

[1] Vol. V., p. 339, Recueil de Voyages, &c.

[2] Acts, chap. IX., v. 33 and 35.

[3] Dr. Robinson's Biblical Researches, vol. III., p. 23.

[4] Isaiah, chap. XX., v. 5; Jer., chap. XXV., v. 20; Amos, chap. I., v. 8; Joshua, chap. XI., v. 22.

[5] Acts, chap. VIII., v. 40. [6] Irby and Mangles' Travels, p. 179.

[7] Dr. Robinson's Biblical Researches, vol. II., pp. 397 to 420.

are the strong towers and deserted walls of 'Askulán,[1] which contain the ruins of a temple and some broken columns of red granite.[2] But as late as A.D. 1153, when taken by the king of Jerusalem, it was a flourishing commercial place;[3] and at a more remote period there was, in the vicinity, a large deep lake full of fish, also a celebrated temple dedicated to Derceto,[4] called Venus by Herodotus.[5]

About three leagues southward is Ghuzzeh or Gaza, once a city of the Canaanites,[6] afterwards one of the principal places occupied by the Philistines,[7] and the scene of one of Samson's exploits.[8] It is situated on the high road between Egypt and Damascus, almost at the frontier of Syria, and nearly a league from the coast. It is an open town, seated on a tabular hill, and surrounded by fruit gardens hedged with prickly pears, amidst which, on the lower ground eastward and south-eastward, are the two villages or suburbs of Harrat-et-te-Jear and Sejaeth, which latter is between the town and Samson's Mount;[9] and on the other side stretching northward is the largest olive grove in Palestine.[10] The population amounts to about 10,000 souls,[11] and till recently it was the seat of the local government. After Tyre had fallen, this place held out for two months against Alexander the Great, who was twice wounded during the siege. At the time of Sandy's visit in the seventeenth century there were some remains of a temple, probably that of Dagon, in the centre of the town; and there were other ruins on the southern side.

At the eastern side of the territory, not far from the sites of Sodom and Gomorrah, are two remarkable places, Hebron and Beit-el-Lahm; the former, which is the more southern town, is prettily situated amidst olive plantations and pro-

[1] Zephaniah, chap. II., v. 4; Zachariah, chap. IX., v. 5.
[2] Giovanni Finati's Travels, vol. II., pp. 129 and 130.
[3] Edrisi, tome V., p. 340, Recueil de Voyages et Mémoires, &c.
[4] Diod. Sic., lib. II., cap. v.
[5] Lib. I., cap. cv.
[6] Gen., X., v. 19.
[7] Josh., X., v. 41; and XI., v. 22.
[8] Judges, chap. XVI., v. 3.
[9] See notes and plan by Lieut.-Col. Alderson, Royal Engineers, vol. VI., of Papers on the Duties of the Royal Engineers.
[10] Dr. Robinson's Biblical Researches, vol. II., p. 372.
[11] Ibid.

ductive vineyards, each of the latter having in it generally a high square watch-tower. The three portions of the city, together with the intervening gardens, occupy both sides of a deep and narrow valley, extending N.N.W. and S.S.E., which was probably once the field of Machpelah.[1] It contains about 8000 inhabitants, several mosques, two synagogues, some kháns, baths, and 1500 stone dwellings; many of them with pointed arcades below, and having either terraced roofs or roofs covered with low cupolas. But the celebrated mosque, which is towards the north-eastern extremity, is the principal object in the place. At the northern side of the enclosure there is a flight of steps to the entrance of the building, which is a quadrangle surmounted by a cupola, and having minarehs; the high walls and pilasters around the court appear to be ancient, and these, as well as the body of the structure, are very plain. A descending passage leads to the basement story of the mosque, probably once the cave of Machpelah, in which were deposited the bones of Sarah and Abraham. On the eastern slope of the hill, to the northward of the mosque, are the remains of a castle; here, also, is the bázár, and the principal part of the town; the latter extending across the valley, and again along a portion of the western declivities. Northward, beyond some gardens, there is another part of the town; and between these is a pool or reservoir, about 80 feet long by 50 feet wide, and 18 feet deep: in the bed of the valley, farther south, there is a second, called the lower pool,[2] which is 120 feet square and 20 feet deep, with a flight of steps at each angle.

In the town, the supposed tomb of Abner is shown by the Jews, and nearly three miles northward are the walls of a low quadrangular building, containing a well; this enclosure is called Ramet-el-Khulil (House of Abraham), or simply El Khulil, the friend, or intimate friend;[3] the town itself being known as the sepulchre of that patriarch.[4]

[1] Benjamin of Tudela, by A. Asher, vol. I., p. 76.
[2] 2 Samuel, chap. IV., v. 12.
[3] Bibliotheque Orientale.—D'Herbelot.
[4] Edrisi, tome V., p. 339, Recueil de Voyages et Mémoires.

At a more remote period Hebron was called the city of Arba,[1] or Kirjath-arba,[2] from Arba, a chief of the Anakim.[3] It was built seven years previously to Zoan in Egypt, and is mentioned before Damascus.[4] It was probably from the valley of Hebron or Tuhéishemeh that the patriarch Jacob sent Joseph to seek his brethren at Sechem.[5] Beit-el-Lahm, or house of flesh,[6] the other place, occupies the eastern and north-eastern slope of a long ridge, overlooking the plain of that name; and it contains about 450 stone-built houses, principally forming a single street, and almost entirely belonging to Christians, who number about 1500 souls. A little way eastward of the town is the convent, an extensive pile of buildings, enclosed by very high walls, resembling those of a castle, with a small postern entrance, which is opened occasionally. It is tenanted by Greek, Latin, and Armenian monks, having within the church of the first the gaudy structure erected for the second branch of its inmates by the Empress Helena. Below, there is a small grotto, with an altar in a recess, which is understood to be the cave of the Nativity, in Bethlehem Ephrata. On the western side of the valley is the presumed well of the mighty men;[7] and a little way northward, the tomb of Rachel, covered with a Muslim cupola. Three miles south-west of this spot is Kal'at-el-Burak, having within it a pool, which possibly may be the shut-up or sealed fountain,[8] and is apparently the principal feeder of the three adjoining reservoirs. Being on the slope of the hill, they descend in succession, the bottom of the first being nearly on the same level as the surface of the second, which carries the surplus water into the third and lowermost. The last is 582 feet long by 207 feet wide at the east end, and 148 at the west, with a depth of 50 feet.

[1] Gen., chap. XXXV., v. 27.
[2] Gen., chap. XXIII., v. 2; Jud., chap. I., v. 10.
[3] Josh., chap. XIV., v. 15.
[4] Gen., chap. XIII., v. 18; and Numb., chap. XIII., v. 22.
[5] Gen., chap. XXXVII., v. 14.
[6] Ibn Haukal, p. 38, of Sir Wm. Ouseley's translation.
[7] 2 Sam., chap. XXIII., v. 15, 16. [8] Canticles, chap. IV., v. 12.

The central fountain is 423 feet long by 250 feet wide at the east end, 160 at the west, and 39 feet deep. The upper and smallest is 380 feet long, 236 feet wide at the east end, 229 feet wide at the west, and 25 feet deep.[1] An aqueduct carries a supply of fine water along the side of the hills to Bethlehem, as it formerly did to the once brilliant capital of the luxurious Solomon.

When approached by the ordinary pilgrim route, Jerusalem has something of a desolate appearance, presenting at the top of a stony valley a range of turreted limestone walls, above which appear only a few of the most elevated dwellings, and some of the cupolas and minarehs; whilst, like most other eastern cities, the interior is but a succession of dull streets and dead walls, sloping eastward, interspersed, however, with gaudy churches and heavy-looking convents. But when raised from the heights near the eastern side, the effect is particularly striking, the whole city being seen from thence in complete detail. The Mount of Olives, or Jebel-el Tûr, commands, to the southward, a view towards Bethlehem and some of the hill country of Judea; and eastward is seen part of the valley of Santa Saba, with the Dead Sea glittering beyond, at the foot of the mountains of Arabia Petræa. But, westward, the scenery is still more remarkable; in this direction, Mount Olivet descends rapidly into the deep ravine of Kidron, on the slope near the bottom of which is the garden of Gethsemane, and a little lower the tomb of the Virgin Mary; also those of Jehoshaphat, Absalom, and Zachariah.[2] On the sloping crest beyond this deep and narrow valley stands the city itself; which, in addition to many public buildings, contains upwards of 3000 good houses, distributed in four separate quarters, which cover as many hills, the whole being enclosed by lofty walls, flanked by square towers. The city has the shape of an irregular lozenge, whose western side skirts the valley of Gihon, while its southern side runs along that of Ben Hinnom; the northern side is near the hill of Titus;

[1] As given by Dr. Robinson: my measurements were in paces.
[2] The son of Barachiah.

and, lastly, the eastern side runs almost north and south along the valley of Jehoshaphat, having in the centre the gate of St. Stephen: just southward of the latter, rising above the walls, is Mount Moriah, whose buildings are the foreground and principal part of the panorama. The quadrangular terrace on which they stand occupies about one-fifth of the area of the city, being about 500 yards from north to south, with an average width of nearly 300 yards from east to west. Almost in the centre are the graceful minarehs of the mosque of 'Omar, which, with its arcades, courts, and innermost enclosure, almost rivals the great and costly edifice of Solomon, which it has replaced.

The body of the Kubbet es Sukhrah, or Dome of the Rock, is octagonal, very spacious, and of Arabian architecture; its eight sides being much ornamented with bright coloured porcelain and rich fret-work, and it is surmounted by a spacious cupola. Beneath the latter is the celebrated Hadjar, the concealed stone of the Muslims, who designate the whole enclosure El Hárim (the holy); also El Hárim esh Sherif, (the noble sanctuary).

On the same terrace, a little way southward, there is another but inferior building, designated, *par excellence*, the Mesjid-el-'Aksa,[1] which has a portico of seven arches, with a glittering arabesque cupola, and is supposed to occupy the site of a very ancient place of worship. The extensive crypts and gateway below this building are undoubtedly ancient, and the arches apparently Roman, probably of the age of Herod.[2]

Extending from Mount Moriah towards the northern and north-western walls, is the second and inferior quarter of the town, which, with its gardens and olive groves, covers the hill of Bezetha.

'Akrá, the third and most extensive division, touches the preceding quarters on their western sides, and has in its centre the three domes of the Holy Sepulchre; a little way from thence are the Greek, Syriac, and Coptic convents, and

[1] Ordinarily this means a mosque, with all its enclosures.

[2] Mrs. Bonomi; see Hogg's visit to Alexandria, p. 282, &c.

the pool of Hezekiah. On the higher ground beyond, and almost touching the walls, is the castle of David; northward of which, on the most elevated spot in the city, is the Latin convent; and about the same distance southward, on lower ground, is that of the Armenians, a less conspicuous but still more extensive pile of building, with a large garden reaching to the gate of Sion. On the southern and eastern slopes of this hill are the remains of the aqueduct of Solomon, and below is the valley of Hinnom, which falls into that of Jehoshaphat, or Kidron; the former contains the lower pool of Gihon, and the latter that of Siloam, with the village of the same name. On the summit of Mount Zion are some mosques and other Turkish buildings, in the midst of which are the tomb of David, the place of the Last Supper, and the house of Caiphas. This hill, which is the southernmost and smallest of the four belonging to the ancient city, appears to the left of the temple, outside of the present walls, and it completes the remarkable *coup-d'œil* which is formed by the houses, convents, churches, gaudy domes, and graceful minarehs of Jerusalem, these being thrown out with a clearness which belongs to nature only in that region.

The circumference of the present city is about two miles and a half; the western side extends from Mount Zion to a distance of 800 paces along the valley of the Gihon, and the eastern side to nearly 950 along that of Jehoshaphat; whilst the northern and southern sides join their extremities by two lines, which run in a slanting or north-eastern direction. Besides the gate already noticed on the east, there are five others, viz., that of Yáfá or Bethlehem on the west, the Zion and Dung gates on the south, and finally those of Herod and Damascus on the north. Between these, a little way north, is the grotto of Jeremiah; at some distance farther are the extensive and well-finished sepulchral excavations called the Tombs of the Kings; and a little onward those of the Judges; these last are smaller than the others, and their architecture is greatly inferior.

Owing to the space occupied by the public buildings, the number of private houses in Jerusalem is comparatively few;

and in 1830 the population scarcely exceeded 15,000 souls, of whom more than one-third were Muslims; the rest are composed of Jews and different sects of Christians, the last being rather more numerous than the sons of Abraham.

At the south-west corner of the Mesjid-el-'Aksa are the remains of the bridge mentioned by Josephus as crossing the valley of the Tyropœon; and portions[1] of the former walls may likewise be traced at intervals along the eastern and western sides of the present city. There are some massive remains near the southern side of Mount Zion, and others considerably to the northward of the gates of Damascus and Herod: it is evident, therefore, that the ancient walls must have enclosed almost double the space occupied by the modern city; and they probably had a circumference of about $3\frac{3}{4}$ geographical miles.[2]

The time of founding the city is supposed to be at least as remote as that of Melchizedeck, who met Abraham near this place, then called Salem (Peace),[3] and it appears to have then occupied two of the hills, Mounts 'Akrá and Zion. About 1879, B.C., the city was taken by the Jebusite branch of the Canaanites, who built the fortress called Jebus on Mount Zion; and the compound, Jebus-Salem, is supposed to have given rise to the present name.[4]

The two northern portions of the city were taken by Joshua B.C. 1442;[5] but 400 years elapsed before David took the castle on Mount Zion.[6] That the neighbouring hill of Mount Moriah had previously been sacred, is evident from its having been chosen as the place for the sacrifice of Isaac, and from the command given to Dan to rear an altar there. Herodotus himself gives it the name of Cadytis,[7] or the Holy; and this epithet it retains to the present time, being called Kuds-el-Sherif (Sanctuary of the Just), and Beït-el-Macaddes

[1] Jos., De Bello Jud., lib. V., cap. iv., s. 1; and Dr. Robinson's Biblical Researches, vol. I., p. 425.
[2] Ibid, p. 467.
[3] Gen., chap. XIV., v. 18.
[4] Calmet's Dictionary of the Bible.
[5] Joshua, chap. X., v. 23, &c.; chap. XIII, v. 10.
[6] 2 Sam., chap. V., v. 6 and 7.
[7] Herod., lib. II., cap. clix., and lib. II., cap. v.

(holy house), by the Mohammedans.[1] By all this people it is considered as a place of pilgrimage next in sanctity to Mekkah and Medina.[2]

The city and the second temple, or that of Zerubbabel, were taken by Alexander the Great; again, two hundred years before Christ, by Pompey; and subsequently the temple was pillaged by Crassus. Herod the Great adorned the city; and with it the whole of Judea became a Roman province under his grandson (Agrippa II.); the subsequent revolt of the Jews brought about its siege and destruction by Titus, A.D. 70.[3] Adrian rebuilt the city on the site it now occupies, and in less than three centuries the name of Jerusalem was almost lost, that of Elia Capitolina, given by Adrian, being substituted for it. In 613 it was taken by the Persians, from whom, fourteen years later, it was recovered by the Greeks. In 636 it capitulated to the Khaliph 'Omár, by whom, seven years afterwards, the great mosque was erected on the site of the temple. The Crusaders occupied the city from its capture in 1099 till it was taken by Saláh-ed-din in 1188.[4] Afterwards it was subject to the Latin princes, then to the Egyptians, and finally to the Turks. But with the exception of a trifling tax, now understood to be abolished, and rigid exclusion from the mosque of 'Omár, the Christians and Hebrews have long enjoyed the privilege of flocking to the Holy City. The former, to deplore the loss of their magnificent Temple; and the latter, to witness the dust of Calvary covered with a gaudy structure. The portal of the structure is guarded by Turkish cavasses, and its interior is occupied by Latin, Greek, and Armenian churches, in addition to several small chapels placed around the Holy Sepulchre, for the use of the Maronites, Jacobites, Coptic, Abyssinian, and Georgian Christians.

[1] Ibn Haukal, p. 37, Sir W. Ouseley's translation.

[2] Compare the Bibliothèque Orientale, p. 224, with Edrisi, p. 341; tom. V., Recueil de Voyages, &c.

[3] Josephus, De Bello Jud., lib. VI., chap. ix., s. 3, says that 1,100,000 individuals perished during the whole siege; but Tacitus, Appendix, lib. IV., chap. vi., estimates the whole of the besieged only at 600,000.

[4] Mill's History of the Crusades, vol. I., pp. 439, 440.

The Páshálik of Damascus includes the remainder of the Syrian territory, and even within its ordinary limits it is the most extensive district of the country; but occasionally both Gaza and Tripoli have been considered as Eyalets under its jurisdiction. The government of Shám, in its restricted limits, has on the west the Pásháliks of Tripoli, 'Akká, and Gaza; on the north it touches that of Aleppo; on the east it is bounded by Arabia Deserta; and finally, on the south it touches Arabia Petræa. It extends from the last about 275 miles in length, with a breadth, according to the existing boundary (from the Anti-Lebanon eastward to the valley of Palmyra), of about 85 miles.

Along the western side of the districts are the valleys of the Jordan and Bíká, also several offset branches from the ranges closing their eastern sides; some of these branches run a good way into the interior. And one of these, the Jebel-el Jusche, quitting the slopes of the Anti-Lebanon, under the name of Jebel Salahiyáh, passes Damascus in a north-easterly direction, and then separates into three branches; one, called El Utala Safire, takes an eastern direction; whilst the others, as the Jebel Ruak and Jebel Kassiún, run north-eastward beyond Tadmor, showing bare rocky ridges tinged with deep purple, and a lofty serrated crest. With these exceptions, and the rocky tracts, El Ledja, &c., southward of Damascus, also some undulating hills elsewhere, the central and northern parts of the Páshálik may be considered as one level tract, which, under the name of the plain of Djólan, commences a little way eastward of Tabaríyeh, and is succeeded by that of Djedur. This last plain, which runs along Jebel es Sheïkh, although occasionally broken by undulating ground, continues northward, passing by Damascus, Hums, and Hamah, till it meets the Páshálik of Aleppo, when it proceeds eastward from the foot of the Anti-Lebanon to the Arabian desert; thus forming, between the latter and the mountains, an intermediate plateau, about 2000 feet high. In general the soil is rather light, but very good, especially in the valleys of the Orontes and Jordan, which are partially cultivated; but although equally susceptible of cultivation towards the eastern

side, the latter is almost entirely pasture; grain being the exception in the Ledja and some other tracts.

The rivers and valleys of this extensive district are numerous; but in general the former do not reach the sea. The Barrada, one of the most important, has its northern source at 'Aïn-el-Hawra Ujmt, from whence it flows southward along the Anti-Lebanon; and in the plain three miles eastward of Zibdeni it receives a short affluent flowing through that place. The trunk then makes a tortuous course in an east-south-easterly direction through a rich valley, alternately bordered by bold rocks and wooded hills. It passes the village of Souk, where there are some remarkable excavations; then that of Abila, and subsequently those of Deïr Kamar and El Faïdja, when it receives a fine stream, the 'Aïn-el-Faïdja,[1] and carries onward a considerable body of water; but on approaching Damascus a bifurcation of this river, the ancient Chrysorrhoas, takes place. One branch passes near Jebel Salahiyáh, and along the northern side of the city,[2] whilst the southern is directed into eight different channels,[3] which, after watering the city and fertilizing its extensive gardens, re-unite a little beyond; and the trunk, probably the Abana, or Amana,[4] is joined by the northern branch, possibly the Pharpar,[5] which has also been greatly diminished by irrigation.[6] Shortly afterwards, the trunk enters the marshes and Lake of Bahr-el-Merdj Atibe, receiving just previously on its southern side the Náhr-el-Berde, and another tributary, the Awaadj Kisweh. The former descends from the district of Rasheïa in two branches, which unite at the foot of Jebel Rabusieh, from whence the trunk makes a tortuous course; first eastward

[1] Edrisi, p. 350, tome V., Recueil de Voyages, &c.

[2] Plurimi tamen Damascum ex epoto riguis amne Chrysorrhoa fertilem.—Pliny, lib. V., cap. xvi.

[3] Viz., Náhr-Berid, Náhr Boura, Náhr Bardi, Náhr Canat-el-Marah, Náhr-Banas, Náhr-Sacath, Náhr Cheikour, and Náhr A'die.—Edrisi, p. 350.

[4] 2 Kings, chap. V., v. 12. [5] Ibid.

[6] Benjamin of Tudela says expressly, that the Amana flows through Damascus, and is conducted by pipes into the houses of the principal inhabitants; and he adds, the Pharpar runs between the gardens and orchards on the outskirts, and richly supplies them with water.—By A. Asher, vol. I., p. 84.

by Katana, then north-eastward by Maddharnie, and again a little north of east, till it terminates as before mentioned. The other and larger stream rises on the slope of Jebel Heisch, from whence, with a full stream, it flows to the north-east, passing El Kessue, and winding onward through undulating and usually bare hills, into the Barrada, a little below the former. The lake in which these and the former streams terminate, spreads eastward for about 9 miles, with an average width of nearly two miles; the other streams in this district being of inferior size, it will be best to notice them in describing the country southward.

This tract, the ancient Peræa, in the largest sense, contains Belád-el-Belka on the south, Jebel Ajlun, El Kura, &c., on the west, Belád Haouran and four rocky districts to the north, of which the most distant is Jebel es Szaffa. The latter extends from Jebel Haouran northward to the plain of Damascus in the form of a parallelogram of about 20 miles in length by six miles in width; and, being without springs, it has no other supply of water than that of ponds and cisterns, which are filled during the rainy seasons. The centre of this district consists of an extensive plain, two days' journey in circuit, enclosed by a ridge of volcanic rocks, generally forming irregular masses of broken ledges heaped together; amongst which, however, are small patches of pasture, and occasionally a little cultivation. The entrance into this singular tract is through a narrow pass between high perpendicular cliffs, called El Báb es Szaffa, which is about two yards wide.[1]

On the eastern slopes is the tract called El Rohba, which contains some ruined villages; and at the western side there is another tract named El Harra, to indicate the nature of its surface, which is covered with small-sized stones.

Stretching along the south-western side are the plain and valley of El Lowa, both watered by a river of the same name. The latter rises on the south-western slope of Tell Schiehan, and flows northward by the ruined town of Om Ezzeitun, which is partially occupied by about forty families of Druses.

[1] Burckhardt's Travels in Syria, pp. 93, 661.

It is situated on a low hill, and has a circumference of about two miles. There are some inscriptions, with the ruins of two inferior temples, one of which is of the Ionic order, and a reservoir of about thirty feet diameter, probably once a crater, which has been increased by excavating the rock. In the centre is the shaft of a column, intended to show the depth of water. The stream continues to make a tortuous course north-westward along this fine valley, which displays in many places luxuriant herbage, and passes the villages of Essamera, Om Haretein, El Hadher, Khelkeir, Meharetein, El Hazzem, and Essura, from whence it inclines rather eastward of north, and terminates in the Bahret-el-Merdj. Besides the preceding places, which are only occasionally inhabited, the extensive plain on each side of the Lowa contains many interesting remains, such as the castle and temple of Sour; the extensive ruins of Soneira; and also some at the villages of Hyatti, El Hait, and Mejaddan; but at present there are little more than the pastures of the Arabs, and some small spots cultivated by the Druses, in the intervals between the masses of volcanic rocks.

The Ledja extends westward from the preceding valley to that of El Loehf. It is rather larger than Es Szaffa, and although the soil is stony, it contains several pasture tracts and some cultivation, particularly in the outer portion of the district. The interior is occupied by the Selman, the Medledj, the Szolout the Dhouhire, and the Siale tribes of Arabs, who breed a vast number of goats.[1] Some of them also keep a few sheep and cows, and occasionally sow wheat and barley in certain spots. The surface of the greater part of the Ledja presents a labyrinth of volcanic rocks cleft asunder in various shapes, but generally forming a series of concentric circles, separated by fissures from 15 to 20 feet deep, through which, by any stranger at least, an exit is found with extreme difficulty. This tract represents the north-western part of the rugged Trachonites,[2] in whose rock-bound recesses the Arabs

[1] Burckhardt's Travels in Syria, p. 111.

[2] Strabo, lib. XVI., p. 755.

pitch their tents with the same degree of security which this country gave them in the time of Herod's government.[1]

Towards the S.S.E. limits of this remarkable country are the villages of Darra, Djeha, and Keine el Loehf, at the last of which are some ruins and inscriptions. In the centre are those of Anchere, Deir Dhami, Súr, Djeddel, and Dama, the last being the principal place, and at its northern limits are the ruins of ancient Phœnesus, now the deserted town of Missema. Its walls have a circumference of nearly three miles, and it contains the ruins of several public buildings, amongst which may be noticed those of a handsome temple with a Doric portico, and a roof supported by four Corinthian columns; some inscriptions are also found on the spot. About a mile to the eastward there is a conical-shaped solid stone building, 24 feet in circumference and 15 feet high, with a spiral staircase outside leading to the top; but no inscription was found to show whether the structure was sepulchral or had some other object.

Towards the north-western limits of the district are the villages and ruins of Zebair, Zebir, Adzim, Súr, and some other inconsiderable places, which are alike ruinous, and apparently similar in construction; they are here called Haush, meaning a defensible village. In general there is a square watch-tower of three stories a little way outside of the walls, and within are some paved streets. The better sort of the dwellings have one court, and sometimes a second, with apartments about it; but in general the houses are small, with heavy roofs of stone slabs, which are of sufficient length to reach from the side walls to the top of one which extends along the middle of the building, or to the top of an elliptical arch supported by columns, in a like position. The doors are, or were, of one slab of cut stone, seven inches thick, turning on stone pivots, let into the cap and ground sills; and an iron chain passing through slanting apertures secured the door inside.

In addition to the preceding places, there are three which are more considerable, viz., Shagra, Keratha, and Ezra. The

[1] Jos., Ant., XVI., chap. ix., s. 1.

first contains some inscriptions, with the ruins of a temple and other remains; its circumference exceeds two miles, and on the outside there is a square tower built of stone. The second has some remains of a temple, and those of a large castle with a Greek inscription over one of the doors;[1] it has also a three-storied square watch-tower outside of the walls south-westward. The third, Ezra, is the principal town of the district, and has a most singular situation, being built in the midst of a mass of volcanic rock. It contains two hundred Turkish, some Druse, and a few Christian families, who live principally in the ancient buildings; their chief occupation being to prepare millstones and weave cotton stuffs.

In addition to the private dwellings, which for the most part are in good preservation, there are the remains of palaces and other public buildings, some of which at a later period have been used as churches. Ezra contains a great many inscriptions, one of which shows that it occupies the site of Edrata.

On the north-western side of El Ledja is the smaller, and on the southern, the principal valley of the Loehf. The latter is particularly fertile, being watered by the Nâhr Kanouat, which probably will prove to be the most remote, and the principal branch of the Jarmuk.

Not far from the source of this stream stands the small Corinthian Temple of Salem in ruins, with some other remains scattered around. Onward, near the right bank, is the Druse village of Nejran, which contains some ancient buildings with stone doors; and on the opposite side of the stream the foundations of ancient Keratha, or Gerasa; still further on are the Druse villages of Kerbert-Hariri and Busser. In the other branch of the Loehf, are the villages of El Medjidel, Tebuc, Bossin, and Shaara. The last must at one time have been a considerable place, but its inhabitants are now reduced to 100 Druse and Christian families. It contains some inscriptions, the ruins of several large large buildings, and one of the square watch-towers which are so common in this part of Syria.

[1] ΝΑΓΑCЄѠΟΥ
ΑΛΥCΟЄCЄΑΠΥ

Southward of the Loehf is Jebel Haouran, and westward of the latter the more extensive country of Belád Haouran. The former is a mountainous tract which extends from Tell-maas southward for a distance of about 30 miles to Szaalkhat, and again from Soneida eastward to the hills beyond Zaele, a distance of about 18 miles, the highest ground being near Kelb, or Keileib Haouran.[1] It is traversed in different directions by numerous rounded valleys separating rocky ridges, whose northern and western slopes are thinly wooded, the rest of their surface being bare. One of these is watered by the Moïet Maaz, which flows eastward from Kelb Haouran and then south-westward along the foot of the mountains, into the plain near Bozra; but the principal water-courses flow westward. Towards the north is Náhr Kanouat, which, as already noticed, waters the Loehf, and nearly in the centre are the two branches of the Náhr Nedam; the northern of which flows from Aïn-el-Merdj by Soneida into the southern branch coming from Kuffer. The trunk thus formed winds westward, till near the extremity of the plain it is joined by a tributary coming from the vicinity of Aaere; and these together[2] form the principal branch of the Jarmuk, or Sheriat-el-Mandhier. These mountains are almost entirely occupied by branches of the Druses, and the plains westward by the Bedawíns. The former live in villages and towns chiefly containing clay-built dwellings, constructed near or upon the sites of ancient cities; and although the buildings are humble, they appear to be neat and cleanly.

The Bedawíns vary in number from 80 to 200 families, or more, who occupy ancient houses of the description already given; they rarely contain more than a single apartment, and the number of these ruined towns show that this tract was at one time thickly peopled.

On the flanks of this tract are the towns of Sueida and Zaele; the latter is situated on the slope at the commence-

[1] Probably Mount Alsadamus of Ptolemy, lib. V., chap xv.; and the introduction by Col. Leake (p. xii.) to Burckhardt's Travels in Syria.

[2] See page 40f.

ment of the plain on the eastern side, and near a copious spring; the ruins are about half-an-hour's ride in circumference, and they contain a number of ancient houses with very low stone doors;[1] some inscriptions are also found there. The former town is seated on a declivity of some high ground on the western side of Jebel Haouran, and its ruins cover a space of nearly four miles in circumference. It is supplied with water from several Birkets, two of which are very large; and a good deal of cotton and tobacco are grown by the Druses, who partially occupy the ancient buildings; of these there remains part of a street with arches, apparently for shops on each side. The ruins consist of part of a temple like that of Kanouat, with a crescent-shaped building, probably once a fountain, containing three niches. There is also a solid structure 30 feet square and 26 feet high, with six Doric pilasters on each side. There may have been an entrance and a sepulchre in this part of the building, and the roof probably terminated pyramidically. The angles, and not the sides, of the structure face the cardinal points of the horizon, and there is a Greek inscription on the north-eastern wall; several other inscriptions occur in different parts of the ruins, and one of them is in Hebrew.

On the south-eastern slope is the ruined town of Maaz, in a very romantic and secluded spot, shaded by willows,[2] and almost five miles south-eastward is Ayeen, which contains about 400 families, with two springs walled in, and the remains of four public buildings,[3] on one of which there is a Greek inscription. Ruined walls, which probably at one time enclosed orchards and gardens, continue about six miles southward to Oerman, anciently Philippopolis, whose ruins are somewhat more extensive than those of Maaz. There is a spring at this place, and several inscriptions. Nearly six miles S.S.W. is the commanding castle and ruined town of Szaalkhat, which contains upwards of 800 houses;[4] and eight miles farther, nearly in the same direction, is Kerege, a ruined town,

[1] Burckhardt's Travels in Syria, p. 93.
[2] Ibid. p. 95. [3] Ibid. p. 97. [4] Ibid. p. 101.

containing a Birket, with some inscriptions, and about 400 families.

On the south-western slope of Jebel Haouran is Aaere, one of the principal Druse villages, situated upon a Tell; and five miles southward is the ruined village of Smurrin, with an insulated tower near it, bearing an inscription, and overlooking Wádí Zedi.

About two miles southward of this place is Betser (Bezer), now Bostra, or Bozra,[1] also called Busrah, or Eski Shám, the principal city of the Haouran, formerly the capital of Arabia Provincia,[2] but, according to Ptolemy, the last town of note in Arabia Petræa. It contains the mosque ascribed to 'Omar-el-Khattab, a great many ruined houses, an extensive reservoir, some triumphal arches, the remains of a fine Corinthian temple, portions of the walls, and other ruins, on which are several inscriptions in Greek and Cufic.[3] A little way north-eastward of the town, is the famous mosque El Mebrak,[4] and beyond the southern wall, a strongly-built Saracenic castle, containing the usual number of vaults and subterraneous passages, with a deep ditch around.

A little way northward of the centre of the district, seated upon a declivity above the deep Wádí Kanouat, stand the upper and lower portions of the town of that name, once Kawgitta, which has a circumference of about two miles, and whose numerous ruins are almost covered with oak-trees. The ancient remains chiefly consist of a Corinthian colonnade, two temples, and some other buildings, in addition to a few double-storied towers in different parts of the town. The principal street is well paved with flat lozenge-shaped stones placed lengthways.

Towards the northern termination of the hill is Shohba, the principal seat of the Druses. The walls and eight gates of ancient Dionysius remain, with streets paved like those of

[1] Dr. Zunz on the Geography of Palestine, p. 407.

[2] D'Anville's Ancient Geography, vol., I., p. 431.

[3] Burckhardt's Travels in Syria, p. 226 to 236.

[4] Built on the spot where the camel, which bore the Korán of 'Othman, lay down.—Ibid. 235.

Kanouat and Soneida, and some of the dwellings on each side are still standing. The principal remains outside consist of an aqueduct, coming two miles W.S.W. from the hills of Zimri; and within are two temples, a bath, a cistern, a fine theatre almost entire, also two buildings called the Seráï, one of which is a square, with a court to the west, adjoining the other structure, whose front has nearly the form of a half hexagon. A curve or niche occupies the centre, from which other buildings slant outwards on each side, so as nearly to give it the form just mentioned; and the apartments appear to have been in the rear. The inhabitants of Soneida grow cotton, and manufacture from it the ordinary dress; they also weave woollen cloths mixed with gold thread.

From the Ledja, &c., and the Lowa, which represent the two portions of ancient Trachonites,[1] the Belád Haouran, or En-Nukrah, extends westward to the mountains skirting the valley of the Jordan, and again southward along the latter to Wádí Zerka. This tract answers to the Roman Auranitis, with a portion of Batanea and of the Gaulanitis; and, being the route of the Mekkah and Medina pilgrims, its importance is considerable in the present day.

Towards its northern and western sides the plain is frequently interrupted by hills, which, in approaching the centre, become very numerous; and at the southern extremity the country again becomes level. The plain of the Haouran is arable throughout, and in general very fertile; like that of Aleppo, it is dotted with Tells, near which either a ruined, or a small inhabited village is almost invariably found. In certain places at the western side of the tract, but more particularly towards the south, there are masses of basalt; the prevailing formation, however, is limestone without streams of water, and almost entirely deprived of trees. Cultivation appears occasionally near the villages, but the rest of the surface is covered with scanty herbage, barely sufficient for the camels, sheep, and goats of the Arabs and Druses. According to their own account, some of the last people have occupied

[1] Ptolemy, lib. V., c. xv.; and Colonel Leake's Introduction (p. xi.) to Burckhardt's Travels in Syria.

these districts from a remote period,[1] and many of them continue half nomadic, sometimes dwelling in simple tents of goat's-hair, supported by four low sticks or poles, but more frequently in the villages or on the ancient sites of the Jebel Haouran, and other places which are provided with cisterns. The Páshá of Damascus intrusts the local government to the Druse Sheïkhs, but they endeavour to appease rather than control the Bedawíns, and the plains become in consequence common property. From May to September especially, they are covered with the El Fuhaily, the Es Sudiyeh, the El 'Aisy, the Beni Szakher, the Serhhan,[2] the Hammame, the Aniza, and other tribes of Arabs.

Towards the northern extremity of this wide-spreading plain are the villages of Ghabarieb, Didy, and Ba'al Me'on, now called Es Szananamein, or the Images.[3] The first has a ruined castle and reservoir, and the last, which is of considerable extent, contains the ruins of several buildings, also two square towers, and some Greek inscriptions. Nearer the centre are El Harra, Om-el-Mezabel, the town of Eshmiskin, or Shemskein, which has a bridge, and is of some extent, being considered the second place in the Haouran. A little way towards the interior is El Mezareib, the ancient Ashtaroth;[4] south of which is Susim, or Sisim.[5] Mezareib contains a number of springs, and is considered the third place in the Haouran; but it is more remarkable as the first halting-place of the Mekkah caravans, and for the warehouses contained in the castle; to which are annually sent ample supplies of wheat, barley, biscuit, rice, tobacco, horse furniture, and ammunition, all separately kept for the use of the Páshá and his suite when taking charge of the pilgrims.

South-westward are El Hereyik, El Herak, Melihat-el-Ghazale, Daara, and Tell Hussein; and, southward, Eléneh and Remtha.[6] The last contains about 100 houses, each partly a cavern; and it occupies several calcareous hills: in

[1] Burckhardt's Travels in Syria, p. 305. [2] Ibid. pp. 306, 307.
[3] Dr. Zunz on the Geography of Palestine, p. 405.
[4] Colonel Leake's Preface to Burckh., p. xii. [5] Ibid. 407. [6] Ibid. 407.

the neighbourhood are several living wells, and many caverns; also the remains of an aqueduct. E.S.E. is the ruined town of Om-el-Djemal, and farther on that of Deïr Abú Salami: four hours southward of Remtha[1] is the castle of Fodhein, or Mesrak; and one day's journey from thence is Kalát-Zerka, in the Wádí of that name, which, as was said, forms the southern limits of the Haouran.

The country lying westward of the latter, and stretching northward from the river Zerka, or Jabok, to a little beyond the Jarmuk, represents the ancient districts of Galaaditis, Sueta, and part of Batanea; these, together, nearly comprise the territory of the Decapolis, and the land of Gilead; part of which was allotted to Gad, and the remainder to the half-tribe of Manasseh.

Near its western limits, from north to south, are the small mountain districts of El Kefarat, El Kura, Jebel Ajlun, and Moerad; and, at the eastern side, those of Belád, Ebad-el-Bottein, Belád Beni Obeid, Ez Zueit, Jebel Zerka, and Ard-el-Bethinyeh. These tracts consist of low chains of rounded mountains, separated by fine valleys, watered by perennial streams. Towards the north, the latter flow nearly east and west, but more southward they incline W.S.W., terminating, like the preceding, in the valley of the Jordan; whilst the winter streams near the extremity flow southward into the valley of the Zerka or Jabok. The highest portions of the mountain ranges are towards the centre, about Jabesh Gilead, Jebel Ajlun, and, towards the north, over-hanging the valley of the Jarmuk. Occasionally the slopes are bare, but in general they are very picturesque, being covered with sycamore, the wild olive, acacia, oak, and other trees, with underwood of arbutus, myrtle, and oleander, well stocked with nightingales.

Bedawíns, Druses, Turks, and Christians, compose the inhabitants; some in troglodyte dwellings, and the remainder occupying tents, towns, and villages. The last are roughly built of rubble masonry or clay, and differ but little from

[1] Probably Amathus.—Jos., Ant., lib. I., c. vi., s. 2.

those already described; the cultivated grounds are not unfrequently separated, and protected by fences, as in European countries.

The principal sites in the Decapolis are Arbat, Capitolias, Abila, Om Reis, Gadara, and Gamala. The first has a castle and fine reservoir at the village of Irbid, the second is supposed to be near the ruined village of Mar Elias, the third is one hour and a half north-east of Hebras, and the fourth and fifth are not far from the Lake of Tiberias. The extensive ruins of Om Reis occupy an elevated and rocky ridge, which, from the southern side, overlooks the valley of the Jarmuk, or Hieromax, and also commands a view of part of the southern extremity of Lake Tiberias. They consist of two theatres, two temples, part of a colonnade, numerous finely-executed sarcophagi, and other remains, probably those of ancient Gadara, which was situated in the region of Scythopolis, with its villages on the borders of Lake Tiberias,[1] opposite to the plain of Esdraelon;[2] the Jarmuk flowing before it.[3] The position of the ruins nearly corresponds with the assigned distance of Gadara from Scythopolis; and this city, also called Gedor, was on the south side of the above-mentioned river.[4] Vespasian took it by storm, after a brief siege.[5]

The remains of Gamala, a city so celebrated for its protracted resistance against the same emperor,[6] are over against Tarichaea, on the opposite side of the lake, and are probably those near Kefr Harob, not far from its eastern shore.

The city was on a high and abrupt mountain, which has been aptly compared to a camel,[7] being steep on each side. On the crest of Jebel 'Ajlun (Eglon)[8] is Kal' at el Rabba, or 'Ajlun, one of the structures of the middle ages; and on its northern slopes are Jabesh Gilead and Pella: on its south-western side is Amatha (Amathus); and, on the southern,

[1] Vita Josephi, sec. 9 and 10. [2] Polybius, lib. V., cap. vi.
[3] Pliny, lib. V., cap. xvi. [4] Dr. Zunz on the Geography of Palestine.
[5] Murphy's Tacitus, Appendix to book XVI., sec. 10.
[6] Josephus, De Bello Jud., lib. IV., c. i.; Tacitus, Appendix, lib. XVI. sec. 10.
[7] Pliny, V., c. xiii. [8] Dr. Zunz on the Geography of Palestine, p. 408.

Souf. This village contains about 40 clay-built houses, and is the principal place in the picturesque district called Moerad at the western side of Wádí El Deïr. In the neighbourhood there is an ancient square building, on which are some inscriptions; and close to the village are several caverns; here, also, three copious springs issue from beneath a rock, and, soon uniting, they have the name of the Keruan: at one hour's distance south-eastward the stream flows through Jerash.

The walls of ancient Gerasa form an irregular parallelogram along both sides of this stream; but the most interesting portions of the remains extend from north-east to south-west, along the right bank. At the latter extremity there is a fine triumphal arch, a naumachia, a theatre, and a small temple: in front of this last is a spacious semicircular colonnade, from which the remains of a street may be traced, in a north-easterly direction, to the extremity of the town; the columns are of different sizes on each side, and display two orders of architecture. This street is crossed at right angles by one almost in the centre, and by two others nearly equidistant from it. The first of the three is a little way northward of the centre, and it runs from a bridge over the stream towards some high ground north-westward, on which are the remains of a very fine Corinthian temple, with a double row of columns in front, and a single row along the three other sides. The second, which is parallel to the former, has in the centre an open rotunda, with four entrances, a theatre at the north-western, and an arched building, probably a palace, at the south-eastern extremity; and the third has in the centre four large cubical masses of stone, like those in the middle of the great portico at Palmyra; it has also a ruined building, with the remains of a small transverse street at the north-western and a fine bridge at the south-eastern extremity. Not far from the latter there is an extensive arched building, possibly a palace; which is the principal ruin on the left bank of the river. The higher parts of the ground on each side are occupied with the remains of private dwellings; and, beyond these, on the north-western side, there is an extensive necropolis, displaying a number of finely-executed sarcophagi. The *cöup-d'œil* pre-

sented by the remainder of the ruins from the high ground at the eastern side of the town, from whence the irregularities of the architecture are not conspicuous, may, as a whole, be considered amongst the most striking in the world.

Bald-Belka[1] (country of Balak), Jebel El Belka, or Peræa Proper, extends northward from the river Mojeb, or Arnon, to the Zerka, or Zabok; and, again, from the Dead Sea and the valley of the Jordan, eastward to the Arabian desert; and it probably represents the Land of Jazer.[2]

This tract is mountainous, particularly towards its western side; and from hence the chain already described as forming one side of the valley of the Jordan, sends its branches eastward: to these succeed undulating ground, the hills gradually decreasing in height till they are lost in the level of the plain and desert at the eastern side of the territory.

Having the affluents of the Arnon to the south, those of the Zerka on the north, and in the centre the streams falling into Wádí Sháib, Wádí Seír, and Wádí Hasban, this tract may be considered as well watered, except towards its eastern limits, where cisterns become the principal resource of the inhabitants. This part of the country consists of level pasture tracts, which are almost exclusively occupied by the Bedawíns. Towards the centre are prettily rounded hills, with villages at intervals; and from thence, almost to the Jordan, are low mountains, bearing forests of oak, olive, and arbutus, with abundance of flowers, and constituting a pleasing landscape.

The modern towns of this district are few, and the ruins less interesting than in other parts of Syria. Near its southern limits is the town of 'Aráïr (Aroër),[3] situated above the Arnon: two miles northward is Dhibon (Dibon);[4] and north-westward, near the borders of the Dead Sea, at the springs of Hammam, Beth-horon. On the eastern side are Kal'-at-Belka, or, according to the Bedawíns, Kal'-at-Remeydan, on the pilgrims' route; and, a little southward, Om-el-Rassass. This place, which is supposed to occupy the site of ancient

[1] Dr. Zunz on the Geography of Palestine, p. 411.
[2] Numbers, chap. XXXII., v. 1.
[3] Deut., chap. II., v. 36.
[4] Burckhardt's Travels, p. 372.

Sibma, contains a heap of ruined houses, enclosed by a wall one mile in circumference. Half a mile westward there is a tower of cut-stone, about 9 feet square at the base, and nearly 60 feet high, with a column near the top, at each corner; near this are the ruins of a square building, and three cisterns excavated in the rock. North-westward are Zeneiba, El Kherry, Om-el-Weled, and Madeba; at which last are the remains of two temples and those of other buildings, in addition to a cistern 130 yards long by 100 yards wide, and 15 feet deep; and, almost two miles westward, the cistern of El Teym.[1]

Five miles farther, in the same direction, is the tent village of Husban, and the ruins of ancient Hesbon, or Sihon,[2] where there are some wells excavated in the rock, a ruined castle, and a large cistern, which only requires to be cleared of the rubbish to be still available. On a round hill, a little way northward, is the site of El Aal, probably the Elealeh of Scripture,[3]

Near the northern limits is the small town of Zey, situated on the slopes of Jebel Jal'ád, also the ruined towns of Jel'ád and Jelaloud; and a few miles southward is Es Szalt, the principal place in the district of El Belka. The castle occupies the crest, and the town both sides of a singular ridge, or tongue of land, projecting into a deep valley, or rather basin, enclosed by lofty hills overlooking the whole. The castle is a respectable work, insulated on the land side by means of a ditch, and having a second or interior line of defence. Szalt contains about 200 Christian and nearly 300 Turkish houses, usually small, and having flat roofs resting upon an arch, like the ancient buildings in the Haouran; the streets are narrow and dirty, and form successive terraces.

The slopes on the opposite or south-western side of the valley are clothed with terraced olive-groves, and those on the north-western with vineyards, in which are watch-towers: above are three rounded hills, the highest of which commands

[1] Possibly Kerjathaim.—Burckhardt's Travels in Syria, p. 367.

[2] Dr. Zunz on the Geography of Palestine, p. 409.

[3] Burckhardt's Travels in Syria, p. 365; Isaiah, chap. XVI., v. 9, 10.

a fine view of the different peaks already mentioned in describing the mountains of this part of the country. Towards the north are Jebel-Jel'ád and Mezar Osha; southward is the distant range of Abarim, or Attarus, with the peaks of Pisga or Moab, and Mount Nebo; towards the west is seen the meandering valley of the Jordan and part of Lake Tiberias; whilst the opposite side presents a succession of steep rounded hills, clothed with oak and olive trees, arbutus, and myrtle. At Neby Osha, or the tomb of Hosea, in this neighbourhood, a fair is held during the visit of the pilgrims, to which the Arabs bring for sale a quantity of kali or soap-ashes, the best in this part of the country.[1]

At Kherbet-el-Souk, one mile S.S.W. of Szalt, are the ruins of a considerable town, and, near them, Aïn Hazeir, possibly the ancient Jazer.[2] Five miles south-westward from thence is Ayra, and three miles to the south-east the ruined city of Feheis;[3] five miles southward of the latter are the ruins called Szyr, situated in a Wádí of the same name, which also contains the Birket Om Amoud; again, eight miles eastward of the latter, and about 19 miles south-east by east of Szalt, are the ruins of Amman. The extensive remains of the Rabbah of the Ammonites,[4] subsequently Philadelphia, occupy both banks and the slopes on each side of the Moie Amman, a small river, here flowing E.S.E. Not far from the left bank of the river are the remains of a small temple, and, a little lower, those of an extensive theatre, 304 feet in diameter, with 42 rows of seats; adjoining this is a smaller theatre, 100 feet in diameter, which was once covered. Among the ruins of both are those of a colonnade, and also of a bridge, with a space between them for public exhibitions. A little lower, near the opposite bank of the river, which has walls like quays on each side, and is paved at the bottom, there is a remarkable building, probably a public walk; it consists of high walls, forming a half hexagon, facing the west; on which side there is a fine colonnade, and a beautiful arch in

[1] Burckhardt's Travels in Syria, p. 354. [2] Ibid., 355. [3] Ibid., 356.
[4] Jeremiah, chap. XLIX., v. 2; Ezekiel, chap. XXV., v. 5; Deut., chap. III., v. 11.

the centre, terminating at the top in the form of a niche. A little lower, on the same side, there is a row of arcades and a church; and nearer the river are the remains of two small temples. On the opposite side there is a large excavation, probably once a quarry, but finished so as to represent three sides of a square, supported by buttresses; and in the valley near it are two well-executed sarcophagi; also a high tower, 30 feet square, probably a tomb, which occupies the top of the southern hill.

On the slope of the opposite or northern hill are some excavations, and on its crest the remains of an acropolis, a massive quadrangular building, containing some cisterns. Close to it there is part of a Corinthian temple, and other remains, with a portion of the ancient walls enclosing this part of the hill.

The district of Kerak extends southward from the border of the preceding, in Wádí-el-Mojeb to Wádí-el-Ahsa, which separates it from that of Jebal, and again eastward from the Dead Sea to the Arabian Desert. Besides those which skirt the Dead Sea, the principal mountains in this tract, once the land of Moab, are Jebel Urukaraiyeh, Jebel Tarfúyeh, and Jebel-el-Ghuweitheh, which almost make a consecutive sweep from the mountains near the southern extremity of that sea to the upper part of the river Arnon, which once separated the kingdoms of the Moabites and Ammonites. The valley of the latter, or Mojeb, is exceedingly wild and striking: from the verdant stripe through which the river flows, steep and barren rocky banks, with thinly scattered shrubs, rise to a great height, forming a deep and seemingly impracticable chasm.[1] Nearly in the centre is the principal stream, which, after the junction of its two branches—one passing near the northern and the other not far from the southern side of the Kerak—flows westward down the Wádí-el-Deraah into the Dead Sea: its banks are covered, in profusion, with the palm, acacia, aspen, and oleander.[2] Northward, almost midway to the Mojeb, is Wádí Hemad, which has a west-south-western

[1] Burckhardt's Travels in Syria, p. 372.

[2] Irby and Mangles' Travels, p. 359.

direction from the interior to the shores of the Dead Sea; again, southward is Wádí Kuneiyeh, which runs nearly westward from the slopes of Jebel Urukaraiyeh to the southern extremity of that sea, in the valley of El Ahsa. From its source, near the castle of El Ahsa, the Náhr-el-Assal, or Honey River,[1] flows westward between Kerak and Jebal; taking, in the lower part of its course, the name of the Kurahy; and, owing to a hot spring, called the Bath of Solomon, which empties itself into the main stream, the latter becomes almost tepid.[2]

The valley of El Ahsa resembles that of Mojeb, but is less rugged, as the stream flows for the most part through a deep and narrow bed of rocks overgrown with the defle shrub: this stream probably represents the Zared of Scripture, the boundary between the Edomites and Moabites.[3]

The surface of Kerak is less hilly than that which is on the north of the Arnon (El Belka), but still it is more diversified than the country lying eastward and north-eastward. In some places it is eminently fertile; and although nearly the whole surface is at present a wilderness, or contains only the pasture tracts of the Bedawíns, the numerous remains of former cultivation, the many ancient sites and Roman mile-stones, give abundant proofs of the populousness of the whole region in former times.

Besides the plains lying eastward between the mountains of Tarfúyeh and the borders of Arabia, there appears to be a kind of plateau in the centre of the country, the northern part of which, called El Kura, extends from the valley of Mojeb almost to the foot of Jebel Attarus, in the Belka; and this probably represents the plains of Moab;[4] the latter retained the name after the northern part of the territory was taken by the Amorites, to whose country this portion properly belonged. With some exceptions, the plain in question is also prolonged from the valley of the Mojeb southward, through the centre

[1] Irby and Mangles' Travels, p. 359.
[2] Burckhardt's Travels in Syria, p. 401.
[3] Irby and Mangles' Travels, p. 444.
[4] Numbers, chap. XXXVI., v. 13; and Burckhardt's Travels in Syria, p. 371.

of and quite to the limits of Moab. Stretching along the southern and eastern shore of the Dead Sea, there is another level tract called the Ghaw-arineh, which is lower than the former, and is celebrated for the cultivation of tobacco; one portion, the Ghor-el-Mezrah, projects so far that at times this part of the Dead Sea is fordable. In general the tract is covered with quite a forest composed of the Ösher[1] and other trees already noticed,[2] amidst which are clusters of huts constructed with reeds and rushes, or canes, forming square-shaped villages; about these are fields of tobacco and grain, with some pasture land.[3] The principal settlement of the Ghaw-arineh is close to the southern extremity of the Dead Sea, and the situation of the village Ghor-el-Szafe corresponds with that of Zoar.[4] Indigo is a common production of the Ghor; it produces also a kind of honey, and Assal Berouk manna.[5]

From the banks of the river Arnon a Roman road runs south-westward to Beït Kerim, a ruined city with a temple of remote antiquity,[6] and numerous tanks.[7] The road or causeway proceeds in the same direction to Rabba, where it terminates. This appears to have been the site of the capital, Ariel of Moab, or Rabbath Moab, afterwards Areopolis, whose remains consist of a ruined temple, two cisterns, and several buildings, public and private, within a circumference of about two miles.[8]

About ten miles southward of the ancient is the modern capital of Kerak, once Ker-Moab, and at a later period Characmoba. It occupies a steep hill surrounded by a deep and narrow valley, which is itself encircled with mountains. The town has ruinous walls and towers, and some inscriptions, with a castle at its western extremity, and an entrance excavated in the rock;[9] but some fragments of granite columns are the only remains of antiquity. Kerak is still a bishoprick, and it has

[1] Asclepias gigantea vel procera.—Dr. Robinson's Biblical Researches, &c., vol. II., pp. 235, 236. [2] See above, p. 404.
[3] Burckhardt's Travels in Syria, p. 391. Also Irby and Mangles' Travels, p. 307. [4] Burckhardt's Travels, p. 391. [5] Ibid., p. 392.
[6] Ibid., p. 376. [7] Irby and Mangle's Travels, p. 458.
[8] Ibid., p. 277. [9] Ibid., p. 361.

both a Christian church and a mosque. The town contains about 150 Christian and 400 Turkish families; the former are descendants of refugees from Jerusalem, Bethlehem, &c., who are free from all exactions; and the latter originally came from the mountains of Hebron and Nábulus. A sheïkh governs Kerak, but he has no greater authority in the town than a Bedawín chief has over his tribe. The inhabitants are so remarkable for their hospitality that the town is almost always filled with guests, especially the Bedawíns, who delight in living well at the expense of others.[1] The Kerakein intermarry with the Bedawíns, with whom they live on good terms; and in some cases they receive from the latter a small tribute annually. Three or four houses are generally built in the same court-yard, and they have flat roofs resting on two arches like those of the Haouran. The narrow ravine southward of Kerak contains caverns and wrought tombs, with recesses for sarcophagi.[2] Four or five miles E.S.E. are the ruins of Dethas, with a temple, some ordinary Roman buildings, and many cisterns.[3] In the line southward of Kerak is 'Aïn Ferayn, a fine spring, with a ruined city near it; and two miles further is Ketharabba, a village surrounded by gardens, and containing both stone dwellings and the tents of the Beni 'Ammer.[4] Six miles farther is Oerak, a similar village of equal size; and between this and the borders is one of more considerable magnitude, called Khanzír. This place occupies the declivity of one of the highest mountains on the eastern side of the Dead Sea, and in its neighbourhood are many streams which water the fields; there is also an extensive tract of gardens in which a portion of the inhabitants are constantly encamped with their cattle;[5] the whole are under tents in the time of harvest.

The preceding, together with El Belka, El Moerad, and the rest of the districts already noticed, represent Peræa Proper, the Decapolis, Batanea (Bothïn), also the Gaulonitis, Auranitis, Iturea, and Trachonitis, of the ancients; that is,

[1] Burckhardt's Travels, pp. 379—385.
[2] Irby and Mangles' Travels, p. 369. [3] Ibid., p. 372. [4] Ibid., p. 396.
[5] Ibid., pp. 397, 398.

the whole country lying eastward of the Jordan and southward of the capital. The remainder of the Páshálik is the extensive tract spreading northward and north-eastward of El Gutha, or Syria of Damascus; to the westward of which was the little kingdom of Aram Maachah, stretching north-eastward along the slopes of Anti-Lebanon. Some distance farther in the latter direction is ancient Emessa, now Hums, situated in a vast plain of great fertility, at the distance of less than a mile from the right bank of the Orontes, and probably containing upwards of 25,000 inhabitants. The walls have a circumference of nearly three miles, including the ruins of the castle, which occupies a conical mound towards the southern extremity of the city; the latter, on the whole, has an imposing appearance, being surrounded with vast cemeteries looking like extensive suburbs.

North-westward of Hums was the ancient kingdom of Hamath, and within its limits are the towns of Jisr Shúgher, also Seleuco Belus, already mentioned (page 411), Famieh (Apameä) on the opposite side, with fine pasture around; and the capital itself, all in the valley of the Orontes. Hamath, the ancient Epiphania, is situated in the centre of a fine plain on both sides of the river Orontes, which is here crossed by four bridges. There are several mosques, many good houses, showing, however, a mean exterior, and nearly 35,000 inhabitants. Water is raised by means of hydraulic wheels with earthen buckets, similar to those in use along the Euphrates. The plain just mentioned extends westward from the Orontes to the wilderness of Tadmor. The western part of the latter has a good arable soil, occasionally fertilized by a stream; and besides the ruins of many villages, it contains some ancient places which are still inhabited; such are Agontufa and Mamouthie, the latter being remarkable for a pretty minareh; also the extensive village of Rahabah, Atania with its salt lake, the cluster of hamlets called Jerood; and, finally, Kariateen, probably Kir Jathain.[1] This is a walled town of considerable size, and is well built; it occupies both sides of an

[1] 1 Chron., chap. VI., v. 61.

abundant stream, and is surrounded by fields and cultivation. Subsequently, the great valley leading eastward becomes more of a desert, frequently having a hard beaten surface, and being elsewhere scantily covered with grass mixed with the camel-thorn (*retem*), kali, and some other plants. The plain, which varies in width from 10 to 18 miles, is bounded on each side by a chain of hills running W.S.W. and E.N.E.; that on the north-west being considerably higher than the other, and generally it so continues for about 50 miles, when both of them meet a double range of steep serrated hills, forming another wide valley which terminates at Deïr, and may be considered as separating Syria from Arabia. At the point of junction, a pass about 1½ miles in length, traverses the north-western chain, and connects the two Wádís. At the eastern extremity of this singular gorge is the necropolis, which is overlooked by a bold Saracenic castle on the summit of the ridge; and in the plain to the eastward of the latter, at a spot about midway between Tyre and Babylon, are the remains of a city no less remarkable for its commercial importance than its antiquity, having been founded by Solomon,[1] who, according to Josephus,[2] built this city, encompassed it with very strong walls, and gave it the name of Tadmor.

Palmyra does not consist of a mere heap of mounds, like the ruins of Akkad, Babylon, Chalne, Nineveh, Sus, and Troy, with some of which it was no doubt contemporary; for having been reconstructed with durable materials, the principal buildings yet remain to attest its ancient grandeur. The city of Palms has not, however, the striking boldness of Ba'álbek, nor the unique character of Persepolis; nor is its general aspect equal to the *coup-d'œil* of Jerash from the great temple; yet from its situation, touching a wide-spreading wilderness on the one side, and a mountain range rising like a huge wall abruptly from the plain on the other, it produces, in some respects, an effect beyond that of the cities just mentioned. It displays ruined colonnades, temples, and arches, extending about

[1] He built Tadmor in the Wilderness, 2 Chron., chap. VIII., v. 4. Ba'aláth and Tadmor in the Wilderness, 1 Kings, chap. IX., v. 18.

[2] Ant., lib. VIII., c. vi.

a mile and a half westward of the temple of the Sun, with a wilderness of columns in every state, from the most finished specimens of art to that of complete destruction. A closer examination is not, however, free from disappointment, in consequence of the mixed nature of the architecture, and the columns being of different ages and various sizes.

The castle, once no doubt the acropolis, occupies a prominent situation near the S. S.-eastern extremity of the ruins, where its massive walls rise to about 100 feet in the form of a parallelogram 600 yards long by 400 yards wide. It is surrounded by a ditch; and the entrance, over which there is an inscription, is through a double gateway on the south side; the interior contains a spacious quadrangle constructed with immense blocks of stone, within which was the celebrated temple dedicated to the tutelary deity of Syria. The present entrance is through a low door in a miller's hut, and this being passed, the interior presents a square enclosure of 679 feet each way, with two rows of columns all round the inside. The temple itself is 124 feet long by 47 feet wide; it is in a good style of architecture, having a peristyle of 140 columns, and the remains of enclosures forming suites of apartments, which, Heeren justly remarks, are similar to those of a splendid k[illegible] suited for the accommodation of the brother mercha[illegible] ancient Tyre, at this stage of their journeyings to a[illegible] Babylon. The entrance gate nearly faced the setting su[illegible] its soffit presents a zodiac similar to ours.[1]

About 200 yards W.S.W. of this building, there is a richly-ornamented archway and 12 Corinthian columns, in the best style; and some little distance onward, at the intersection of a cross street, are four very large pedestals, on each of which there probably was a statue. Parallel to this, on the southern side, are the remains of an extensive colonnade, also a large cistern; from which, at about 30 feet below the surface, a conduit appears to have conveyed water to the temple and acropolis. Amongst the masses of ruins prolonged towards the N.W. may be distinguished numerous columns of smaller

[1] Volney's Travels, vol. II., p. 276.

story, and on the top there is a bold cornice; the rest of the exterior, however, is quite plain. Among these sepulchres passes the principal aqueduct by which water was conveyed about three miles to the city from the grotto called Ephea; and near the spring, which is tepid, there was an altar dedicated to Jupiter. Another spring, which is also tepid and sulphureous, bursts at once from the earth near the extremity of the ruins with a considerable volume of water; after passing through the conduit it unites with the preceding stream in the melon ground, near the date groves, eastward of the ruins. Further on, in the latter direction, the surface of the country is covered with saline particles; and nearly six miles S.E. by E. of the city there is a lake which produces salt in such abundance as to give lucrative occupation to more than 500 Arab families who at present occupy the ruins. There are two other places in this part of the country of some importance, viz., Arach and Soghné. The former, which is also called 'Irác, is described by the Arabs as being a considerable place: it is situated at the foot of the hills, about 18 miles north-eastward of Palmyra; and the latter, which is also large, about 14 miles farther.

The restoration, by the Arabs, of the earliest name, together with the peculiarity of the position and other circumstances, sufficiently prove that the ruins of Tadmor occupy the site so advantageously selected as a commercial emporium, in which the merchants of Phœnicia and Asia Minor could meet and traffic with those of Babylon and Nineveh. It appears to have continued so exclusively commercial as to obtain the name of the city of merchants; and, being neutral, its friendship was equally courted by the contending Parthians and Romans, who were at the same time supplied from and through Palmyra with all those luxuries which, in the time of Pliny,[1] absorbed the wealth of the latter people. In the time of Adrian, Palmyra was at the height of its glory, and the principal temples were probably constructed about that period. It continued to be a free and prosperous Roman city

[1] Lib. V., cap. xxv.

DAMASCUS.

till Odenathus, and afterwards his widow Zenobiá, as Empress of the East, attempted to throw off the Roman yoke: the latter being signally defeated near Hums, the capital was desolated by Aurelian, and its commercial prosperity was at an end. In the sixth century Justinian fortified Palmyra, probably the western part, as an advanced post against the Persians; and in 634 it was taken, and the ancient name restored by the Khaliph Abú Bekr, whose death took place soon after he had accomplished his grand object of mastering the capital of Syria.

Both as regards ancient and modern times, Damascus, the place now about to be noticed, claims even a higher interest than Palmyra itself, being one of the oldest cities in the world, and perhaps the only one which has continued to flourish from its very foundation.

This city, to which are applied the epithets Eden of the Muslim, one of the Gates of the Kaaba, and the Eye of the East, occupies the centre of a tract of productive fields and luxuriant garden ground. Like a pearl in the desert, it is situated near the eastern slopes of the Anti-Lebanon, and its territory forms the principal part of the territory of El Gutha, a district containing about 80 villages, which probably represents the ancient and limited kingdom of Aram or Syria of Damascus. With the exception of the suburb of Salahiyáh, a mile and a half to the north-west, the City of Praise, and the City of Joy,[1] as it has been designated, occupies level ground; and the view from the suburb, as well as that from the opening of the hills beyond, is strikingly beautiful. The mass of the town forms a triangle, one side of which extends nearly three miles N.W. by W. from Salahiyáh; and another almost an equal distance N.E. by N.: it is surrounded by the remains of its ancient walls, and within is a castellated citadel, besides the usual proportion of kháns, baths, seráïs, sparkling cupolas, and tapering minarehs; it is embosomed in flower and fruit gardens, dotted here and there with numerous kiosks shaded with trees; the whole forming a wooded belt at least 30 miles

[1] Jer., chap. XLIX., v. 25.

in circumference, which terminates on one side in an almost boundless wilderness. The interior of the city is not unlike, but on the whole it is rather superior to its younger sister, Grand Cairo, and its character is more peculiarly oriental; perhaps more strikingly so throughout than even Baghdád or Ispahán.

Towards the centre of the town, situated in the middle of a fine covered bázár, is Khán Assád, the masonry of which consists of black and white marble in alternate courses; and with respect both to the plan and elevation, this is one of the most imposing structures of the kind in the East. A finely-executed Saracenic gateway leads into a large paved court, having a handsome marble fountain in the centre, and about it an arcade with pointed arches and rich Saracenic mouldings. Under the arcade are placed the heaps of merchandise; and above it there is a spacious corridor, adjoining which are sundry apartments used as counting-houses by the principal merchants: instead of the ordinary flat terrace, these are covered by low elliptical domes. The scene below is one of great interest, being peculiarly characteristic of the country; for in its ordinary state the great court presents crowds of noisy Arabs, scrambling as if between life and death about their laden camels; some preparing to start, others arriving, and a few keeping their animals recumbent till the bales can either be received into the magazine, or placed in some part of the surrounding bázár.

The latter, being as usual laid out in streets separately appropriated to various trades as well as to different kinds of merchandise, presents another busy and animating scene. Christians and Jews are seen moving from place to place with a speed which indicates that gain is the object, amongst laden camels, mules, and asses; besides these, there is a mixed crowd of idlers such as no other city can present; and among the loungers, the Bedawín, with his flowing dress and long spear tipped with black ostrich feathers, occupies the most prominent place. The Druses of the Haouran, with their peculiar close-fitting turbans, their ample cloaks, alternately striped black and white, and long matchlock guns slung at

their backs have the next place; the ordinary portions of the crowd being made up of Christians of various denominations.

Damascus is celebrated for its numerous coffee-houses and shops of confectioners and bakers, besides its abundant supplies of meat, rice, vegetables, and fruits for the ordinary wants of the inhabitants. There are about 400 public cook-shops, in which ready-made dishes are prepared for sale. The city is still remarkable for its silk manufactories, and for its jewellers, silversmiths, white and copper smiths; also for its carpenters, trunk, and tent makers; but perhaps the various articles of leather are the most prominent manufactures. These are boots, shoes, slippers, saddles covered with velvet, and bridles highly ornamented with cowrie shells, besides the trappings of camels and the commoner equipments of a caravan, such as tents, strong net bags, water-skins, &c.; indeed, no where else in the East can caravan preparations be made with the same advantage and speed. There are, in the city, eight synagogues, one Latin and three Franciscan convents, in addition to four churches, and some others now converted into mosques. Of the latter, there are about 200, the finest of which was once a cathedral dedicated to St. John of Damascus; it occupies the site of a Corinthian temple, some of whose columns (of granite) still remain. Besides the body of the Christian structure,[1] with its fine dome, there are two courts; the smaller having on three sides a portico of granite columns, and the largest, which is paved with marble, has a cistern in the centre, with a double row of columns supporting light arches, about it. Another mosque at the north-eastern corner of the city is supposed to contain some remains of a temple to Serapis; but with these exceptions the rest of the structures are Turkish; and many of them were intended as mausolea for different khaliphs.

In addition to the principal divisions occupied by Christians, Jews, and Turks, the city, like Cairo, has many sub-

[1] The metropolitan church dedicated to St. John the Baptist was built by the Christians and became a mosque in the time of the khaliphs.—Ibn Haukal, Sir W. Ouseley's Translation, p. 576.

divisions, which are separately enclosed; and the police regulations being very strict, the gates, which are closed at sunset, are opened, and that after some hesitation, only for those who, on returning to their quarters at a later hour, are provided with a lantern.

Being of sun-dried bricks, the exteriors of the houses of Damascus have a mean appearance; but on entering through a low and narrow door, the interior is found to be generally handsome. The ordinary dwellings are of small size, and nearly alike, having almost invariably a court surrounded by slightly raised arcades, with the hárim and other inner apartments adjoining them; there are also one or two small rooms opening on a terrace above. The houses of the richer inhabitants, whether Hebrew, Christian, or Muslim, generally have two large courts, with a fountain shaded by trees in each, and apartments around. The rooms belonging to the inner court are allotted for the hárim, kitchens, &c. The outer and larger court, in addition to a terrace with some small rooms above, has below, an Arabesque saloon of reception containing a raised diwán richly carpeted, and its walls are either gaily painted, or are covered, as well as the columns and ceiling, with small triangular-shaped mirrors. The buildings of the town itself have terraced roofs, but those in the suburbs are generally covered with several small cupolas of a conical shape.

Josephus ascribes the foundation of Damascus to Uz, the grandson of Noah;[1] but according to the Orientalists, it dates only from the time of Abraham;[2] to whose steward, Eliezer, or Djemshah, it owed its origin and its name;[3] but according to Josephus,[4] Abraham found the city existing when he came from Mesopotamia, and reigned there for a time. After the time of Hadadezer,[5] it became the capital of an independent kingdom under Rezin;[6] it was also that of Seleucus Nicanor; and during the time of the Greek Emperors of Constantinople it was celebrated for its wealth, luxury, and magnificence.

[1] Jos., Ant., lib. I., c. vi., s. 4. [2] Gen., chap. XIV., v. 15.
[3] D'Herbelot, Bibliothèque Orientale, p. 143. [4] Antiq., lib. I., c. vii.
[5] 2 Sam., chap. VIII. [6] Isaiah, chap. VII., v. 8.

Subsequently to its capture by the Saracens in 633 it shared largely in the events connected with the crusades, and it was exposed to the incursions of Timúr. Except the ancient walls of the city, the Saracenic castle, the site of two temples, and some excavations at Salakiyáh, there are few remains. The street called Strait is still shown between the castle and the western side of the town; also the houses of Naaman and Ananias and that from which St. Paul escaped.

[Scene of St. Paul's descent in a basket.]

There cannot be much doubt that Abanah and Pharpar[1] are represented by the two branches into which the Barrada divides itself; on the banks of this river are the kiosks and coffee-houses, so much the delight of the people of the city.

Independently of the numerous pilgrims passing from Persia, Turkey, Mesopotamia, and India, the population of Damascus, with the addition of Bedawíns and Druses may at times amount to 200,000 souls, of whom the permanent residents have been variously estimated at from 120,000 to 150,000 souls. The former of these is probably about the true number, including nearly 5000 Jews, and about 11,000 Armenians and Greeks. The remainder are Turks of what may be considered as the old school, who retain the flowing garments and projecting turbans of their fathers; and have the credit of entertaining a

[1] 2 Kings, chap. V., v. 12.

high degree of animosity towards Christians; this animosity has certainly diminished of late, if it has not quite passed away; at least nothing but kindness was experienced by the writer during two visits to this city in the year 1830.

Being 2237 feet above the level of the sea, a bracing coldness commences in November, and the climate of Damascus is far from being so mild as has been supposed. Even in summer time, the heat is lessened by the quantity of vegetation, as well as by breezes from the Desert on one side and the Lebanon on the other.

Owing to the first of these causes, however, intermittent fevers prevail in the autumn; yet, on the whole, Damascus must be considered a healthy city, and in it aged people are very numerous.

CHAPTER XXI.

CLIMATE, PRODUCTIONS, PEOPLE, AND SOCIAL STATE OF SYRIA.

Climate.—Soil.—Surface.—Minerals.—Animal and Vegetable Productions.—Imports.—Exports.—Ancient Divisions.—Ancient People, Religions, &c.—Ansáries, Syrians and Assassins, Hebrews, Arabs, Armenians, Mitaulis, Maronites, Druses, Kurds, Turkománs, Turks, and Fellahs.—Administration of Justice.—Tenures of Property.—Taxes.—Customs.—Avanias; Social State of the People.—Population.

OWING to its mountains, Syria, which is generally considered to be a warm country, has, on the contrary, especially in the central parts, almost every variety of temperature, sometimes within the short space of one day's journey; and the climate is in consequence very trying to the European constitution. In those tracts which are most peopled there are three kinds of temperature, viz., the cold, the warm and humid, and the warm and dry.

The first belongs to the country between the higher slopes of the Lebanon range and the mountains on whose summits lies perpetual snow: throughout this tract a sharp winter, like that of the north of Germany, is experienced from the end of October to April, when a comparatively mild spring succeeds; this is followed almost immediately by the powerful heat of summer, and by the rapid growth of the vine, the white mulberry, the olive-tree, the cotton-plant, &c.

The second embraces the slopes adjoining the coast of the Mediterranean, together with the adjacent plains of 'Akká, Tripoli, Ba'albek, Antioch, Beïrút, and Tyre; also those in the interior, such as Esdraelon, part of Peræa, the western side of Damascus, the valley of the Jordan, &c., in which

tracts the winters are so mild that oranges, bananas, &c., flourish in the open air. The summer, however, brings with it a clammy and oppressive, although fertilizing heat, and the winter and summer have each a rainy season. The first continues at intervals from November to January, and the second, setting in at the beginning of April, speedily fills the grain.

A comparatively mild winter prevails, with some rain, and occasional intervals of frost and snow, in the third climate, which comprehends the south-eastern parts of Syria; the snow, however, only remains on the ground for a short time. A high degree of temperature, accompanied by dry parching winds, belongs to the summer in this zone. The winds here alluded to come from the bordering desert, and sweep over the tracts stretching southward, as well as the pasture grounds northward and eastward of the capital; and their effect is increased in consequence of these tracts being screened from the humid winds which prevail between the coast and the western slopes of Lebanon.

The latter portions, and indeed many other parts of the Syrian territory, are insalubrious, as is shown by the number of deaths in the principal towns; for Yáfá, 'Akká, Ṣaïde, Tripoli, Ladíkíyeh, Tortosa, Beïrút, and even Damascus, suffer at certain times from fever; and to this may be added the ravages of the small-pox. The rest of the territory, particularly the plains towards, and bordering upon the desert, may be considered healthy, although the mortality is considerable, especially during the visitations of the plague, which, from patients being abandoned by their friends (through fear of contagion rather than from the violence of the disease itself), sweeps away thousands. Not even in the west does the patient who is attacked get any thing like a fair chance of recovery, being wholly or partly deserted; though, as will be noticed in another part of this work,[1] the disease seems to be only a form of typhus fever.

In the districts of Tripoli, 'Akká, and Damascus, three descriptions of soil prevail. In general that of the moun-

[1] In the Personal Narrative.

tainous parts of Palestine and central Syria is dry and stony, being formed, in a great measure, from the debris of rocks, of which a large portion of the surface of the districts of Lebanon, the Haouran, and Ledja, with the mountainous countries of Judæa, are composed; it is mixed, however, with the alluvium constantly brought down by the irrigating streams. The natural harshness of the soil is overcome by industry, and the slopes and terraces are rendered sufficiently fertile, while the lower parts of the country are naturally productive.

The second and richest district are the plains of Esdraelon, Zabulon, Ba'albek, part of the Decapolis, and Damascus, as well as the valleys of the Jordan and Orontes, which for the most part consist of a fat, loamy soil, like that of Umk, and the other tracts already noticed in northern Syria. Being almost without a pebble, it becomes, when dry, a fine brown earth, like garden mould, which, when saturated by the rains, is almost a quagmire, and in the early part of summer becomes a marsh: when cultivated, most abundant crops of the finest tobacco, cotton, and grain are obtained.

The remainder of the territory chiefly consists of the plains called Barr by the Arabs, and Midbar by the Hebrews, each word signifying simply a tract of land left entirely to nature, and being applied to the pasture tracts about almost every town in Syria, as well as to those spots where vegetation almost entirely fails. Such spots prevail in the tracts towards the eastern side of the country, where the soil is mostly an indurated clay with irregular ridges of limestone hills separating different parts of the surface. The better description of soil is occasionally diversified by hill and dale, and has very much the appearance of some of our downs, but is covered with the liquorice plant, mixed with aromatic shrubs, and occasionally some dwarf trees, such as the tamarisk and acacia. Many of the tracts eastward of the Jordan are of this description, particularly those near the Haouran, which, under the name of Roman Arabia, had Bozra for its capital.

The inferior tracts are frequently coated with pebbles and black flints, having little and sometimes no vegetation; their cheerless and monotonous aspect being relieved at intervals

only by the phenomenon of mirage. Such are the greater portions of the tracts southward of Gaza and Hebron, and that part of the Páshálik which borders upon Arabia Deserta, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels: its condition is the worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Mineral productions, as far as they are at present known, appear to be but few. Iron is abundant in the Kesruan, and coal is worked near Beïrút; silver, quicksilver, bitumen, and iron have been found in the Anti-Lebanon,[1] and near Hasíbiyáh; and, as in the time of Tacitus,[2] bitumen is collected at the Dead Sea; rock salt is also found in the same neighbourhood. As yet, however, there is not any appearance of either copper, tin, lead, or gold, in the country; although from these metals being mentioned in the Hebrew writings,[3] it is probable that they will eventually be found.

As in northern Syria, jackals, foxes, hyænas, and wild boars are numerous; and there are leopards,[4] porcupines, and some bears. The other animals, including such as are domestic, are the same in both divisions of the country, excepting perhaps lions and wolves, which probably are no longer found southward of the Aleppo district. But the wild goat, the bouquetin of the Alps, appears in the Haouran and other parts.

Camels and horses are numerous, chiefly of the Arabian breeds; but of the former, the heavier and more enduring animals produced by a mixture with the race of Turcomania, are wanting; the asses and mules, especially the former, are, however, greatly superior to those in other parts of Asia. The heavy-tailed sheep and goats with long hair and pendant ears are the ordinary animals of these classes. The fine Macedonian greyhound with a feathered tail[5] is also commonly

[1] Burckhardt's Travels in Syria, pp. 33, 34.

[2] Hist., chap. V., b. 6.

[3] Deut., chap. VIII., v. 9.

[4] The Felis Nimur (Pardus) in the mountains near Mar-Elias.—Giovanni Finati's Travels, vol. II., p. 159; and Solomon's Song, chap. IV., v. 8.

[5] See Plate XXIII.

employed by the amateurs of the chace; while in almost every ruin throughout the country a covey of gray partridges may be flushed, and one or two jackals started. Flocks of a kind of pigeon-quail called Katta,[1] and a green parrot, noticed by Diodorus Siculus,[2] abound in the spring. The eagles, vultures, falcons, owls, and other birds, do not differ from those of Aleppo; nor is that scourge of the husbandman, the locust, wanting as the grain advances.

The extremes of temperature experienced in this country give a corresponding variety of vegetable productions. Besides the trees already enumerated in the 18th chapter, there are many others—as the cedar, the butm, or wild pistachio,[3] the nopal, a kind of broom of large size, the kharub, or locust-tree,[4] the date, the defle,[5] the orange, the lemon, the fig, and the pomegranate. Almonds and other common fruits, as grapes and olives, are more flourishing in the central and southern than in the northern parts of Syria. The sweet-honied reed—the well known sugar-cane—is still grown where the Crusaders found it in the eleventh century.[6] Indigo is cultivated on the shores of the Dead Sea, and in some places along the Jordan; and cochineal has recently been introduced about Tripoli. At the latter place, and around Beïrút as well as Damascus, and in the intervening districts of the Lebanon, silk is produced, but with a proportion of hemp, tobacco, and occasionally in some few places a little cotton. The grains cultivated in central Syria and Palestine are wheat, dhurrah, barley, juwár,[7] Indian corn and sesame; and, besides artichokes, melons, pumpkins, &c., the ada, an excellent kind of lentile, the badintshaus, or egg-plant, with the other vegetables of northern Syria, are cultivated. The grain harvest, which is the principal one, takes place at the end of May or early in June; later, the hummus, a kind of vetch, comes in with other crops, but on a small scale; for apathy, the besetting sin of the Turk, causes the quantity, particularly of grain, to be regulated by the actual

[1] Understood to be the Tetrao Al Katta.
[2] Lib. II., cap. xxix.
[3] Pistacea terebinthus.
[4] The Ceratonia siliqua of Linnæus.
[5] Solanum furiosum.
[6] Mill's Hist. of the Crusades, vol. I., p. 238.
[7] Sorghum vulgar.

consumption of the people, rather than by the capability of the soil and the advantages of an export trade.

Commerce, however, still lingers on those shores where it had its beginning, and from whence it was gradually extended to Europe, Ophir, and along the shores of the great continent of Africa.

Were the cultivation of silk, cotton, tobacco, madder, wine, olive oil, grain[1] and fruits, pushed to anything like the capabilities of the soil, and were the sponge trade extended, there would in this country be ample returns for the imports; whereas, at present, vessels are obliged either to return with half cargoes, or else to visit two or more ports in order to complete their lading.

The imports are French and German cloths, cutlery, coffee, long-cloths, twist, rice, salt, indigo, cochineal, copperas, tin, pepper, pimento, and yarn; and from the Persian Gulf, pearls, muslins, with other kinds of Indian and Persian goods; and the value of the whole being greater than that of the exports, the difference is made up by cash payments.

There are besides, many other disadvantages to which the country is subject, such as the want of good harbours and carriage-roads into the interior, the deficiency of capital, and the absence of that confidence which often supplies its place; also the high rate of interest (from 12 to 30 per cent.) on borrowed money; and, above all, the improvident habits of the various branches composing the people of Syria; from the Turk, who contents himself with what he has, to the lawless Bedawín who levies an enormous tax on the merchandise as it passes the desert.

But as trade flourished at one period notwithstanding the impediments which have always existed, it would do so again; and with two such emporiums as Aleppo to the north, and Damascus, touching the desert, to the south, the country would soon change a state bordering upon poverty for one of comparative richness.

The latter city, besides its intercourse with Europe through

[1] A sweetmeat called dibbes, which is made from grapes, and supplies the place of sugar, is an article of export to Turkey.

Beïrút and Ṣaïde, trades with Aleppo and towns more northward; it also sends supplies of its manufactured stuffs to Nábulus, Jerusalem, and Cairo, as well as to Mekkah, Medina, and to many other places in Arabia. Besides a fair portion of shopkeepers who retail woollen and other goods, there are about 90 Múhammedan commercial establishments, 30 kept by native Christians and 24 by Hebrews; also two British houses and one French house. There is, for the settlement of disputes, a tribunal of commerce, whose members are of different nations and religions, and nearly in proportion to the number of merchants belonging to each.

We find that, from the most remote period, the narrow strip stretching from 'Akká northward to Tortosa, between the Lebanon mountains on one side, and the eastern shore of the Mediterranean on the other, was occupied by the Phœnicians, who had previously dwelt on the Erythrean Sea,[1] which name was then probably applied to the Persian Gulf. The interior, as far as the valley of the Jordan, was occupied by the Jebusites, Hittites, and other descendants of Canaan; the tract lying along the coast, to the southward, contained the five satrapies of the Philistines, viz., Gath, Ekron, Ashdod, Askulán, and Gaza; whilst the countries beyond the Jordan were in possession of the Susim, Emim, Anakites, and other Cushite branches. The whole of the preceding territory was, in the first instance, known by the name of Chna, or the land[2] of Canaan; then by that of Philistia, or Palestine:[3] it extended to the frontiers of Egypt, and included three provinces west of the Jordan, viz., Judæa, Galilee, and Samaria, with two beyond, Peræa, and Trachonitis. Subsequently, this territory became known as the land of Israel, or the Holy Land; which extended from Sihor,[4] on the brook or torrent of Egypt,[5]

[1] Herod., lib. I., c. ii., and lib. VII., c. lxxxix.; Strabo, lib. I., p. 42.

[2] Cumberland's Times of First Planting of Nations, &c., pp. 74, 75.

[3] Herod., lib. VII., c. lxxxix. [4] Joshua, chap. XIII., v. 3.

[5] This was evidently considered the boundary of Egypt in the time of the Saracens; for a letter being sent by the Khaliph 'Omar to his general, Amrou, ordering him to return to Palestine in case he had not entered the territory of Egypt, the commander being then at El Arish, which was pronounced to be within its limits, he proceeded.—Oakley's Conquest of Syria, p. 346.

A remnant of the inhabitants who succeeded the Phœnicians and Canaanites may, it is supposed, still be traced about Nábulus, and likewise amongst the Anṣárians and Ismaïlians: the first, no doubt, are the descendants of the people brought thither from Assyria by Shalmanasar and Nebuchadnezzar; and these are now divided into several religious sects, of which the three principal are the Dositheans, the Lebadeans, and the Gorthem; the two other branches alluded to appear to have come from later stocks. The Anṣárians, also called Nosaïrí, are, according to Mannert, descended from a people who, under the name of the Nazareni, had their own prince as late as the time of the Romans; and are still powerful, being able to arm 12 or 15,000 men; they are occasionally mixed with a few Arabs, Kurds, and Turkománs, and occupy both slopes of the great Nosaïrian range, from Ḳal'at-el-Hosn northwards to the southern part of the district of Aleppo. The Anṣáries consider Adam, Christ, and Múḥammed, simply as prophets; but they regard Abel, Peter, and especially 'Alí, as personifications of the Divinity. Many of them believe in the metempsychosis; but there are different sects, such as the Shenisea, the Kelbia, and the Mokledjye;[1] the first of which, as worshippers of the sun, are connected with the idolatry of Babylonia. Their tenets are, however, involved in mystery, and are likely so to continue; for in conversation they practise the same system of deception which is, in part, the safeguard of the Druses; by whom they are claimed as an apostate branch.[2] It is laid down that nothing concerning their religion is to be disclosed to strangers; that they must love their brethren, be charitable, refrain from theft and swearing, and patiently endure poverty and ill treatment from their wives.

The other branch, the Ismáïli, or Assassins, are less numerous, and their tenets no less mysterious. Ḳal'at-el-Masryad is their principal seat, and, outwardly, they are Shi-ites; but they do not believe in Múḥammed;[3] although they attend the mosques, in order, as is supposed, to conceal from the Turks

[1] Burckhardt's Travels in Syria, p. 156.

[2] Tyssen's Elémentale Arabiúm, p. 5, v. 55.

[3] Benj. of Tudela, p. 59.

that they are attached to paganism, which is not tolerated by that people.[1] They implicitly obey, to the extent of life and death, a chief called Sheïkh-al-Hashishin, and they have acquired several strong-holds in the mountains of Tripoli; but Persia is the principal seat of the Assassins, whose name is now supposed to have been derived from the intoxicating herb Hacchis-shin,[2] and to have no connexion with the story of the old man of the mountain. The Ismaïli are reported to adore the pudendum, and, on certain days, to mix in promiscuous debauchery; but whatever in reality may be the nature of their rites, their faith is so carefully concealed, that even the contents of their religious books are only known by those who are fully initiated.[3]

It is not improbable that the territory at the south-western extremity of the Páshálik of Aleppo contains a tribe of Syrians, who are the descendants of the earliest people of the country: they occupy the ravines on the northern slopes of Jebel-el-'Akrab, and Anti-Casius, as well as some of those on Mount Rhosus and the Amanus; and they live in small secluded villages. Their houses usually have sloping roofs, covered with tiles; and the better kind contain two small rooms for the family, with others for the animals; but in general there is only a single apartment, one end of which is appropriated to the animals, and the other to the family; a kind of separation being formed by a row of high conical earthen vessels, called kowari, which contain grain, flour, &c. The building is either of wood and clay, or rubble masonry; and is frequently within or adjoining a mulberry-garden. Agriculture, and the care of silk-worms, with the preparation of silk—which last is chiefly performed by women and children—are the occupations of the people. They have some good horses, and numerous bullocks for farming purposes. The dress of these Syrians consists of a coarse muslin turban, twisted round the head, like that of the Bedawins; also a long and coarse cloak, of white woollen, with common boots,

[1] Burckhardt's Syria, pp. 151, 152.
[2] Cannabis Indica.
[3] Burckhardt's Travels in Syria, p. 151.

or shoes. The women's dress is likewise of home manufacture, and they do not cover the face.

The food is particularly simple, consisting principally of eggs, milk, and coarse bread, with a large proportion of cucumbers, water-melons, and other vegetables. They appear to be unacquainted with the tenets of the Ḳorán; and, not having any knowledge of a sabbath, their mysterious rites have been thought to be connected with some kind of idolatry: be this, however, as it may, it is but right to observe that, during our lengthened intercourse with this people, we almost invariably found them well disposed, and of a particularly gentle and retiring disposition. Indeed, before the arrival of the Egyptian Páshá, the existence of this branch of the Syrian people scarcely seems to have been known.

Probably as far back as the time of Abraham, the Zeugmas of Sumeïsat and Bíreh-Jik afforded, as at present, convenient passages from Mesopotamia; whilst that of Thapsacus, which is more to the south, may have been the route of Jacob; and the latter subsequently gave to the invaders of Syria a direct road of 45 miles to Aram Zobah. As the communications appear to have been constant, and the warlike inroads from Assyria frequent, the population along the line of the great route towards Southern Syria was subject to repeated and sweeping changes, while the recesses of the mountains westward of this line continued long undisturbed. No road traversed this part of the territory; and whilst Epiphania, or Hamath the Great, and other places more eastward, communicated with Assyria, Tadmor, Damascus, &c., the inhabitants of the deep valleys on the slopes of Mount Casius and the Amanus were, in all probability, excluded from any intercourse with their neighbours; hence they have continued almost intact, notwithstanding the various changes caused by the wars of the Arabians, Turks, and Christians, as well as the influx of the Kurds, Turkománs, and other people. The other parts of Syria having been invaded by the Persians, Greeks, Romans, Saracens, Crusaders, and Turks, the inhabitants consist of many different races, who still preserve their particular habits and manners.

On the plain of Esdraelon, and some other tracts towards the south-eastern side of the territory, Arabs are frequently seen with their tents and flocks, and occasionally are perceived the wicker booths of the Turkománs; but on the slopes of Lebanon and those of the Nosarïan range, the tents of the Arabs are fewer, and the Turkomán booths more numerous; both, however, are mixed with Kurd villages, and occasionally with the more portable habitations of the Gipsies, here called Nowars: these are the Xebeques and Zingani of Asia Minor, and the Kurpadh of Aleppo (see above, pages 375 and 436), whose manners and customs, scanty dresses and temporary dwellings, seem to carry us back to that primitive state of the world in which permanent buildings were unknown.

The country round the Dead Sea, as well as the tracts northward, along both sides of the Jordan, are occupied by the Moustarabe, who, as will elsewhere be shown, are descended from the ancient Arabs, mixed with the children of Lot and the different branches from Abraham;[1] and also with some of the still earlier inhabitants of the land, as the Emim, &c. But the dispersion of the descendants of Isaac had in fact commenced in the time of Shalmanasar, and it continued to increase during the reigns of the Ptolemies and the first Roman emperors, when the people occupied the different parts of the world, to which the destruction of Jerusalem is generally supposed to have driven them.

A remnant of the Hebrews is still to be found in the cities of Tabarïyah, Ṣafet, Nábulus, Hebron, Damascus and Aleppo, as well as in every large town, and occasionally also in the villages of Judea and the Decapolis, but especially in Jerusalem, near the site of the beloved temple.[2] Few of them are now shepherds or cultivators, merchandise and different kinds of trades being their principal occupations; and they receive from the government that secondary kind of protection which the Muslim is wont to bestow (see pages 253, 377) on those who

[1] The descendants of Isaac, Ismael, and the sons of Keturah.—Gen., chaps. XVI., XXI. and XXV.

[2] Many of this people go from Poland and other distant places to spend their last days in Palestine.

chiefly in a disposition to make forays, in order to appropriate to themselves their neighbours' goods. A short carbine is the principal weapon carried in these excursions, which are made on horseback; and cruelty is apt to be added to robbery when an unfortunate traveller happens to fall within their grasp. Ba'albek is almost their only town; but, being an agricultural people, their villages are numerous. The houses are of clay, and frequently have a kind of portico, but they are flat-roofed, and seldom contain more than a single apartment; one end of which is occupied by the family, the floor being sometimes raised, and the other by the animals; a row of high conical baskets of grain being the only separation. A house is set apart for strangers, that the dwellings and utensils of the people may not be contaminated. A patriarchal chief regulates the ordinary concerns of the village under a principal chief, an Emír of the Harfuth family. As a body, the brave and warlike Mitaulis are able and willing to resist the weak governments of the Páshás, when the demands made in the name of the Sultán are pronounced to be unreasonable.

The Christians consist of a limited number of Armenians, whose patriarch resides in the convent of Bezommar, and Greek Catholics, whose principal seat is at Mar-Hann-Shouar, where there is a printing press, a library, &c.; there are also some Syrian Greeks, or Melchites, who have a ritual in Arabic; a few Jacobites, and the Maronites. The last, who are the most numerous, chiefly occupy, as we have already seen, the mountainous district of the Kesrúan, together with some portions of the adjoining tracts; they use a mixed dialect of the Arabic and Syriac, and the written character of the last. Occasionally they live in separate houses, but generally in stone hamlets or villages, which, owing to their situations, are usually defensible; each has a chapel and tower, with a bell. Their ritual is in Syriac, and Kanúbín is considered to be the ecclesiastical capital.

The patriarch has under his jurisdiction 12 bishops, some of whom are scarcely above want, and upwards of 200 convents. The high walls surrounding these extensive buildings contain kitchens, refectories, dormitories, and the other accompani-

ments of a monastery, with the addition of implements of husbandry, the establishment being partly supported by the manual labour of the monks; but in general the magnitudes of these buildings are greater than is necessary for their inmates, and their number is disproportionate to the extent of the country. In addition to the labour of the priests, contributions are obtained from Europe, and the rest of the funds is supplied by the peasantry, who willingly give more than a fair proportion of what they possess.

Belonging to the convents are terraces, with patches of tobacco, hemp, corn, vines, and olives, usually under the protection of the country people. In general, the Maronites are poor; but as frugality prevails almost universally, no individual is destitute of the necessaries of life; and, at the same time, no one is unreasonably desirous of more than he has. The Maronite districts form two small and almost independent republics; each being under an Emír belonging to one of the principal families of the adjoining territory, over which, as a body, the Maronites exercise considerable influence.

The country of the Druses lies southward of that of the Maronites, and it contains several mountain districts, such as El Shouf, El Tefahk, El Shomar, and 13 others,[1] forming as many cantons, each under an emír of ancient family, who usually occupies a large seráï, and is comparatively wealthy. Throughout this tract a kind of republican independence is maintained under the Sheïkh Beshír, a hereditary chieftain, who resides at Shouf. But, by way of control, a Múḥammedan, now the Emír Beshír, is appointed by the Porte, whose system of government consists in maintaining a sort of balance between the Christians, to whom he is supposed secretly to belong, and the Druses. His authority extends from Belád 'Akkar to the district of 'Akká, but his revenue, including the miri collected for himself, does not exceed £10,000, whilst the Sheïkh Beshír, with his feudal state and retinue, who

[1] The others are El Djessain, the Kesrúan, El Méttin, El Soleima, El Gharb, El Fokany, El Tahtany, El Djord, El Shehhar, El Menaszef, El Aaarkoub, and El Kharroub.—Burckhardt's Travels in Syria, pp. 204, 205.

would possess the real power in the case of a struggle, has about £50,000 sterling.[1]

Owing to the absence of level tracts, and the depth of the valleys in these districts, together with the steepness of the acclivities, whose singular wildness has already been noticed (see page 387), the villages are formed usually about midway on the slopes of successive ridges, along which rows of houses and mulberry terraces rise one above another, like the steps of a gigantic amphitheatre. The number of houses in the villages varies in general from 20 or 30 to about 100, but some contain nearly 400, besides the seráï of the Emír. The latter is an extensive pile of building, usually situated on the most commanding ground, and containing two or even three generations of the family, with suitable apartments built round an outer and an inner court, the latter generally occupying a higher level.

The ordinary houses are comfortable, being substantially built of stone, and almost always white-washed. They seldom

[1] Burckhardt's Travels in Syria, pp. 194, 195, 196, 199.

contain more than one apartment, with the addition of a kind of arcade, or else a verandah covering the door, which not unfrequently is the only aperture of the dwelling. A fire-place in the centre, a raised diwán at one side, and several cupboards recessed in the walls, constitute the furniture of the interior; but a terraced roof, shaded by mulberry and pomegranate trees, serves as a second room, and is the sleeping place in summer, as well as the chief resort of the family; passengers also occupy it occasionally, for as the roof of one house is the ordinary passage to that of a higher building, the terraces are common to all persons, but a stranger must not enter the dwelling itself; the Druses are, however, disposed to live in harmony with Christians, though they do not intermarry. Arabic is the language spoken.

Patient industry, in which the females largely share, determined valour, extreme pride of birth, hospitality, extending to the unflinching protection of strangers, deadly feuds among themselves, an absence of respect for the ties of blood, the dread of a public insult, and exceeding love of their romantic country, are some of the leading characteristics of these mountaineers. Those of Shohba and the Haouran are less marked in point of character, having become more assimilated to their neighbours of other creeds.

Their religious rites are but little known, but they have a priesthood, of which the first class is the Akkal, or initiated, who have charge of the schools, and perform certain unknown ceremonies every Thursday in their closed and guarded oratories, the women being part of the assemblage. Islamism was introduced among them by Hákim, Khaliph of Egypt, in 1030; when in public they perform its rites, but in private it is otherwise, and they are said to abhor all religions except their own.[1] In order to conceal their religious opinions the more effectually, they always, on being questioned concerning them, profess to be of the same faith as the inquirer, whether he be Christian, or Muslim, or Pagan.[2] They keep a register of births, and cannot disinherit their children; they do not

[1] Burckhardt's Travels in Syria, p. 201.

[2] Benjamin of Tudela says they are heathens and unbelievers, who confess no religion.—By A. Asher, vol. I., p. 61.

practise circumcision, neither do they fast or pray, but they believe in the transmigration of souls; moreover, they divorce on the slightest occasion; they drink wine, eat pork, and marry a sister; none of which practices would be followed, if their religion had been founded on that of Mahomet. Indeed, a belief prevails, and on fair grounds, that the religious rites of the Druses resemble those of the ancient Samaritans.

The remaining sections of the Syrian people, viz., Kurds, Turkománs, and Turks, were probably connected with one another at a period not very remote. Some villages belonging to the first are found on the slopes of the northern districts of Lebanon, and now and then a few of the second on the adjoining plains of the Biḳá; but the chief parts of both branches are in the district of Aleppo. The dwellings of the Kurds appear to hold a middle place between the tent and the better kind of permanent habitation. One large apartment serves for every purpose, a part being fitted as a stable, another accommodates the cattle, a third serves for the store of provender, &c., and the fourth is appropriated to the family. The villages are roughly constructed either with mud or the worst kind of rubble masonry, and the houses in each vary in number from fifteen to about forty; but, during the warm season, tents are substituted for the houses, and are pitched close to the village.

Amongst the people who inhabit some of the remote villages in the mountains, may still be found that fierce spirit and the other unfavourable traits of character already given to the Kurds (see above, pp. 125, 374); but in general those of Syria, although exceedingly ignorant, have the redeeming points of a peaceable and hospitable disposition.

As we have already seen, the majority of the Turkománs are essentially nomadic, and remove from Asia Minor with their flocks during the winter, using either circular booths or small-sized tents; but certain branches of this people, such as the Ryhánlu, the Jerid, and the Rishwans, do not quit the plains of Syria, and they are in other respects more civilized. They use a large black goat's-hair tent, which is supported by several rows of short poles; that of the chief, who still retains

the ancient title of Malek or King, is readily distinguished by its superior size; it forms the centre, around which those of the different sections of the tribe are pitched, the tents of each section encircling their immediate chiefs; and in the case of the Ryhánlu and some of the other Turkománs, the encampment covers an extensive tract of country.

The Turkomán tent is clean, and having a division, it contains two comfortable apartments. A large fire occupies the centre of the outer apartment, or that of the men, around which is the diwán; and during the intervals between the meals, coffee is frequently handed to the guests in cups about double the size of those used by the Turks and Arabs. Burghúl, rice, eggs, honey, dried fruits, cheese, bread, lebben, and occasionally meat, constitute the ordinary fare of the Turkománs; to which the richer add pilaus, stews, and rebabs. The men have a well-formed athletic frame, with a taste for bright and gaudy colours and showy arms. The women are good looking, but much plainer in their attire than the men: they do not join the latter during the meals, but they freely enter the men's apartment at other times, and converse with them without covering the face. They are particularly industrious in their household occupations, which include the manufacture of tent cloth of goat's hair, large double bags of the same material, and fine woollen carpets, which on the whole rival those of eastern Persia; the blue, green, and red dyes of the Turkománs being superior to those of Kirmán and Yezd.

About 45 years ago Haider Aghá, one of the Ryhánlu chiefs induced some of his tribe to follow the example of the Kurds by becoming cultivators; and its advantages being perceived, agriculture gradually increased amongst the Turkománs from that time. Ibráhím Páshá, as the best means of encouraging this desirable spirit, intrusted local power to certain chiefs, such as Achmet Bey of Múrad Páshá, and Múhammed Bey of Kilís. The former has adopted the modern dress of the Sultán and Páshás, but he continues like his ancestors to dwell in tents, keeping up something like feudal state on the plain of 'Umk; and the latter is established in the town of Kilís, which he has made the seat of the

government intrusted to his care. The principal riches of the Turkománs, however, consist in cattle; but in the spring they carry to Aleppo, Antioch, and other places, carpets, bags, and the produce of their fields, also sheep's wool and lamb's wool, butter and cheese; taking back cloth, coffee, sugar, sweetmeats, &c. At other times their chief employment is the transport of merchandise; and their favourite animal is a low set powerful camel of a cross-breed between the double humped or Bactrian and the Arabian camel. The better qualities of the Turkomán do not appear to have suffered in consequence of his having made some approach to civilization; and although he may not get credit for such good qualities, he has carried with him into the plains of Aleppo hospitality and fidelity to his engagements, in addition to a fair share of honesty in his dealings with mankind.

The migrations of this people are quite in accordance with their pastoral habits: their manner of removing from one place to another differs from that of other nomadic people in the employment of cows and oxen as beasts of burden, the goods to be conveyed being distributed among them; each animal carries one or two large bags of grain; some have besides, either kitchen utensils, tents, or booths; poultry, and even cradles with infants, are slung to others. Goats, sheep, &c., form part of the line, and each day's march is in consequence, as may be supposed, very short. The ordinary language in use is a corrupted dialect of the Turkish.

The character of the masters of the country, who are no doubt the principal branch of the preceding stock, differs but little from that already given.[1] The Turks of Syria are, however, especially in 'Akká, Damascus, and Jerusalem, less tolerant, and have more of the haughty spirit of past times than those who live in Europe and Asia Minor; but if the former still continue in some degree intolerant with respect to the so-called infidel, it may, on the other hand, be observed that the traveller who is the guest of a Muslim not only finds himself safe with his host, but is in no danger of being robbed or injured by any other of that creed.

[1] See above, p. 376–378.

The limited furniture of a Turkish dwelling has already been described,[1] and the travelling equipments of a Turk are also simple: they consist of a tent of small size, a carpet, a mattress, a coverlet, and a cloak; whilst the culinary articles are limited to a couple of saucepans, one within the other, a couple of dishes, and as many plates arranged in the same manner, with a round leathern table. His provision is a bag of oil or butter, some salt, pepper, rice, dried raisins, cheese, dates, and a stock of coffee-berries; to which are added a complete apparatus for making coffee, which, with the cups, are carried in a light case; also a tinder-box and a pipe, the most indispensable item of the whole. The last occupies the time whilst coffee is in preparation, during a noon-day halt, and while the pilau is being prepared in the khán or encampment for the night: when enjoying his pipe and his coffee, the Turk seems to have every thing that he desires.

Independently of the artisans and the trading inhabitants of the towns, the people of Syria are either nomadic or agricultural, or such as partake of both denominations; and some of these last are to be found in almost every part of the territory. The first are the Bedawíns, who move with their flocks from one pasture ground to another; they are under the patriarchal government of a chief, who acknowledges, but scarcely obeys, the authority of the Sulṭán, as exercised by his Páshás. The third are such as the sedentary Arabs and some few Kurds and Turkománs, who, being partially cultivators, are necessarily subject to the local authorities at one period of the year; but becoming nomadic at another period, they then pay no tribute.

The second are the Feláhs, who are purely agriculturists: they comprise the bulk of the Christians, Druses, 'Osmánlís, and other inhabitants, and are amenable to the laws of the country; which, however despotic in theory, are really mild in operation. It is true that the power of the Sulṭán is delegated almost unconditionally to the four great Páshás, and again downward from them to the Mutesellim, the Ayán, the Aghá, and even the humble Sheïkh-el-Belád; each of whom is

[1] See above, pp. 366, 367.

considered as open to a bribe, and ready to oppress the people in order to increase his own wealth: yet the exactions are fairly apportioned by persons acquainted with the means possessed by each individual. Moreover, in civil as well as in criminal cases, a salutary check is caused by the publicity of an open investigation, and by the influential effects of the Ḳorán. The Ayáns, Mutesellims, and other chiefs adjudicate trifling and even serious matters, whether criminal or civil, subject, however, to an appeal which, in some instances, is made to the authority of the Sulṭán, but ordinarily to the Mekemèh, a court of common law, annually held in the principal towns under a Kádí, sent by the Sheïkh-ul-Islám from Constantinople; these Kádís appoint deputies to preside in courts held in other towns for the adjudication of causes. The Ḳorán is the recognised guide in all cases of difficulty; but throughout Syria, as elsewhere in Turkey, capital offences are rare, and those of a trifling nature are prevented or punished by the cavasses, who are organized in almost every town for this purpose.

The tenure of lands and other property in Syria is well ascertained, and the holdings as well as the transfers are carefully registered. Certain tracts which were not cultivated in the time of Selím still belong to the Sulṭán, and are annually farmed to the highest bidder. Vakou or entails are common in Syria, and are made by private individuals either to endow mosques, kháns, or other public institutions; or, as with us, to confer property on the eldest sons and next heirs. Real property, such as arable land, gardens, vineyards, buildings, &c., goes by inheritance first to the son and grandson, next to the father and grandfather, then to the brother, followed by his son, next to the uncle, followed by the cousin. A husband's claim is allowed after these; and lastly, any individual becomes the heir of the slave on whom he may have bestowed freedom.

In addition to the taxes previously existing, the Páshá of Egypt levied excise and custom duties on grain and other imports to the amount, in some instances, of 10 per cent. on the latter. Animals carrying goods were likewise subject to a payment called Paatch for the repair of roads; there were

also monopolies of salt, wine, spirits, &c. The salian, which in old times had been levied by the sheïkhs and others for the support of passing strangers; and another tax, called Firdeh, were re-established. The latter was a war tax levied on houses and property to an amount varying between 15 and 500 piastres, according to the supposed ability of the individual. All males above fifteen years of age were subject to this tax, and also to the intolerable grievance of a forced conscription, amounting to 10 per cent. of the most active men. But these oppressions have vanished with the restoration of the Sultán's authority, and things have returned to their former state. The principal imposts now are the mirï, or land-tax, and the kharaj, or toleration tax; the latter was exacted by Ibráhím Páshá on the male rayáhs, or subjects who were not Muslims, at the rate of from 15 to 60 piastres for each person, instead of 3, 5, or 11, as formerly levied.[1] The former is a tax on as as much land as can be ploughed by a pair of oxen in eight hours; and according to the laws of the Sultans 'Omár and Selim,[2] it varies from a nominal rent of some barleycorns to as much as half of the produce. The import and other duties areparticularly moderate, and, with the exception of the arbitrary levies called avanias, which are too often oppressively increased by the local authorities for their own benefit, the inhabitants of Syria have but little of which they ought to complain; still less have the slaves, who, as elsewhere in the East, form part of the family, and are treated as such.

The total absence of that foresight which might arrest the march of destruction, added to an inertness of character which induces the Turk to leave things to chance and deçay, and particularly an abhorrence of everything like improvement, are not without some benefit to the rayahs of this country, who are in a great measure left to themselves; and the condition of the labouring classes in Syria may in consequence be considered good, although they rarely possess anything beyond their immediate and moderate wants. The peasants generally have sufficient food and clothing, and either a horse or a mule; and

[1] Volney's Travels, vol. II., p. 410. For the taxes in the time of 'Oma see above, p. 253, &c.

[2] Ibid.

a state of comfort prevails in their dwellings. The clothing, although homely, is warm and substantial; it consists of coarse shoes, or sandals, a small turban, flat at top with twisted cords pendant on one side, loose cotton trousers, and a close-fitting garment, between a cloak and a coat; the latter is made of thick woollen cloth, with narrow stripes of black and crimson alternately, without a collar, and partly open above in front; this, with a sash or belt above it, is almost the universal attire of the men throughout Syria. That of the women is likewise simple, being usually of coarse white cotton, and very full. The Druse females frequently wear a blue jacket and petticoat with some coins attached to the hair; but their chief ornament is a singular conical-shaped horn of chased silver, projecting about 18 inches from the forehead,[1] to which it is attached; it is also balanced by a heavy weight behind the head; it is not removed even at night, and in the day-time the costume is completed by throwing a piece of white cotton over it, so as to envelope the whole person.

In addition to household matters, the women assist their husbands in their agricultural labours; and their principal amusements consist in frequenting the bath and in forming parties for excursions into the country on Fridays, when some relaxation is permitted. The amusements of the men are also of a quiet cast, being chiefly confined to smoking, which they indulge in almost at all hours; frequenting the coffee-houses and baths, or having at home social meetings, when music, recitation, story-telling, and draughts, and occasionally an improvvisatore, are introduced.

The town occupations consist in the exercise of the mechanical arts: the men follow several useful trades, as those of smiths, carpenters, and bakers, these last being the most numerous: besides the occupations already mentioned, a considerable proportion of the population is constantly employed as mukeros, with their animals, in transporting goods from the ports, and also between the towns in the interior.

From the estimated numbers of persons liable to the Ferdeh

[1] See wood-cut, p. 549.

and other taxes, and from an increased knowledge of the secluded parts of the country, the difficulty of determining the population of Syria has of late been diminished, and a careful comparison of the most accurate accounts,[1] together with the results of some personal observations, give the following as an approximative estimate of the numbers of the people:—

		Souls.
The Turks, Kurds, Turcománs, Arabs, and the Muslims, who in general are of the Sunni creed, appear to be	about	604,000
The Mitaulis	„	40,000
The Ismaïli or Assassins	„	15,000
The Syrians, Samaritans, &c.	„	40,000
The Ansáries	„	90,000
The Druses	„	180,000
The Maronites	„	250,000
The Armenians	„	20,000
The Hebrews	„	40,000
The Greek Catholics	„	70,000
The Schismatics	„	80,000
The moving population of merchants, pilgrims, &c.	„	25,000
		1,454,000

Or 29 souls per square mile.

[1] Amongst those who have taken pains on this subject are the Rev. W. Thompson of Beïrút, Col. Campbell, lately consul-general for Egypt and Syria, Mr. Fareen, previously consul-general of the latter country, and Her Majesty's consuls, Messrs. Werry and Moore. In every estimate some considerable sections of the people, such as Turkománs, Kurds, and Syrians, have been left out; it is therefore probable that more extensive intercourse will show that the estimate in the text is rather below than above the true amount.

CHAPTER XXII.

ARABIA.

Situation, Extent, &c.—Mountains of Arabia.—Persian and Arabian Gulfs.—Winds, Commerce, &c.—Lakes and Rivers.—Mirage.—General Surface: Plateau, and Deserts of Arabia.—Temperature.—Rain.—Desert Winds.—Loss of Caravans.—Animal and Vegetable Productions.—Manufactures.—Imports and Exports.

GEOGRAPHICALLY, the preceding territory forms a portion of that which is about to be described, since by its south-eastern prolongation, the plateau of Syria forms the peninsula of Arabia, which ever has been one of the most interesting countries in the world. The physical structure of this extensive region seems to belong to Africa, rather than Asia; whilst the almost uniform surface of its vast wilderness, like a great sea, at once separates and connects both continents.

Arabia forms an irregular quadrangle, containing upwards of 22 degrees of latitude, from Thapsacus to Báb-el-Mandeb, and 26 of longitude, from Akabah to Ras el Hadd; the former being a distance of 1415, and the latter 1540 geographical miles; or, according to the Arabs, it is a journey of 100 days in a north-westerly direction, viz., from Aden to the borders of Syria.[1] Arabia is bounded on the west by the Red Sea, on the south and south-east by the Indian Ocean, on the east by the Gulf of Persia, on the north by the Upper Euphrates, Syria, &c.; and it covers an area of more than 1,100,000 square geographical miles: thus it rather exceeds the magnitude of India within the Ganges, and consequently it is the greatest peninsula in the world. The ancients were well acquainted

[1] Arabic MS. in the British Museum, p. 7502; translated by Dr. A. Sprenger.

with it, but there has been so little intercourse between that country and Europe for several centuries, that our knowledge of the interior is now far short of that which was enjoyed by the Greeks and Romans.

It is true that Arabia has lately been traversed by Europeans, in different directions, but it will be seen by the routes of Niebhuhr, Burckhardt, Seetzen, and others, that only a comparatively small part has been visited; the rest would be quite a blank, were it not for the brief accounts given by Arabian authors, and such notices as have been handed down by Ptolemy and other ancient geographers. The vast tract lying between Syria and the Indian Ocean, offers a wide field for the extension of geographical knowledge, which may be obtained without any extraordinary difficulty or danger; for, with the exception of the mysterious fate of the intrepid Seetzen, there has not been a fatal journey into Arabia during the last 40 years;[1] nor, perhaps, during a much longer period.

In the preceding pages the mountain system of Syria has been carried from the Taurus to the termination of Wádí-el-Ghór. The latter encloses the southern extremity of the Dead Sea; and, as the name signifies, it is a tract lying between two ranges of mountains: this tract, here, as well as to the northward, is chiefly desert. The eastern side of Wádí el Ghór is intersected, and partly fertilized by several streams flowing along the Wádí Kurahy, and other valleys, amidst shrubs and verdure; but, on the opposite side, it is

[1] There is little doubt that a prudent man, especially one of the medical profession, might make his way along the interesting line from Damascus to Shammar; and having explored Nedjd, in a southerly direction, in the first instance, he might turn his steps towards the countries of the Sabeans, Himyarites, &c.: this being accomplished, he could proceed at leisure from thence, by the route followed by Mr. Borowski along the borders of Hadramaút and Mahrah, to the Persian Gulf at Maskat. Such an undertaking was recently commenced by Lieutenant Thomas Edmunds, 3rd Native Infantry, Assistant Resident at Kerrac, who, after taking a part in the late campaign in Syria, proceeded to Jiddah, where his exploratory journey was cut short by an illness which obliged him to proceed to Bombay; at that place the illness proved fatal, and deprived the service, as well as the community at large, of a valuable member.

wholly unfit for cultivation. Here it is bounded by the prolongation of the hills of Esdum, a narrow ridge of rock salt, with a coating of chalky limestone, which curves first to the south-west, then to the south, and finally sends out an offset lines of cliffs eastward. The latter, with the exception of the aperture caused by Wádí-el-Jeib, separates Wádí-el-Ghór from its southern prolongation, called Wádí 'Arabah, which only terminates at the Gulf of 'Akabah. The prolongation of this extensive depression has so much the appearance of the bed of a great river, that if its slope in the centre (Wádí-el-Jeib) did not tend towards the Dead Sea, one would exclaim that this is really the ancient bed of the Jordan.[1] Towards the southern extremity the valley has a width of about four miles, running N.N.E., between two chains of mountains, and is full of sand-drifts.[2] The mountains on the western side are from 1500 to 1800 feet high, and on the opposite side they rise to from 2000 feet to 2500 feet; but between them a marked difference prevails. The former chain, which borders the desert of El Tih, being wholly bare and sterile;[3] whilst the latter is covered with tufts of herbs, and occasionally with trees. The mountains of Edom consist of a succession of nearly parallel ridges, which, eastward of the 'Arabah, have together a width of 15 or 20 miles. The wádís which they enclose are full of trees, shrubs, and flowers; whilst the upper slopes are extensively cultivated, though the higher part of the ridges,[4] particularly the peaks of Mount Seer or Hor, and the extraordinary masses of rock enclosing Wádí Músa have a barren aspect.

At about one-third of the distance from hence, along Wádí 'Arabah to the Dead Sea, is the supposed watershed, having an almost imperceptible slope northward, and receiving a number of smaller valleys, such as Wádí Ghurundel, Wádí-el-Jerafeh, and others, which fall into the depression from each side. The great Wádí itself widens till, towards the northern extremity, it probably has a breadth, from side to

[1] Count de Bertou, London Royal Geographical Journal, vol. IX., p. 279.
[2] Dr. Robinson, vol. I., p. 240. [3] Ibid., vol. II., p. 551.
[4] See Plate XXVII.

side, of nearly four miles. But the most remarkable feature of this region is, the existence of the hollow called El Jeib; a wádí within a wádí, thus forming a second depression in the centre of the first, and running from south to north between high precipitous cliffs.[1] El Jeib gradually widens from its commencement near the supposed watershed, till its breadth, on approaching the ridge of Akrabbim, is nearly half a mile.[2] The position of these salt hills, which intervene between the Dead Sea and the higher level of the 'Arabah, and the existence of a watershed in the latter, are circumstances which sufficiently show that if the waters of the Jordan once flowed to the Red Sea, some convulsion of nature must have caused a depression of the whole of El Ghór, and likewise a partial change in the 'Arabah. The mountains bordering the eastern and western sides of this wádí, afterwards skirt the Gulf of 'Aḳabah till the former touch the eastern shore of the Red Sea, and the latter become part of the group of Sinai; so that first, under the name the Amanus, then under that of the Ansarian range, and, lastly, constituting the prolongation of the Lebanon, an almost continuous chain of mountains extends from the Taurus to the stupendous group called Jeb-el-Tor, by the Arabs.

All are familiar, from infancy, with the name of the mountain from whose summit Moses brought the epitome of the Jewish laws. And Sinai has been so fully described by Maundrell, and other travellers, that in all probability we have a better knowledge of this spot, than of any other with which we are acquainted by description; but they who have ascended its peak can never forget the grand panorama presented to the view as the eye darts from one dark and lofty peak to another, till at length it rests upon the level space round Mount Horeb.

From an elevation of 7530 feet,[3] a sea of mountains of red granite, deeply tinged with various shades of purple, presents itself in every direction; their rocky masses extending southward to Mount St. Catherine and the Gulf of Suez, and again

[1] Dr. Robinson, vol. II., pp. 497, 498. [2] Ibid., p. 498.
[3] Wellsted's Travels in 'Omán and Arabia, vol. II., p. 95.

eastward to the Gulf of 'Aḳabah, and towards Petra; also northward along and beyond Wádí 'Arabah, till they are lost in the distance. Over all this scene most of the narrow wádís being hidden, the spectator looks in vain for anything like a plain or valley, or even the appearance of verdure.

St. Catherine, in the group of Sinai, is the culminating point of the mountains of Arabia Petræa: from this a great branch runs in an east-south-easterly direction; and the mountain system of Arabia, which strongly resembles that of Irán, appears to have its root in this offset. The branch just mentioned winds along the western side of the territory for a distance of nearly 1400 miles, forming part of the lip of the vast basin of the Red Sea; on the other side of this sea there is a similar range, running parallel to, and at nearly an equal distance, from the African shore. The former, as has just been seen, is connected with the primitive formations of Asia Minor; and, in striking south-eastward, it first skirts the Gulf of 'Aḳabah with bare pinnacles of rugged trap or basalt, and then inclines a little more towards the interior: its successive groups are less or more connected together, and it makes a sweep round Medina, sending towards that city different offsets, such as Jebel Ohód, the scene of the most arduous of Múḥammed's battles, Jebel Ayra, situated on the opposite or south-western side of the town;[1] also Koba, El Kebleteyn, with others, which are chiefly composed of red granite.

Onward the chain inclines towards the Red Sea, enclosing a succession of rocky defiles and occasionally plains, some of which, such as El Nazyr,[2] are of considerable extent; it afterwards changes its direction, sweeping round the eastern side of Mekkah under the name of Jeb-el-Kora, or Karrah; a bare rugged mass of calcareous rock, mixed with black flints and scattered masses of granite, and having the summits nearly on the same general level. Such is the prevailing formation as far as the former city; from whence, to the latter, porphyry, granite, and limestone rocks are found in the highest ridges, and calcareous masses in the lower. After passing

[1] Burckhardt's Travels in Arabia, vol. II., p. 226–230.

[2] Ibid., p. 132.

Mekkah the range takes a south-south-easterly direction, or is nearly parallel to the sea, until it meets the district of El Zohran; around which, under the name of Jeb-el-Djara, it makes nearly a semicircular sweep, and again another in the opposite or eastern direction; round the district of Schomran a western sweep under the name of the Jeb-el-Beni Said forms, afterwards, the limits of the district of Asír. It then curves round the eastern side of the Kaulan district, and under the general name of the mountains of San'á it inclines alternately towards the Red Sea and the interior till it terminates at the straits of Báb-el-Mandeb with the peak of Jeb-el-Manhali, which rises to the height of 865 feet.[1] In the previous part of its course the chain shows the peaks of Mount Rema, near Beït-el-Fakíh, which rises to 8000 feet, and Jeb-el-Saber, near Ta'ez, probably the highest point throughout the whole line. This mountain was ascended in 1836[2] by Monsieur Botta, who found an ancient castle on its crest. It is much furrowed by deep valleys, which are usually watered by permanent streams. The rest of the chain in these parts consists of rugged insulated masses of flint much broken into valleys; on the artificial terraces of which the coffee plant is cultivated with great industry and success.[3]

Several groups diverge from the main ridge and form inferior chains less or more continuous; these cross Arabia in different directions, but principally run eastward till they meet the Persian Gulf, or the river Euphrates. Other ridges follow the southern coast, presenting for the most part, in an extent of nearly 1250 miles; that is, from the entrance of the Red Sea to Rás-el-Hadd, innumerable hills of lime and sandstone, and perpendicular cliffs of bare rock, intermixed with shelving banks of white earth: they are without a tree, or the appearance of verdure. From Rás-el-Hadd the chain runs northward along the coast to Maskat and Cape Mussendom, and afterwards along the Persian Gulf.

[1] Captain Haines, I.N., on the South Coast of Arabia: Royal Geographical Journal, vol. IX., p. 125.

[2] Bulletin de la Société de Géographie, No. 72, December, 1838.

[3] Niehbuhr's Travels, vol. I., p. 300.

Under the name of Jeb-el-'Arah, or Chimney Peak, the chain in question commences near the straits of Báb-el-Mandeb with the projection of Rás 'Arah, the southernmost cape of Arabia; and more eastward, but farther in the interior, is Jeb-el-Yáfái, a very high range. This is succeeded by Jeb-el-Amzuk running E. N. E., which is prolonged by a very elevated range of mountains, extending in the same direction upwards of 100 miles to the ruins of Nakb-el-Hajar; and a little way southward of these is Jeb-el-Hamari, which has an elevation of 5284 feet.[1] From hence the chain sweeps south-westward, and continues parallel to the coast at a great elevation, showing the peaks of Jeb-el-Jambush, Jeb-el-Ibn Shamayek, and Jeb-el-Asad; which last is nearly 500 miles from Báb-el-Mandeb. It afterwards sweeps northward to the lofty peak of Jeb-el-Kamar; and along the remainder of the coast of Schähhr or Schedjer, to which it continues parallel in an east-north-easterly direction as far as Rás-el-Hadd, from whence it trends with the shore north-westward to the straits of Ormus, having an elevation of 6000 feet at Jeb-el-Hutha, and an equal elevation farther west, at Jeb-el-Akdar.[2] At first it sweeps south-westward, and afterwards westward, along the gulf, to the estuary of the Euphrates. In the latter part of its course, that is, along the shore of the Persian Gulf, the chain presents a serrated outline, with rugged and desolate looking slopes, which, except a tint of purple, and this is observed early and late in the day, are of a barren fiery red; the chain consists probably, in great part, of limestone, except behind Tehámeh, where schistus and basalt predominate. The rest of this range forms a high and rugged wall, composed of frowning masses of granite, rising abruptly from the water, not unfrequently to an elevation of nearly 6000 feet; and is almost entirely destitute of soil and herbage. One uniform scorched dark-brown colour, often approaching to black, prevails almost to the entrance of the Persian Gulf; where, as has been seen, the chain has a no less desolate

[1] Captain Haines' Chart, vol. IX. of London Geographical Journal.

[2] As ascertained by Lieutenant Wellsted; see his Travels in 'Omán, &c., vol. I., p. 268.

appearance, and seems to bar all ingress into the country; but on closer examination something like a bay is seen here and there opening into wádís which are less or more fertile and cultivated.

Other groups, forming portions of ranges, occur in the interior: of these there is one on the borders of Ḥaḍramaút; and there are others in Belád-el-Jof; there are, also, some in the desert of Ahkaf and in 'Omán; of all of which we know little more than that they take an easterly direction, especially those which skirt the latter district.[1]

Nearly in the centre of the territory there is a considerable arm, which diverges from the main chain near Taïf, and runs east-north-eastward from thence, passing a little distance north of Der' Ayyah, where the mountains have a barren appearance.[2] Onward the chain inclines more eastward in passing through El Hassa, from whence it proceeds to the shores of the Persian Gulf, which it meets in the neighbourhood of Bahreïn. Reinan, and subsequently Captain Sadleir, skirted these mountains during their journeys, and found them to be of moderate elevation, chiefly of sandstone rock, having their sides furrowed in parallel lines by the numerous torrents which exist in winter. Mountains again occur more northward, which run into the interior from the neighbourhood of Medina, passing through the districts of El Kassyn, El Sedeir, and extending, it is presumed, to the Persian Gulf, near Grane, where they present a low range of crumbling sand-rock. Towards the northern limits of Nedjd is El Jebel Shammar, a district described by a Muslim traveller, Yusuph-el-Miliky, as having mountains as high as those of Lebanon, and covered with forests; but the hills decrease in height, and become quite bare as they approach Mesopotamia. Between Shammar and the borders of Syria other and lower ranges are met with, which, on approaching the edge of the territory, present masses of sand-rock much resembling those of Persia, and having the appearance of huge crumbling walls. Again a double chain commences in the desert beyond Damascus,

[1] Lieutenant Wellsted's Travels in 'Omán, &c.

[2] Captain Sadleir, vol. III., p. 472, of the Bombay Literary Society.

and runs east by north. One of its branches passes along the western side of Palmyra, whilst the other, the present boundary of Arabia on the north, skirts the eastern side of the great valley plain in which that city stood: the plain continues to be thus enclosed as far as the town of Zelebi. Here the chain is broken by the river Euphrates; but, as we have seen, it is renewed beyond the river, and takes the direction of Sinjár.[1] These mountains gradually, from their commencement, become more elevated till they enclose Palmyra, when they are apparently at the highest, having probably an elevation of 2000 feet above the plain; they present to the view great masses of limestone and gypsum, and have a more regular outline than is usual with such rocks.

Of precious stones, Arabia has the topaz, the onyx, and a stone which is not found any where else, and is called yemanior akil.[2] The agate is found near Mocha; emeralds, in the Hijar; beryls and cornelians near Ṣán'á and 'Aden;[3] malachite in the cavern of Beni Salem; also jasper, amethysts, and turquoises, in the environs of the village of Safwa, about three days' journey from Medina. Diamonds,[4] the sardonyx,[5] and the topaz,[6] were obtained from this country in former times. Of metals, silver, iron, lead, and copper,[7] are met with in different parts of Arabia; and the last, recently in 'Omán.[8] Gold is mentioned by the ancient writers; and in all probability it will be found when the country is better explored, but it is not known to exist in Arabia at present.[9] Bitumen is obtained in Arabia Petræa; and in Arabia Deserta, lignite coal.[10]

At the northern extremity of the Dead Sea is found the stink-stone, whose combustible properties are ascribed by the

[1] See above, p. 48.
[2] Niehbuhr, Beschreibung des von Arabien, p. 142.
[3] Niehbuhr, vol. I., p. 362.
[4] Pliny, XXXVII., xxiii.
[5] Pliny, XXXVII., xv.
[6] Ibid., VI., cap. xxxiv.
[7] Niehbuhr, p. 142.
[8] Lieut. Wellsted, vol. I., pp. 112, 113.
[9] Niehbuhr, p. 142.
[10] It is understood that a gray coal is found a little way inwards from the river, in the line between Deïr and Damascus. We did not, however, actually find it ourselves; but a letter was received on the subject from Ibráhím Páshá, and the Arabs described it particularly.

is superior to that which is found in the interior of this part of the country.

A little eastward of Bahreïn is the peninsula of Bahrán, terminating with the prominent point of Rás Reccan, from whence numerous islets and shoals extend along the bay inside of the great pearl-bank, as far as the rock-bound and very defensible position of Abothubbée. From hence the coast becomes bolder, and the sea less obstructed; and it continues so beyond the celebrated Arab town, fort, &c., of Rás-el-Khaïmah as far as the headland of Cape Mussendom; the coast trending south-eastward from thence is without islands, except in approaching Masḳat and Rás-el-Ḥadd. As already observed, the outline is particularly wild and bold between those places, and it so continues to Báb-el-Mandeb, having in the interval the projecting capes of Rás Madrake, Monteval, Fartash, Baghashú', Makallah, and 'Aden, with the islands of Kuria and Muria close to the high and desolate-looking coast of Mazedra; and about 180 miles from thence is Socotra, an extensive island, long celebrated for its aloes.

Báb-el-Mandeb, the gate of tears and of misfortune, forms the entrance of the other arm of the Erythrean sea; this arm runs about 1320 miles in a north-westerly direction between Africa and Arabia, and terminates with a fork, formed by the 'Aḳabah, or eastern branch, which runs into the latter territory, and the western branch, or that of Suez, which washes part of the former continent, and also of Arabia Petræa.

The chief headlands in the Arabian Gulf north-westward of Báb-el-Mandeb, are, Rás Mokhá, Rás Zebeed, Rás Myamla, Rás Jeddere, Rás-el-Bayath, Rás Harram, Rás Mussahríb, Rás Toorfah, Rás Halli, Rás-el-Abú Kalbe, Rás Abú Mutnah, Rás Mahassin, Rás-ul- Uswúd (near Jiddah), Rás Hartebah, Rás Mahluk, Rás Delaidelah, Rás Yamboo, Rás Bareedy, Rás Abumud, Rás Ghurkoomah, Rás Marabat, Rás Abú Mussáh, Rás Maharrash, Rás Wádí Tunan, and Rás Múḥammed, the last of which separates the gulfs of Suez and 'Aḳabah. The most considerable islands on the coast south-eastward of the latter inlet, are, Tirahn, Senaffer, Shooshooah, Burraghan, Joubah, Numakn, Mushabeah, Hassanee, Abú Laad, Serrane,

Jebel Sabyar, Jezerat Gootna, Jebel Momed, Sarso, Jezerat Deesan, Farsan Seggeer, Farsan Kebír, Goomak, Doomsook, Tokaillah, Hammar, 'Entookjash, Kotama, and Jebel Teer, an active volcano 900 feet high; also Humreek, Ockbane, Kamran, and Zebayer, which are likewise volcanic. Lastly, the islands of Jebel Zoogur, Uarnish, and Perim, the last being situated in the Straits of Báb-el-Mandeb. These, and thousands of islets between them, are coral formations, and are constantly increasing; the bed of the sea itself is also covered with coral, and from hence is derived the Hebrew name, Bahr-souph (Sea of Sea-weed). The islands, with almost the single exception of Kamran, being deprived of harbours, they become a serious impediment to any navigation but that of steam, and the vessels have to pass up and down a narrow sea which has been aptly compared by Strabo to a salt river; that writer describes it as full of rocks, enclosed by high mountains, and into which no river, and scarcely any rain falls. Owing to the barriers formed on each side by the mountains, the changes of the seasons cause a strong north-west wind to prevail down the Red Sea from the middle of May, with little or no intermission till September, and upwards, or towards Suez, during the rest of the year; and experience has taught the Arabs here, as in the Persian Gulf, to commence their annual voyages towards the close of the favourable monsoon, and return with the next, so as to have a fair wind along either the African or Arabian shore. Although this trade includes the principal as well as the inferior places along both coasts, it must of necessity be limited, but at the same time it is cheap and certain.

The existence of a fresh-water lake at El Asha,[1] and of several in Nejd, as ascertained by Captain Sadleir, has established the fidelity of Strabo in this particular.[2] There are others, but of small size, in Arabia Felix, in Tehámeh,[3] and in 'Omán, and one called Salomé has recently been discovered by Monsieur Chédufau and Colonel Mary in Ahkaf.[4] But the rest of the surface of Arabia appears to be without any thing like

[1] Vol. III., p. 464, of the Bombay Literary Society. [2] Lib. XVI., p. 773.
[3] Niehbuhr's Travels in Arabia, translated by Robert Heron, vol. I., p. 297.
[4] Bulletin de la Société de Géographie de Paris, 1843, p. 101.

a body of fresh water, and even salt lakes are almost equally rare, the Bahr-el-Merj, eastward of Damascus, the lake near Palmyra, and one or two elsewhere, being all that are known to us at present.

Except the Euphrates, which washes Arabia for about 977 miles, and a stream rising eastward of Ṣan'á, which is said to pass through Ḥadramaút to the sea at Kaijah, also the Sayl or Bicheh, which flows from the province of Asír eastward through the valley of Dawasir, and onward into lake Salomé, it may be said that there is no other considerable river within its limits, and there are comparatively few rivulets. It is true that the valleys now and then have large streams which are fed by the mountain dews, but for the most part these exist only in the winter season, and they are confined chiefly to the western side of the great range forming the watershed which so unequally divides the territory. On the other side, as at Nedjd, they are lost in plains, marshes, or lakes.[1]

The workings of such winter torrents produce valleys, and these, whether dry or containing water, whether barren or cultivated, the Arabs call either ghadirs or wádís; they are very numerous, and are altogether the most remarkable features of the country. The wádís have hills on both sides, rising above the surface of the adjacent plain; the ghadir, on the contrary, is only a hollow in the plain.[2]

The distress occasioned in Arabia by a deficiency of water is frequently increased by the tantalizing appearance presented by the sirab or mirage in that country. The light refracted in the rarified air immediately above the heated ground gives rise to the resemblance of an extensive lake, and the thirsty traveller, advancing towards it, finds the flattering delusion recede before him. In the early part of the morning, while some dew remains on the ground, the perception is remarkably strong; every object is then also magnified, so that shrubs appear as trees, and under them frequently appear their images inverted, as if reflected from the surface of water.

With the exceptions of the mountains of Yemen those of

[1] Captain Sadleir's Journey, vol. III., p. 464–469, Bombay Literary Society.

[2] Burckhardt's Travels in Syria, p. 666.

Nedjd and the ridges and shallow wádís which elsewhere intersect the country, the surface of Arabia is nearly level. A narrow strip of land forms its boundary on the eastern and western sides, and on the southern coast a belt of rocks connects the two preceding tracts. The eastern depression, or that which forms one side of the basin of the Euphrates and the western shore of the Persian Gulf, is comparatively narrow, but in the upper part very fertile; that of Tehámeh on the opposite side of the territory is wider; it extends almost the whole way along the Arabian Gulf, and it is but partially cultivated, although the soil is sufficiently good. The remainder is an elevated plateau, containing probably five-sixths of the superficies of the whole peninsula. It slopes gently both northward and eastward, till, in the former direction, it merges in the plains of Syria, and in the latter it joins the range of hills which separates it from the plain running along the basin of the Euphrates and the western shores of the Persian Gulf. A clayey soil with an indurated burnt surface, covered in many places with pebbles and flints, generally prevails, and here, as in Persia, the apparent aridity of the ground may well justify the opinion that it had never borne a crop. Such is the statement of many writers, who, nevertheless, have inconsistently admitted that the country supports a numerous population, with flocks of sheep and goats, besides camels and horses. Della Valle, Captain Jenour,[1] and Colonel Capper[2] have, however, given more favourable accounts. Numerous flocks constitute the wealth of the Bedawín, who wanders from pasture to pasture over a wilderness which, as we shall presently see, produces a sufficiency for the wants of its pastoral inhabitants.

The impression so generally prevails that the interior of Arabia is covered with deep moving sands like those in the deserts of Libya and Zahara, that it is with some hesitation an account very different in this respect is now about to be presented to the reader. It is true that, as in the case of the extensive territory of 'Irán, the cultivated land is by far the smaller proportion, and the remainder presents, in different

[1] Route to India in September, 1785. [2] Journey to India.

places, the four descriptions of desert already noticed; but happily the worst and most forbidding portion forms the exception. The deep sand which characterizes this kind of desert is found at certain places in 'Omán and Tehámeh, and again in the level tract near the upper part of the shores of the Red Sea, also in some spots about the lower Euphrates, likewise in El 'Asha, and probably at intervals in the deserts of Ahkaf and Roba-el-Khali. In these tracts nature denies all verdure and every kind of tree or shrub, with the exception of the date-tree, whose roots, in some spots, find moisture.

Another kind, which presents a hard baked surface of flints and pebbles caked together and seemingly quite impenetrable, also forms part of the surface of Arabia. This is scantily supplied with verdure, but it displays a few hardy shrubs, and now and then some deep purple-coloured lilies, which are almost leafless.

A third description, the salt desert, is more common. Saline tracts with a brittle cracked surface are met with eastward of Palmyra, and in other parts of Arabia Deserta; also in El 'Asha and Nejd, and doubtless in Roba-el-Khali. In these parts of the territory are found the soap-plants, sheinan and el kali, with occasionally the rhetem, or camel-thorn, and even the leafless purple iris. Somewhere towards the eastern side of the Roba-el-Khali, an extensive plain covered with a quicksand of great depth, has recently been met with by Baron Von Wrede, who was unable to find a bottom with a line of 60 feet.[1]

These unpromising tracts have probably given rise to the belief that Arabia is merely a vast arid desert, either interspersed with spots of fertile ground[2] or almost entirely a desert,[3] whereas the greatest part is of the fourth kind, called Barr[4] by the Arabs, which, in fact, is merely an uncultivated land,[5] diversified with hill and dale, like the Dorsetshire downs. It bears the liquorice plant and some aromatic shrubs; and

[1] Royal Geographical Journal, 1844, vol XIV., p. 111.

[2] Edinburgh Gazetteer, art. 'Arabia.' [3] Encyclopædia Metropolitana.

[4] Wherever Arabs are met with in tents, they denominate their place of encampment Barr, or wilderness; Zahara, or desert, being more particularly applied to the wilderness of Africa.—MS. of Mr. Rassam.

[5] See above, page 535.

thousands of sheep feed upon a thin short grass, which grows in almost every part of the country at present known to us. Moreover, we learn from sacred as well as profane history, that the Ethiopians, the Assyrians, the Hebrews, and the Egyptians crossed the wilderness of Arabia at various times with immense armies, and consequently the country could not have been then a barren desert: the practicability of such movements was evident to me in my two journeys from and to Damascus. During the first, which was towards the end of the autumn of 1830, the coolness, even in the day time, rendered a cloudless sky desirable, whilst we suffered severely from frost at night. In the second journey, which was in the summer of 1837, the heat was very oppressive during the greater part of the day, but the nights were most agreeable. We were gratified also from sun-set to day-break, and more especially in the evenings and mornings, by the sweetly cheering notes of the nightingale, issuing from the liquorice bushes, which generally covered the plain; but as we approached the lower temperature, at the foot of the Syrian mountains, we no longer heard this unexpected tenant of the wilderness.[1] Malte-Brun mentions this bird as being met with in that portion of the peninsula which is so generally considered altogether desert, and where most certainly there is but little cultivation.

To the observations made by Monsieur Mengin, whilst serving with Ibráhím Páshá's army, as well as those of Captain Sadleir, whilst crossing from El Katíf to the shores of the Red Sea, and to the verbal narration of M. Borowski, we are indebted for much information regarding the real state of the interior. Almost the only notices previously obtained were drawn from the works of Yusuf-el-Miliky or other oriental writers, and from an English traveller of the name of Reinaud;[2] to which may be added the recollections of Mr. Rassam, who, when quite a boy, accompanied Ibn Wahidol into Arabia.

[1] This is the bulbul of Syria and the nightingale of England; the bulbul of Persia is our thrush.—See Ainsworth's Assyria and Chaldea, p. 43.

[2] See Zach's Corresp., vol. XII., p. 237, &c.

This journey continued for several months, during which time the tribe, whose guest he was, continued moving from one pasturage to another, making zigzag wanderings from Hillah almost to the shores of the Red Sea; visiting those tribes who were friendly, and avoiding the others, as is the custom with the children of the East. No interruption was experienced, nor did either water or pasture fail, which must have been the case if the interior of Arabia were merely a wilderness of sand.

Mr. Rassam was so young, and the period is now so distant, that he can give but few details concerning the country. But although he saw not the numerous cities of Arabia Felix which are named by Ptolemy,[1] nor the palaces and temples which may have existed in the five kingdoms into which that region is said to have been divided,[2] still his account, as well as that given by other individuals, make it clear that the country is partially cultivated, and more thickly peopled than is commonly supposed.[3] Numerous ruins show, however, that many tracts now occupied by the Bedawíns had at one time fixed inhabitants; but it remains to be ascertained whether beds and hills of moving sand, such as those in Bálúchistán,[4] are very frequent in Arabia.[5]

In a country on the verge of, and partly within the tropics, deprived at the same time of shade as well as of a due supply of water, a parched soil and extreme heat are naturally to be expected. At Medina, for instance, the heat is very great,[6] and the climate of Mekkah[7] is both sultry and unwholesome Mokhá has a still higher temperature, averaging from 90° to 95° in July, and frequently reaching 98°. But owing to the

[1] Lib. VI., cap. vii. [2] Strabo, lib. XVI., pp. 767, 782.

[3] Speaking of Nedjd, a writer in the Encyclopædia Metropolitana says that it is probably a vast sandy plain interspersed with naked rocks, and has a thin population of wandering tribes; but is almost unknown.—Article 'Arabia.'

[4] See above, p. 184.

[5] A recent work (Crichton's Arabia), whose general fidelity has rendered it deservedly popular, says that "over the face of this vast solitude the sand sweeps along in dry billows, or is whirled into hills and columns, having the appearance of water-spouts, and towering to a prodigious height."

[6] Burckhardt's Travels in Arabia, vol. II., p. 290. [7] Ibid., vol. I., p. 444.

mountains, and the general elevation of the greatest part of the peninsula, the climate is milder and more healthy than might be expected, considering its geographical position. The extreme heat of summer is, in consequence of the elevation, much lessened; whilst at night there is frost, and even snow occasionally during the winter months. Moreover, the mischievous and oppressive effects of the heat are diminished by the dews; without which, says Niehbuhr, no vegetables could exist in such places as Mekkah and Mokhá.[1] In Yemen, and towards the shores of the Red Sea, some rain falls in spring, but the periodical rains begin in June, and end in September; whilst, on the opposite slopes of the range of mountains, the rainy season continues as late as the middle of November. More eastward, on the shores of the Persian Gulf, and the banks of the Euphrates, the rains begin towards the commencement of December and end at the beginning of March; about the upper Euphrates the rains continue still longer. The fact of occasional rains in Nedjd during the summer is mentioned by Captain Sadleir,[2] and also by Mengin, who witnessed them during the sieges carried on in that country by the Páshá.

In general an agreeable freshness prevails throughout the great plateau of Arabia; which country for its extent is probably one of the healthiest in the world. Indeed the air of the wilderness shews its purity, not only by giving a long and healthy life to the Bedawín, but likewise by its beneficial effects on those who enjoy it only for a time; an instance of the salubrity of the climate was afforded in the case of the officers and men of the late expedition, when returning from Baghdád under Major, now Lieut.-Col. Estcourt. Tried as they had previously been, by hard work and exposure, the journey was regarded with apprehension; but scarcely was it commenced when an improvement was perceptible; and before the wide-spreading wilderness was exchanged for the verdant suburbs of Damascus every individual found himself greatly improved in health, if not entirely recovered. But in the towns and villages

[1] Niehbuhr's Travels in Arabia, vol. II., p. 314; Heron's translation.
[2] Bombay Literary Society, &c., vol. III., p. 470.

bordering on the shores of the Persian Gulf, and likewise in 'Omán, as well as some of the places near the shores of the Red Sea, the climate is widely different; and the inhabitants experience a clammy heat in summer time, even at night, which is scarcely supportable to the exhausted frame. At this period of the year Masḳaṭ, perhaps the most trying spot of the whole, has, amongst the inhabitants, the name of Gehennem (Hell), on account of its temperature, which ranges from 92°[1] to 105°, Fahrenheit, in the month of July; and in November it reaches 81½°.[2] This city and its immediate environs are particularly fatal to the European constitution;[3] although the thermometer is not by any means so high there as in many healthier places, such as Grane, Hilláh, Sheïkh-el-Shuyúkh, Hít, and Tadmor.

Having a heated atmosphere towards the western and southern limits, and a mild if not a cold temperature on the north-western side, rapid, and occasionally violent atmospheric changes may naturally be expected; and the catastrophes which of late years have visited Aleppo, Damascus, Safet and other places, show that terrible earthquakes are still as common in these parts of the world as they were in ancient times. These calamities, according to observations made by the inhabitants, sweep onward in a western direction with such velocity that it is difficult to note the brief interval between the shock felt at one place and that at another.

Besides earthquakes, Arabia is subject to sudden and most violent storms; one kind of which is well known as the simoom, samiel, or samm; the rhamsin of Egypt, and the harmattan of the coast of Guinea. It is described as being hot and pestiferous, sweeping over the country with such speed and fearful violence that according to some statements men and animals are often overwhelmed by clouds of moving sand; in fact, it is said, persons who have the misfortune to be travelling during one of these storms might be stifled in a

[1] On the 6th May, 1837, it was 95° in the cabin of the Hugh Lindsay.

[2] Taken on board the Hugh Lindsay, 25th November, 1836.

[3] One of the last victims of the climate was Captain Francis Willock, R.N., a talented and greatly respected officer.

moment; unless they throw themselves close to the burning sand, and cover their faces with their clothes.

That Arabia, in common with other inter-tropical countries, should occasionally be subject to storms of great violence is to be expected; and that it really is so, those who returned from the Expedition know too well; but the prevalence and extent of such calamities appears to be greatly over-rated in popular works.[1] Even the judicious Niehbuhr pronounces the effect of the simoom or samm to be instant suffocation to every living creature that happens to be within the sphere of its activity; and he adds that, the carcases of the dead immediately become putrid.[2]

But on referring the question of the destruction of caravans to the Arabs themselves, Mr. Werry, then Consul General for Syria, thus replies, in September 1838:—"I had a meeting here of the chief Arghyle, and of the Aenizeh sheïkhs who accompanied the last caravan of 2000 camels from Baghdád, and though some of them have traversed the desert, in all directions, for 30 years past, they never heard of a caravan, nor even of a single animal, or man, being buried alive in the sand raised by a whirlwind. They stated, that, generally speaking, the surface soil in the countries which they traversed, would not admit of being raised in columns sufficiently dense to inflict such a calamity, and that whatever may have occurred in the African desert, nothing of the kind, to their knowledge, has taken place in Arabia.[3] The simoom, however, they added, is hot and suffocating, and has frequently caused the death of persons who have been unable to shelter them-

[1] The Universal History, vol. XXXVI., p. 457 (London, 1779), says that between the cities of Mekkah and Medina there is an extensive sandy desert, where the dry sands blown up and down by the winds often overwhelm whole caravans. At p. 438 of the same volume, speaking of Arabia Deserta, we are told that there are neither men, beasts, birds, trees, grass, nor pasture to be seen; nor any thing but great rolling sands and craggy mountains.

See also Précis de la Géographie Universelle, par Malte-Brun, tome VIII., p. 247; and Crichton's Arabia, vol. I., pp. 68, 69, 70.

[2] Niehbuhr's Travels in Arabia, vol. II., p. 318; translated by Robert Heron; Edinburgh, 1792.

[3] For particulars respecting the storms in this part of the world, see the account of the Expedition, in vol. IV.

selves from its deleterious influence. They asserted also that earthquakes are experienced in the country."

Wheat and barley are sown about the beginning of March, and towards the end of May or beginning of June they are reaped; but scarcely has the crop been housed (which takes place about the middle of June) when the surface immediately assumes that parched appearance which has been remarked under similar circumstances in Irán.[1] But if we exclude the sandy, the indurated, and the pebbly portions of the surface, the soil is adapted for cultivation; the want of trees to preserve moisture, and the scarcity of water being the chief obstacles to the success of the agriculturist. The soil consists of good clay, which becomes sufficiently productive whenever the Arab turns his attention to husbandry, and to what is in such countries its most indispensable branch, the management of water. At present the supply of his flocks depends upon wells, which are often at considerable distances from one another, and not unfrequently on his arrival at one he is denied the expected refreshment in consequence of the presence of another tribe. It is, however, more than probable, if sufficient pains were taken, by sinking Artesian shafts,[2] that water would be found at a moderate depth throughout nearly the whole of Arabia; and if a system of khánats like those in 'Omán and Persia were to be added, so as to convey water to a distance, in all probability a sufficient quantity would be obtained not only to irrigate and fertilize many places which at present are desert, but even to renew the productive state which existed at a former period. At this day cultivation is found round Doom and the three villages of Taifie, Jerood, and Attane, on the caravan route between Damascus and Palmyra. On the same route there is also Karyateïn, which is sheltered by trees, well watered, and contains about 800 houses. Even round Palmyra itself there is much ground under tillage; and besides what is observed in Arabia Felix, 'Omán, &c., in parts of Arabia Petræa, at the distance of four

[1] See above, pp. 78, 79.

[2] Such as those described in Buckland's treatise on Geology and Mineralogy, vol. I., p. 568.

or five days' journey from the extreme limits of Syria, there are traces of former husbandry.[1]

The wild animals of Arabia are the lion, the bear, the panther,[2] the hunting leopard, or faad of the Arabs,[3] another kind of leopard,[4] and the reed cat,[5] also the lynx,[6] the striped hyena,[7] and a white variety of the same species,[8] the jackall,[9] the wolf, and the black wolf,[10] the porcupine, hedgehog, wild cat, and polecat, foxes,[11] wild boars, rock goats, gazelles, hares, and rabbits (on the borders of Mesopotamia); to these must be added the otter, beaver, ratel, sabel, and jenet; the Alpine marmot, the jerboa, pale-brown or Egyptian, the Sarmatian weasel, the Norway rat, and monkeys without tails, in the forests in the south of Arabia and in the province of 'Aden;[12] also the wild horse, the wild dog, and a kind of wild cow,[13] in the country adjoining the district of Jof, between Tobeik Sanan, and Kedrush; and to the south of these places the wild ass is found in great numbers. The Sherarat Arabs hunt them, and eat their flesh, but not before strangers.[14]

Among domestic animals, owing to its great importance, the first place must be given to the camel, a creature admirably suited for traversing boundless plains and deserts, not only from the peculiar construction of his feet, but owing to the valuable property of possessing a second stomach, or rather a kind of cell or separation, which is sufficiently capacious to retain water for many days, his food being carried in another part of the stomach. A kind of dough called maabouk, consisting of chaff and barley, or barley meal and chopped straw, some of the seed of cotton being usually added, is made into a sort of loaf, about three pounds weight, and forced down his throat; and with this food, in addition to the grass

[1] Burckhardt's Bedawín and Wahhábí, p. 126.

[2] Felis pardus; several of these animals were seen in one day's ride near the foot of the Taurus. [3] Felis venatica.

[4] Felis pardina. [5] Felis chaus. [6] Lutra vulgaris.

[7] Castor jiber. [8] Epermophilus citillus. [9] Cricetus vulgaris.

[10] Canis lycaon. [11] Canis corsæ, and Canis vulpis.

[12] Niehbuhr's Travels in Arabia, vol. II., p. 325; Heron's translation.

[13] The district of Jof is 15 days from Damascus.—Burckhardt's Bedawín and Wahhábí, p. 31. [14] Ibid., p. 125.

and plants occasionally found in the desert, the animal can accomplish a very long journey without difficulty. According to the statement of some travellers he can travel without water for nine days, or even 20 days in extreme cases.[1]

The camel is in every way constituted to be the chief comfort of man, and one of the choicest gifts he could have received from a beneficent providence; for without his assistance the countries in which he is chiefly used must have been almost without any commercial intercourse. Indeed the Bedawín could no more traverse his native country without the assistance of this animal than a maritime people could cross the seas without ships; and this invaluable creature has in consequence been happily designated a living ship, or the ship of the desert.

There are two kinds of camel; that of Central Asia, called bocht, or the Bactrian camel, is a low, bony, heavy-looking, but powerful animal, covered with long shaggy hair of a deep brown colour tinged with black, and having two humps: the other, which belongs to both Arabia and Africa, has but one hump. The latter animal is of a much lighter make, and is covered with short smooth hair, sometimes of a cream colour, but usually a light brown. He stands several inches higher than the Bactrian camel, and can bear heat much better. There is, however, a perceptible difference between the size of the animal used in the interior of Arabia and that which is bred towards the northern and eastern limits of the territory. The Syrian camel, for instance, as well as that belonging to Upper Mesopotamia, is larger and more hairy than those of Nedjd, which are considered the choicest breed, and, in consequence, the Arabs call this country Om-el-Bel (mother of camels). In addition to the different classes, the Arabs distinguish the age and other states of the camel by particular names, and each tribe has a particular mark to distinguish the camels belonging to it from those of other tribes, the different marks being not fewer than 80. The average burthen of the Arabian camel rather exceeds 800 lbs.,[2] and that of the Bactrian camel is between ten and fifteen hundred weight.

[1] Skinner's Journey to India, vol. II., p. 112.

[2] A calculation of the loads of 800 camels gave 830 lbs. each.

The dromedary also is of two species, the Bactrian and the Arabian. Those of the former kind have two humps, whilst the latter have only one. This class of animal is light and fleet on which account he is kept and trained exclusively for speed, pretty much as the race-horse is kept in Europe.

In Arabia there are three classes of camels with one hump; the first, which is the largest and clumsiest, called khowwas, is used to carry heavy burthens at the slow and measured pace of a large caravan. Those of the second class, called deloul, or saddle camels, are selected when young from the former, and, being more active, they are employed on journeys singly, or with light caravans consisting of similar animals. In Arabia the creature is guided by the voice, with the assistance of a stick gently applied against the off side of the neck; but in Africa and India, a nose-ring and cord reins are used.

To give an idea of their strength it may here be mentioned that with four of these animals the writer crossed from Basrah to Damascus, a distance of 958½ miles, in the space of 19 days and a few hours (the average rate being more than 54 miles in 24 hours); the camels having no other food than that which they picked up in the wilderness. The pace of the animal measured 6 feet 5 inches, and from 44 to 46 paces were taken per minute.[1]

The third class possesses as much superiority over the ordinary camel, as our race-horse does over the farm-horse; it bears the name of Hajín in Arabia, Maherry in Africa, Hurkary in Asia, and it is the dromedary of the Hebrew Scriptures.[2] This animal is lightly formed, and of a very pale brown, approaching a cream colour. Being well trained, his speed with a man on his back and no baggage, is between eight and nine miles per hour, and he can accomplish, at the utmost, about 70 miles in 24 hours for two or three days in succession. On one occasion Múhammed 'Alí, with organized relays, sent an express to Ibráhím Páshá, concerning the British Expedition, which occupied only five-and-a-half days between Cairo

[1] This was the average of many calculations taken with a stop-watch.

[2] 1 Kings, chap. IV., v. 28; Esther, chap. VIII., v. 10; and Isaiah, chap. LX., v. 6.

and Antioch, a distance of about 560 miles. And it may be added, as another case of endurance which came under the knowledge of the writer, that a Russian gentleman went from El Arish to Jerusalem in two days, with merely one relay at Gaza; but he was in motion about 21 hours of the 24 each day. On several occasions of late, the mails have been carried from Baghdád to Damascus, in the short period of seven days,[1] a distance of about 482 miles; and Burckhardt gives an instance of 115 miles having been accomplished by an Egyptian hajín in the space of 11 hours.[2]

But owing to the expense of keeping and training, such animals are rather rare; and we frequently find large tribes, without even one of the swift kind. Those of Nedjd are in very high estimation; but the best, according to Edrisi, belong to the people called Mehret or Mahrak, among whom the animal is taught to understand what is to be done, and to distinguish the name by which he is called.[3] In this part of the country, the camel is fed upon a kind of dried fish.[4]

Besides the Bactrian camel, the Turkománs have a mule breed between this and the Arabian animal, with a hump which can neither be called single nor double, though more near the latter than the former. This is a large, useful, and highly prized animal, capable of transporting from 1,000 to 1,200 lbs. with ease; but the creature is short-lived, and the Arabs do not breed from him; giving as a reason, that the progeny are intractable, and bad-tempered.

The ordinary Arabian camel usually carries a burthen of 5 or 600 lbs., to receive which, he is accustomed to kneel down, and having a joint more in his hinder legs than most animals, he is enabled to double them beneath his body in a peculiar manner. In Egypt, and some other places, he is used for draught, and his power would be great, if he were properly trained, and provided with suitable harness; this would, however, be attended with some difficulty, on account of the shape

[1] Under the directions of Mr. Farren, then Consul-General for Syria, and subsequently under the care of Mr. Werry, the Consul at Damascus.

[2] Bedáwín and Wahhábí, p. 262.

[3] Edrisi, par Jaubert, tome V., p. 150. Ibid

of the chest. Captain Sadleir speaks of the employment of the camel at Remah in Nedjd, in drawing water from deep wells; and the guns of the Páshá were drawn by camels from the shores of the Red Sea, to Der'ayyah, when that place was besieged.[1] Lieutenant Wellsted also mentions their being used in 'Omán for the former purpose.[2] Camels, are occasionally put to the plough in Afghánistán, and they sometimes work the water-pulleys on the borders of Arábia. We applied, as an experiment, six camels to one of the heavy carriages of the Expedition, and they appeared to answer the purpose.

Next, in point of utility, but first in estimation, is the horse, an animal displaying those qualities which might be expected from him in his original country. Elsewhere, individuals of this species may be more showy, and even more powerful, but it is only in Arabia that the horse is found in a state bordering on perfection. Here he is remarkable for a small head with pointed ears, peculiarly clean muscular limbs, a corresponding delicate slender shape, rather small size, and large animated eyes, expressing that intelligence which, as in the dog, is the consequence of being constantly with the members of his master's family; in fact, he generally shares their meals. He is frequently allowed to frolic through the camp like a dog, and at other times he is piqueted at the entrance of the tent; he is exposed to the weather at all times, and compared with the treatment of his species in Europe, he is scantily fed. A meal after sunset, consisting of barley, in some parts of the country, and camel's milk in others, or a paste of dates and water, which in Nedjd is mixed with dried clover and other herbs, constitutes his usual sustenance; but on any extraordinary exertion being required, flesh is frequently given, either raw or boiled.

The Bedawíns count five noble breeds of horses, all, it is understood, derived originally from Nedjd, viz., the taneyse, the manekeye, the koheyl or koklani, the saḳláwye, and the julfa; of which the last and the koklani are particularly prized. The julfa, a small active animal, capable of enduring

[1] See Transactions of the Bombay Literary Society, vol. III., p. 469.

[2] Travels in 'Omán, &c., vol. I., p. 437.

great fatigue,[1] belongs to the province of El Ah'sá; the other, which is larger, is from Yemen, or more properly Nedjd, and is most valued. Of the choice breeds there are many branches; there are besides, other breeds, which are considered secondary, and every mare of noble blood, if particularly swift and handsome, may give rise to a new stock. The catalogue of distinct breeds in the desert is therefore almost endless, and the pedigrees of individuals are verified by certificates which are handed down from father to son with infinite care, and not unfrequently they belong to more than one family, for there is often a co-partnership in mares, and hence arises the difficulties attending the purchase of one. It is, however, certain that the Arab horses deteriorate when taken elsewhere, although both sire and dam may be of first-rate breeds; by the latter, and not the former, as with us, the Arabs trace the blood. The prevailing colours are a clear bay, sorrel, white, chestnut, gray, brown, and black; but the number of horses in Arabia, is comparatively few;[2] their places, for almost every purpose in life, being supplied by camels.

Next to the latter, in point of number, are the buffalos, which are to be found in most places where water is abundant; their milk is rich and tolerably good, although inferior to that of the goat or cow.

Bulls and cows take the next place to the buffalo, and like those of India, they have humps, and are of small size; some bullocks purchased at Suweïdíyeh, produced each, only about 224 lbs. of meat.

Besides the preceding animals, the country possesses asses and mules, both of large size; the former are often white, and are prized on this account, as well as for their speed and easy paces. The ass is probably the original animal of its kind in the country, for it is first mentioned in connexion with this part of the world,[3] and it was afterwards considered as a royal animal.

[1] On one occasion the writer rode upwards of 1000 miles upon a small Arab horse. The animal had a good feed of barley at the halting-place every night, and he completed the journey in perfect condition.

[2] The writer has seen a large tribe with only two or three horses, and at times without any. [3] Gen., ch. XII., v. 16; Exodus, ch. IV., v. 20.

Goats are very numerous throughout the country, and sheep still more so; the latter are of the large-tailed breed, and they yield good wool; the average weight of each is about 40 lbs.; the mutton is excellent, and generally at the low price of one penny per pound.

Like our own cottages, the Arab hut, or house, is seldom without a cat, occasionally of the large Persian breed,[1] but generally the common domestic animal like that of England. Mixed breeds are also to be found in the country. The dog is still more general; for, contrary to the received opinion, he is met with everywhere in the East, both in towns and in the country, except at Medina; this faithful animal is almost as much cherished by the Syrians and Arabians as by Europeans, whether a wretched mongrel, or belonging to one of the pure breeds. Of the latter kind, is the fierce companion of the wandering Turkomán, with its long ears and winter coating of long soft hair. The shepherd-dog is not inferior to our own in any respects. There is also the town or bázár dog, besides crosses of the dog and wolf and the dog and fox. Dogs of a particular kind are seen in great numbers about, and generally forming the only sentinels of every Bedawín encampment; but the most striking animal of this class is the Macedonian greyhound, which, with the usual addition of a hawk perched near the entrance of the tent, forms part of the suite of a sheïkh, or other chief, throughout most parts of the East. This animal is about the height of a full-sized English greyhound, but rather stouter; he is deep-chested, has long smooth hair of a blood-red colour, and a tail nearly as much feathered as that of an Irish setter.[2] His speed does not quite equal that of our highest bred dogs, but he keeps it up so much longer that he is tolerably certain of running down the fleetest gazelle.

Ostriches are found in the great Syrian desert, especially in the plain extending from the Haouran towards Jebel Shammar and Nedjd. Some of them are found in the Haouran itself, and a few are taken almost every year, even within two days' journey of Damascus; this is accomplished in the following manner:

[1] Katta ajemi.

[2] Plate XXIII.

When the nest is found, the Arabs dig a hole in the ground near the eggs, and put into it a loaded gun, having fastened to the lock a lighted match; the gun is pointed towards the eggs, and being covered with stones the Arabs retire. Towards evening the ostriches return, and not perceiving any enemy resume their places, generally both at once, upon the eggs; the gun in due time is discharged, and the Arab finds next morning one of the ostriches, or frequently both, killed upon the spot.[1]

Another large bird occasionally appeared passing southward in such great flocks as to cover the swelling hills of north-western Arabia with their tall erect figures; seen on the hills at a distance they looked like a force clad in pale gray, with sentinels and outposts carefully placed on the flanks to give notice of the approach of an enemy from any quarter. All our efforts failed in approaching this wary bird even within rifle distance. It appeared to stretch its head upwards like the ostrich to a height of more than four feet, and was uniformly of a pale gray colour, like the heron; the name given to it by the Arabs was rukhama.

In another place, the tall bird called taïr-el-ráouf, which frequents the north-western border of Arabia, has been described;[2] and the general list in the Appendix contains the cinereous, the Gesnerian, and other vultures, bonellis and other eagles, several falcons, four kinds of owl, pelicans of the largest size, also a variety of aigrettes and king-fishers, the kát, a kind of pigeon, covering the plain in thousands, also different sorts of bustard; the same list will show that crows, sparrows, and almost all other European birds and tame fowls are here to be found.

It is understood that in Nedjd and the southern parts of the territory, the pheasant, the jungle-fowl, the Guinea-fowl, also a bird with beautiful plumage, called thaer-el-hind, are met with; and Niehbuhr notices some about 'Aden, but they are as yet undescribed.

Among the reptiles and insects are serpents of several kinds,

[1] Burckhardt's Bedawín and Wáhhábí, p. 123; also Colonel Capper's Journey to India, pp. 62 and 68.

[2] See above, p. 444.

lizards, scorpions, centipedes, wasps, bees, tortoises, and lizards; rats and mice are also numerous, and of various kinds. Myriads of locusts appear occasionally in every part of Arabia, Persia, Mesopotamia, &c. When a cloud of those devouring insects approached Aleppo in 1835, Ibráhím Páshá, with his usual decision, sent out the whole of the garrison, and all the men, women, and children of Aleppo, to collect them; each individual being forced, under a penalty, to produce a certain quantity, amounting to many thousands. Burckhardt observes that, in Arabia, locusts are known to come invariably from the east, and the Arabs accordingly say they are produced by the waters of the Persian Gulf. The province of Nedjd is particularly exposed to their ravages; and they sometimes overwhelm it to such a degree, that having destroyed the harvest, they penetrate by thousands into the dwellings and devour whatever they can find, even the leather of the water-vessels. The Bedawín, as well as the inhabitants in Nedjd, the Hijás, &c., are accustomed to eat the locusts. The Arabs, in preparing them as an article of food, throw them alive into boiling water, with which a good deal of salt has been mixed; after a few minutes they are taken out and dried in the sun; the head, feet, and wings are then torn off, the bodies cleansed from the salt, and perfectly dried in the sun, after which process whole sacks are filled with them. They are sometimes broiled in butter: the Arabs of Sinai alone do not eat them.[1]

In the rivers are found, as low as Ana, the beaver, the otter,[2] and, as is asserted, the crocodile, or alligator;[3] also the tortoise, the turtle, the trionyx or gymnossus, which is described in the Appendix. The rivers also abound with fish, especially carp and barbel; and in addition to these are the eel, and the celebrated black fish called semmak-el-aswad,[4] commonly called the cat-fish, which is about two feet long,

[1] Bedawín and Wahhábí, p. 268.

[2] In the Lamlum marshes; see the Travels of Ives, p. 255. They are also frequently met with in the upper part of the Euphrates.

[3] One was seen several times by the officers of the Expedition, but they failed in obtaining a specimen, notwithstanding their own exertions and those of the natives; the latter were, however, quite aware of its existence.

[4] Macropteronotus.—Ainsworth's Assyria, &c., p. 45.

with a flat head, and feelers like cats' whiskers from the snout; they lie at the bottom under a fall of water, and are thus caught:—a small light canoe is poled up the current by one man, who keeps it as nearly as possible under the slight fall or rush caused by the arch; another man stands forward, and suddenly darts to the bottom a long bamboo or cane pole having a hook lashed to the end of it; this he scrapes along, and occasionally brings up a fish hooked sometimes by the tail, sometimes by the head. Great quantities are brought up this way, and sent to Aleppo. Mr. Ainsworth calls them magur, from the name of a fish in the Ganges.

The more valuable productions of Arabia are nutmegs,[1] frankincense, myrrh, and other spices,[2] senna leaves, aloes, and cassia, odorous woods, different balsams, and even indigo; this valuable commodity is often mentioned by old writers, and it is still found westward of the Red Sea. The indigo shrub of Arabia[3] is of an inferior kind, but it is used by the people of the country, who, when it happens to be scarce, contrive to extract a dye from a species of polygala.[4] The crowfoot, horehound, buckler mustard, trefoil, treacle mustard, whitlow grass, camomile, fescar grass, hawkweed, and ox-eye, are also met with in Arabia.[5]

The borders of Mesopotamia, the western shores of the Persian Gulf, and the eastern shore of the Red Sea, together with portions of Arabia Petræa and Deserta, and the extensive provinces of Yemen, Nedjd, El Ah'sá, Tehámeh, and Omán, are partially cultivated; and the general products of the country consist of soap, wool, cotton, indigo, goat's hair, tobacco, wheat, rice, barley, honey, millet, Indian corn, dhurrak, salt, sulphur, sesamum, manna, and the castor oil plant. The sugar-cane grows in Yemen, and it is also cultivated to some extent[6] near the town of Minna, in 'Omán.

Arabia Petræa and Arabia Deserta are almost destitute of

[1] In Yemen and in 'Omán.—Lieutenant Wellsted, pp. 132, 139.

[2] The traveller cannot easily forget the Egyptian or Spice Bázár, one of the lions of Constantinople.

[3] Indigofera of Linnæus.—Crichton's Arabia.

[4] Crichton's Arabia, p. 410.

[5] Hasselquist, p. 278.

[6] Lieutenant Wellsted, vol. I., pp. 115, 117, 122, and 123.

wood; but large date-trees and fine timber are occasionally met with in other parts of the peninsula. On the banks of the Euphrates we find alder, silver poplar, weeping willow, oak, ash, the plane-tree, sycamore, beech, walnut, and almost everywhere the tamarisk. On the borders of Armenia, above the frontiers of Arabia, the pine is very abundant; and like the other trees, it attains a great size.

In Nedjd it is understood that there are considerable forests, such as that of Shammar, which is described by Yusuf-el-Miliki as being very extensive; the timber in that forest had suffered very much during the preceding campaign of Ibráhím Pásha, but Captain Sadleir mentions having seen in his journey a good deal of wood in other parts of the province; the tamarisk he found large enough to roof houses. The forests of 'Adén and Hadramaút are mentioned by Niehbuhr; and fine large walnut and other trees were recently seen at several places in the oases of 'Omán by the latest traveller who has described the country.[1] Elsewhere, in the interior, are found the custard apple (*Anana reticulata*), mulberry, orange, lemon, lime, and other fruit-trees; but compared to the great extent of surface, these are, like the population, very thinly scattered over the country.

Besides the date-tree, whose branches and fibres serve for so many domestic uses in Arabia, and whose fruit, from its quantity, superior quality, and general use to persons, whether at home or on a journey, may justly be regarded as a common necessary of life, the fruits of the country are citrons,[2] figs, pears, quinces, tamarinds, almonds, apricots, apples, plantains or bananas, grapes,[3] melons, pumpkins, mangos,[4] pomegranates, oranges, lemons, plums, figs, peaches, blackberries, and walnuts, the produce of trees of large growth in 'Omán.[5] In Wádi Gharendel, as well as elsewhere, there is a small juicy red

[1] Lieutenant Wellsted, I.N.

[2] In 'Omán; see Lieutenant Wellsted, vol. I., p. 132.

[3] The vineyards are extensive in some parts of 'Omán, and wine is made there.—Lieutenant Wellsted, vol. I., pp. 132, 142, 144.

[4] In Nedjd.—Captain Sadleir, MSS.

[5] Wellsted's Travels, vol. I., pp. 132, 139.

berry, resembling the gooseberry in taste, which grows on the thorny shrub called Gharkad;[1] and manna is obtained, chiefly from the tamarisk. Arabia also produces truffles, spinach, French beans, onions, brinjal, and other pot-herbs of different kinds.

In addition to the coffee-bushes, nut and cotton trees already mentioned, the odoriferous plants of Arabia are lavender, marjorum, white lily, globe amaranth, the sea daffodil, several kinds of pinks, elecampane, moscharia, oleanders, betel, bay, cacalia, amarys, opo-balsamum, acacia arabica, and acacia vera, which produces the gum, red berry,[2] and the cotton-bush[3].

The ordinary products of Arabia consist of saltpetre, which is abundant in Nedjd, sulphur, furnished by a well between this province and the Euphrates,[4] and dates, which are very largely exported from the lower part of that river, also the spices just noticed, and coffee; the last of itself produces a considerable revenue, the tax being eight or ten per cent. on the value to Turks, Arabs, or Indians, and three per cent. to Europeans.

Wax and honey are plentiful; the Hijáz, in every part of its mountains, abounds with the latter, but that from the south of Taïf is most esteemed.[5] Grapes of the best quality grow in the mountains behind Mekkah;[6] and in addition to these, the dried apricot, reduced to a paste, is received all over Arabia from Damascus. Mixed with water it makes a refreshing drink, and being portable it constitutes a portion of the food on a journey, especially for the Turkish troops.[7]

The celebrated dyes of ancient Tyre, and the blue cloths and broidered work, of which the last is said to have been carried from Babylon in chests made of cedar bound with cords,[8] have, like the cities themselves, passed away, and the commerce of Arabia is only a feeble remnant of what it once was.

[1] The Peganum retusum.—Burckhardt's Travels in Syria, p. 474.
[2] The Peganum.
[3] Gossypium herbaceum.—Lieutenant Wellsted's Travels, vol. I., p. 291.
[4] Burckhardt's Travels in Arabia, vol. II., pp. 402, 404.
[5] Ibid., vol. I., p. 55. [6] Ibid., p. 54 [7] Ibid., p. 61.
[8] Ezekiel, chap. XXVII., v. 24.

The limited manufactures, prepared within and on the borders of the territory, consist of cutlery, iron and copper utensils, rough carpets, camel's furniture, common cloaks, under garments, saddlery, boots, shoes, slippers, tents, and travelling-bags; also some coarse mixed cloths, especially the universal head-dress of the Arab, the gaudy-looking kefiyeh, which is a mixture of silk, cotton, and gold threads; and finally, the abbas or cloak, the choicest and most ornamental of which are made at El Ah'sá, and are in great repute throughout Arabia.[1]

To these may be added bulkier articles, such as skins, goat's hair, wool, cotton, salt, and soap. The last might be rendered a much more considerable article of trade, being of excellent quality. It is made from the ashes of the plants called chuddraife, rugge, cutlaff, samah, and shiman; and the last, which produces the best quality, abounds in the country eastward of Damascus.[2] It has a soft juicy stalk, of a yellowish brown colour, resembling in its form coral, or rather the samphire plant, but somewhat rounder. It grows to the height of 18 inches or 2 feet, and the Arabs perfectly understand how to burn and prepare it.

The productions above enumerated are either sold, or exchanged for steel, lead, tin, copper, and iron utensils, boots, shoes, ammunition pouches, and other articles of leather; together with swords, fire-arms, ammunition, carpet-stuffs, besides articles of clothing, including shawls and muslins, which are received from India on one side, and from Europe, principally Great Britain, on the other.

[1] Burckhardt's Travels in Arabia, vol. II., p. 404.
[2] Burckhardt's Travels in Syria, p. 354.

CHAPTER XXIII.

ARABIA PETRÆA, THE HIJÁZ, AND TEHÂMEH.

Descri[illegible]f Arabia Petræa and Wádí Músa.—Medina.—Description of the M[illegible]—Country eastward of the City.—Wádí Fátimah.—City of Mekkah. [illegible] Mosque and Plain of Arafat.—Taïf.—Yemen and the Coffee Country. [illegible]ehámeh.—Loheïa.—Island of Kamran.—Towns of Hodeida, Mokhá, Beït-el-Fakih, and Zebíd.—Sarwát.—Ṣan'á.—'Aden.—Ta'ez.—Coffee Plantations.—District of Belád-el-Jóf, and Cities of Mareb and Saba.—Belád-el-Saláh-ed-din, and Belád-el-Sherif.

THE Greeks and Romans were well acquainted with Arabia under the three great subdivisions of Petræa, Deserta, and Felix; that is Arabia the Stony, the Desert, and the Happy. But these designations are unknown to the inhabitants of the country; and it seems most proper to conform to the distribution which is followed at the present time both by the natives and foreigners.

According to the Arabs and Turks, the peninsula contains, independently of the islands, fifteen districts, three of which are entirely desert; viz., El Aḳḥáf, El Tih, and Badiét-el-Arab, or the Arabian Desert, and the remaining twelve partially cultivated; these are Arabia Petræa, the Ḥijáz, Tehámeh, Yemen, Nedjd, Belád-el-Jóf, Jaffea, Ḥaḍramaút, Shehr, Mahrah, 'Omán, and El Ah'sá.

The long tract of the Ḥijáz, or holy land of the Muslimi, has the territory of Nedjd for its eastern, and the Red Sea for its western limits, and it extends northward along the latter from the Bay of Kurne so far as to include the greater part of Arabia Petræa.

Arabia Petræa, or Stony Arabia, accurately characterizes the tract to which the name is applied, and its limits are well defined. It has Lake Asphaltes and a part of Syria to the

north; on the west it has the Desert of Egypt near Suez, and the Mediterranean; on the south it has the Arabian Gulf with a part of the Hijáz; and on the east a low chain of mountains separates it from Arabia Deserta. This tract, therefore, comprises the mountainous peninsula of Sinai and the desert of El Tih to the north-west, and from hence it stretches southward till it includes Mount Hor and Wádí Músa, or the whole of the district of Schera and Jebal, together with Moab, Ammon, and the country northward [illegible]ozra[1] as far as Ezra.

Throughout most of the distance from Ezra to Suez the country presents, especially in the Ledja and Haouran, masses of solid rock, or circular belts of stone, separated by deep and narrow crevices, which are crossed with great difficulty.[2]

Notwithstanding the limited spaces which, between the rocks, are fit for cultivation, the region eastward of the Jordan and Dead Sea once possessed the splendid Roman cities now known by the names of Amman, Jerash, Bozra, Kanouat, Shobba, Shaara, with many others, besides numerous smaller towns scattered over that part of the country; therefore when Stony Arabia constituted the chief part of the kingdom of Aretas, the people must have partly depended upon imports for a supply of corn, and on cisterns or large tanks[3] for water, as there are very few streams in this district.

There are, as has been seen, many villages scattered along the north-western frontiers of the tract under consideration, particularly in the Loehf, Ledja, and Haouran, but at present there is scarcely anything deserving the name of a town. The fixed inhabitants cultivate the wádís and other spots between the hills with successful industry; the rest of the people are Bedawíns, either belonging to, or subject to, the well-known

[1] This is the last place of any note given by Ptolemy in Arabia Petræa.

[2] The writer passed the night in a small Bedawín encampment of the Anizéh which was placed in one of these craters; out of this he threaded his way next morning, after about two hours of severe exertion, sometimes crossing and at others endeavouring to follow the circular passages: these formed quite a labyrinth.

[3] I saw a tank about 300 yards square, which, from its position, may have been constructed to supply Jerash.

Anizéh, and these are the dreaded masters of a large portion of the Arabian peninsula. As the cities of the Decapolis, those of the Haouran, and, above all, the cavernous and rock-bound capital Petra[1] itself, derived their importance from the commerce passing to and from Egypt, Tyre, Sidon, and the rest of the Mediterranean coast, so many of the villages of the present day are supported by the pilgrims going to the holy cities; a kind of bázár is held at each halting-place of the caravan, or at least the means are there afforded of purchasing fowls, rice, and provender; the Bedawín also being attracted thither by the hope of gain by sale or plunder. Much of the tract eastward of Wádí 'Arabah has already been noticed;[2] for, although forming part of Arabia Petræa, it is included in the páshálik of Damascus, whose nominal limits only terminate at Jebel Tor Hesma, a high mountain one day north of 'Aḳabah.[3] The castle at the latter place is situated in a large date plantation, and is an ordinary Turkish square-built work, with strong walls to defend the pass. It is placed a few hundred paces from the sea, at the termination of the 'Aḳabah, and its name signifies a cliff or steep declivity.[4] A very little way northward of the entrance of Wádí 'Aḳabah are the ruins of Ailah, near which was situated Ezion Geber.[5] At the former, or 'Aḳabah-Ailah,[6] according to Makrizi,[7] is the commencement of Hijáz, or, as it is also called, Belád-el-Hebesch;[8] a tract which extends south-eastward till it meets the territory of Yemen, at the small port of Hali.[9] The whole coast line is locally called Djar, and the mountainous tract at the eastern side, Nedjd Hijáz.

In general this district may be considered barren, having sandy plains towards the sea, and in the interior rocky ridges intermixed with some fertile tracts.

[1] El Hadjar, a stony citadel in the mountains of the Thamoudites.—Edrisi, ed. Jaubert, tome V., Recueil de Voyages, &c.

[2] Chapter XX., p. 518–523.

[3] Burckhardt's Travels in Syria, p. 433.

[4] Ibid., p. 509.

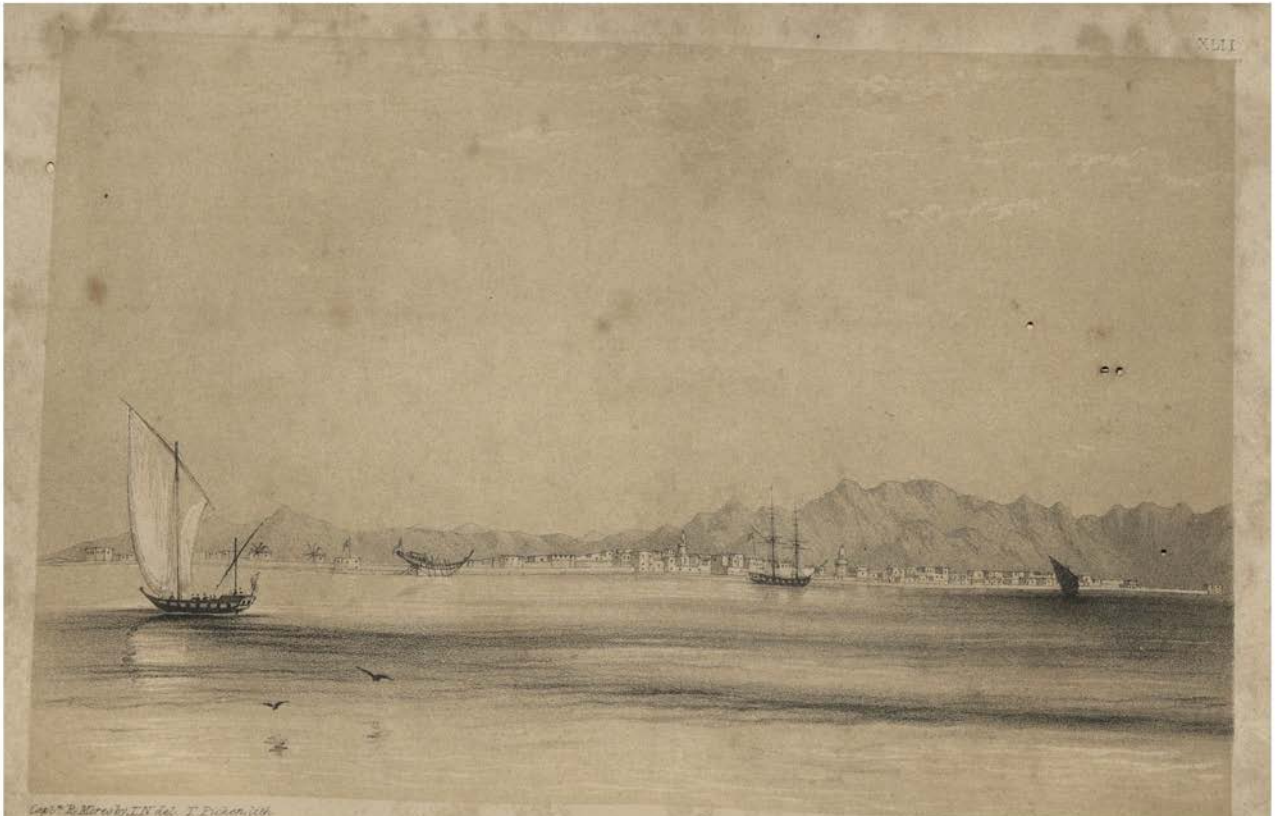
[5] Dr. Robinson's Biblical Researches, &c., vol. I., p. 252.

[6] Edrisi, ed. Jaubert, tome V., pp. 328, 332.

[7] Chapter on the 'Aḳabah.

[8] From Besch, the fruit growing on an acacia called mokl.—Hammer Purgstall, p. 68.

[9] In 48° 42′ N.L.



Capt.n R. Moresby, R.N. del. T. Pickersgill.

Day & Haghe, Lith.rs to the Queen.

YAMBOO or PORT of MEDINA.

The first places southward are the Haj stations of Moghayr-Shayb and El Moeyleh, between which, in the wádís of the rocky ground, is some pasture. The first station has some trees, chiefly date plantations, with several wells of sweet water, and at the other there is likewise good water and some pasture ground. South-eastward is the watering station of Selma, and farther, beyond Kál'at Ezlam, that of El Astabel, or Astabel Antar, where the only water is supplied from a few holes dug in the sands of the valley. One station onward is Kál'at-el-Wodjeh or Wedge, where there is good water, and about six miles westward of the castle is the small town of the same name, with an excellent harbour, easy of access, and abundantly supplied by the Billec and Hautemey tribes of Bedawín.[1] The succeeding station south-eastward is Akra, where only offensive water is found after a long march; and the next is El Houra, or Dar-el-Ashreyn, which is the twentieth from Cairo; it has indifferent water, which is a strong aperient.[2] This is a dry wádí, although containing many trees, and the shrub called arak, of which the pilgrims make a kind of tooth-brush. About 63 miles south-south-eastward of the latter station is Yamboo-el-Bahr, a walled town situated along the northern side of a deep bay, forming a spacious harbour, whose anchorage is protected by an island at the entrance, and it is so deep that ships can lie close to the shore. The town is divided into two unequal parts by an inlet flowing into it from the bay; the larger division is properly Yamboo, and the smaller El Kad;[3] both are enclosed by a wall and towers, comprising an area of almost double the space occupied by the houses,[4] and near the latter are some plantations of mangroves. Yamboo is completely an Arab town, and the houses are worse built than those in any other in the Hijáz; it may, however, be considered as the port of Medina, one-third of the way towards which is the fertile valley of Yamboo-el-Nakhel, or Kará Yamboo, containing the country-houses of the rich inhabitants of the sea-port.

[1] Survey by Captain Elwon and Lieutenant Pinching, of the Indian Navy.
[2] Burckhardt's Travels in Arabia, vol. II., p. 392.
[3] Ibid., p. 329. [4] Ibid., p. 328.

On a route more in the interior, from 'Akabah to Medina and gradually diverging from the former, are the stations of Kubbet-el-Hedjer, Tebuk, Dahr-el-Megîr, Akhdar, Burkei, Muazzeme, Dar-el-Hamra, Medain, and Saleh Hedjir, in the district once occupied by the giant race of Thamoud, and still bearing their name. The soil is fertile, being watered by many wells and running streams, and the tract extends several miles. It is bounded on the west by low mountains, in which are extensive excavations, with sculptured figures.[1] The pilgrims' route continues eastward to Hedia, on the borders of the district of Khiebar,[2] whose inhabitants, the Beni Missead, Beni Schakan, and Beni Anaesse, are supposed to be the remains of the Riehabites. At Hedia the route enters Beládel-Hárim, or the sacred country, taking from thence a southern direction by Nakle-tein and Biar Nasif to the second of the holy cities.

Medina-el-Néby, the city of the Prophet, first called Yatreb, is situated on a plain at the foot of the principal chain, and on the border of the Arabian desert; which is here a dead level spreading southward.[3] On the western side of the town the ground is of volcanic rock, and uncultivated; but elsewhere it is surrounded by walled gardens and date plantations, intermixed with wheat, barley, and clover fields, generally enclosed with mud walls:[4] the ground beyond, within a circle of 12 miles, including Jeb-el-Ayre on the south, Jeb-el-Ohod and Jeb-el-Thor, on the north, is considered sacred.[5] The city itself has nearly the shape of a pear, and at the smaller extremity there is a respectable castle situated on a rocky eminence; towards the larger end is the great mosque El Hárim; and outside of this part of the city is the burial-ground called El Bekya, which is very extensive. The streets of the city are narrow, dirty and gloomy; but the houses are good, being of stone, well built and generally two stories high: the place is surrounded by a stone wall, having three gates, and is flanked by some 30 towers, with a ditch, which was added by the

[1] Burckhardt's Travels in Arabia, vol. II., p. 394.
[2] Niehbuhr's Travels, vol. II., p. 43.
[3] Burckhardt's Travels, p. 147.
[4] Burckhardt's Travels, p. 206.
[5] Ibid., p. 220.

Wahhábís: the whole, for Arabia, is capable of a respectable defence. The population is estimated at from 16,000 to 20,000 souls,[1] and it is perhaps the only town in the east from which dogs are excluded. On the western side of the city is the Monakh, or halting place of the caravans, and beyond are the suburbs; these consist of summer houses and ordinary buildings, the latter having courts with low apartments round them; which, together with date and other gardens, occupy more space than the city itself.[2] A supply of water is conveyed through the town, by means of a deep kanát coming from the mountain of El Khoba on the southern side; and in winter time the torrent of Seyl-el-Medina gives an additional supply.[3] Vegetables and various fruits are brought in abundance from the fine gardens round the village of El Khoba. There are in the city an extensive bath, two fine and several inferior Médressehs, in addition to the Mesjid 'Alí, the Mesjid 'Omár in the Monakh, and other inferior mosques in the suburbs, as well as in the city; but the grand attraction is the Mesjid en' Néby, which was founded by the Prophet himself, to commemorate his flight from Mekkah. This building, called, *par excellence*, El Hárim, resembles the celebrated structure in the latter city, but is smaller and more irregular. It consists of a quadrangular court 165 paces long, by 130 paces wide, having around it numerous cupolas supported by 269 columns of different sizes, unequally distributed along the four sides.[4] Towards the south-east corner is the celebrated hijra, surrounded by a handsome iron filagree screen, painted green; it is about 20 paces square, and has four gates, three of which are always shut. The tomb is of black stone, supported by two pillars, and near it are those of Abú Bekr, 'Omár and Setna Fátimah, each, with the exception of the tomb of the daughter of Múhammed, covered with precious stuffs, and the whole enclosed with a curtain of rich silk brocade of various colours, interwoven with silver flowers, and Arabesque inscriptions in gold letters. This curtain is at least 30 feet high, and it includes the whole space, with the exception of an open

[1] Burckhardt's Travels in Arabia, pp. 148, 149, 153, 292.
[2] Ibid., vol. II., p. 154. [3] Ibid., p. 159. [4] Ibid., p. 161–163.

walk a few paces wide between it and the screen.[1] On the accession of a sultán, or when decayed, the curtain is replaced from Constantinople, and the old one sent thither, to cover the tombs of the deceased sultáns and princes. Above the curtain appears a flat dome, surmounted by a globe and crescent.

Round these tombs are the remains of the treasure belonging to the mosque, which previous to the plunder of the city by the Wahhábís, probably amounted to the value of 300,000 dollars. It was partly kept in boxes and partly suspended by silken ropes. It consisted of a brilliant diamond star suspended immediately above the Prophet's tomb, and various vessels set with jewels; also ear-rings, bracelets, necklaces, and other ornaments, which had been sent as presents from all parts of the empire:[2] but notwithstanding this loss the hárim is very rich, having property and annuities in almost every part of the sultán's dominions.[3]

The mosque was originally a small chapel, surrounded by mud walls, which were erected after the flight of Múhammed from Mekkah. 'Omár Ibn Khatab afterwards widened the mosque, and surrounded it anew with mud walls; the latter were replaced by walls of stone in A. H. 29, by Othman and other princes, who successively enlarged the building: a fire, caused by lightning, destroyed it in A. H. 866, and 26 years subsequently it was rebuilt nearly as it now stands, by Kaïd Beg, king of Egypt.

The road from Medina towards Mekkah, after traversing some rocky ridges south-westward of the former city, gradually descends from the higher plateau, which is nearly on a level with that of Nedjd; and after passing for seven hours through a succession of rocky valleys, full of winter torrents and thorny trees, it arrives at the plain of Fereysh. From hence it passes the Wádí-es-Shohada, and afterwards the more extensive valley of El Nazye, which is ten miles long and six miles broad; it is thickly covered with acacia-trees, and bordered by ranges of hills, partly composed of granite and partly of limestone.[4]

From hence a wide valley leads to the pass of Jedeyde and

[1] Burckhardt's Travels in Arabia, vol. II., pp. 166, 167.
Ibid., pp. 169, 170. [3] Ibid., p. 199. [4] Ibid., p. 132.

Es Szafra, so called from two súks, or market villages, bearing those names; and between which is the difficult defile of Dar-el-Hamra.[1] The former is the larger, and the latter the more important village of the two, owing to its extensive date-groves and an abundance of grain, fruits, and vegetables;[2] it has, in addition, pure honey, senna, and balsam from the mountains.[3] The plant beschem, which produces the well-known balm of Mekkah, grows to the height of 10 or 15 feet, and flourishes in this neighbourhood, but especially in Jeb-el-Sobh. On making an incision in the bark the juice issues, and is taken off with the thumb-nail, it is then put into a vessel: the gum is of two kinds, white, which is most esteemed, and yellowish white.[4]

Jeb-el-Sobh, the territory of the brave tribe of Sobh, contains many fertile valleys, which produce grain in addition to the more valuable commodities just noticed.[5]

A few miles north-westward is Bedr, or Beder Honeyn, a small town, enclosed with a mud wall, and celebrated for the battle fought by Múḥammed in the second year of the hijrah. Uneven ground and rocky valleys continue eastward to Bír es Sheïkh; from whence to the Ḥaj station of Kolleya the surface is either flinty or of cultivable clay, with some sandhills bearing a few trees; among which is, now and then, a hamlet.[6] Onward it is chiefly sand, with tarfa (tamarisk-trees) and some tamarinds (thamr hindi), and this soil continues as far as Kholeys. The country hereabout is a wide plain, in several parts of which are date groves, together with fields of dhurrah, and other grain,[7] amidst scattered hamlets, of which Es Souk is the principal. This plain merges into another, called El Barka, which, though gravelly and sandy, produces the ashour[8] and acacia, and these trees abound as far as Wádí Fátimah. This remarkable valley crosses the Ḥaj route eight hours from Mekkah, and contains several villages, with numerous gardens; its fields are fertilized by streams of water,[9] and

[1] Burckhardt's Travels in Arabia, vol. II., p. 128. [2] Ibid., p. 118.
[3] Ibid., p. 123. [4] Ibid., pp. 116, 123. [5] Ibid., p. 116.
[6] Ibid., p. 107. [7] Ibid., p. 100. [8] Asclepia gigantea.
[9] Arabic Geo. MS. translated by Aloys Sprenger, M.D.

the abundance of its products causes it to be considered as one of the gardens of Arabia. One portion, Wádí Jemmoum, is low ground, abounding in springs and wells, and extending four or five hours in an easterly direction. More westward it is but partially cultivated, and it presents a plain of several miles in extent, covered with shrubs, having elevated ground or low barren hills on each side. In different places the name varies, but the whole is commonly designated El Wádí. Its products are dates, wheat, barley, &c.; but it is more particularly remarkable for its numerous henna-trees, whose flowers are so much sought as a dye for the palms of the hands, the soles of the feet, and the nails of both.

The remainder of the Haj route from thence to Mekkah is chiefly through valleys of firm sand, between ranges of low hills bearing shrubs and stunted acacias,[1] as far as the bleak and rocky district enclosing the holy city itself, the seat of the grand sherífat, the capital of Arabia, and in a religious point of view, of all Islámism.

Mekkah has as many as twenty-nine designations, such as Om-el-Kora (Mother of Towns), Belád-el-Ameyn (Region of the Faithful). The city is chiefly situated in the wádí of the same name, which is also called Bekka, a narrow sandy valley which runs north and south, but inclines towards the N.W. at the latter extremity of the town. The city, with the exception of three castellated buildings and a few watch-towers, is defenceless. Around are several sandy wádís, which are separated from the desert by a low barren chain of hills from 200 to 500 feet in height, the most elevated part of which is on the eastern side.[2]

When compared with other places in the east, Mekkah may be considered handsome. The houses are built of stone, usually three stories high, with terraced roofs surrounded by open parapet walls, and having the unusual addition of numerous windows, shaded by lightly formed reed blinds,[3] the aspect is more European than oriental, especially as the streets are very wide, in order to afford the necessary space for an addition of

[1] Burckhardt's Travels in Arabia, vol. II., p. 89.
[2] Ibid., p. 186–189.
[3] Ibid., vol. I., p. 190.

about 100,000 to the permanent inhabitants, who are between 25,000 and 30,000 souls.[1] During the pilgrimage, the town is enlivened by well-stored shops in every quarter, and the city becomes an immense fair, in which coffee, myrrh, incense, and other products of Arabia, are exchanged for the richest and most valuable commodities of Persia, India, and Europe, to the amount of several millions of dollars. The appearance of the city, at other times, is sombre; no trees or gardens cheer the eye, and there are but few kháns, baths, seráïs, or even mosques.

There are but few cisterns for collecting rain; the well water is brackish, and during the pilgrimage sweet water becomes an absolute scarcity.[2] At other times the city is chiefly supplied by a conduit coming from the vicinity of Arafat, a distance of six hours; this extensive work was constructed by Zebeyda, wife of Hárún-el-Rashíd.

In the widest part of the valley stands the famous Beït Ullah (House of God), once called El Belkat,[3] which, like the edifice at Medina, is chiefly remarkable for the monument it contains.[4]

The ka'bah is so called from its form being nearly a cube, (kaab). It is a massive structure of gray Mekkah stone, nearly 44 feet long by 35 feet wide, and from 35 to 40 feet high, with a flat roof, supported by two columns, between which are hundreds of lamps hung in festoons. The only entrance is on the north side, by a door coated with silver, about seven feet from the ground, and this is opened but two or three times in the year.[5] The interior consists of one apartment, whose walls, columns, and ceiling, are covered with red embroidered silk reaching to within five feet of the floor, which is of marble. Near the entrance, at the north-east corner, and four or five feet above the ground, is the famous black stone, which is not solid, but composed of some dozen pieces cemented together, and strengthened by a band of silver studded with silver nails.[6]

[1] Burckhardt's Travels in Arabia, vol. I., p. 242.
[2] Ibid., p. 194.
[3] Arabic MS., 7504, in the British Museum.
[4] Burckhardt's Travels in Arabia, vol. I., p. 243.
[5] Ibid., p. 249.
[6] Ibid., pp. 249, 250.

The ka'bah is encircled by an immense curtain (kessoua) of rich black stuff, on which appears in large Arabic characters the essence of the Muslim creed, "There is no other God but God, and Múhammed is his Prophet," &c., also some prayers worked in gold thread. The top of the ka'bah is bare, and opposite the black stone an opening is left in the curtain. The latter is manufactured in Cairo at the expense of the Sultán, and is always of the same form and pattern. On the 25th of the month Zul' Kade the old one is removed, and the ihram (stripping) continues during the absence of the pilgrims at Arafat, or about 15 days. The new kessoua is then displayed, and its colour, shape, and gentle undulations in the midst of a vast square produce a singularly imposing effect.[1] The ka'bah itself, as well as the custom of clothing it, appears to be of Pagan origin, and to go back at least to Asad Toba, one of the Himiyarite kings of Yemen.[2] But according to Múḥammedan tradition, the structure was raised by the personal labour of Abraham and Isaac; and on the spot which is asserted to have been once occupied by a similar building erected by Adam after his expulsion from Paradise. Opposite the centre of the western side, two slabs of verde antico mark the supposed tombs of Hagar and Ismáël;[3] and on the same side, about two feet below the summit of the structure, is the Myzeb or water-spout, said to be of pure gold. It projects about four feet, and has at the extremity a hanging gilt board, called the Beard of Myzeb, to throw rain water clear of the building.[4]

Round the ka'bah there is an oval-shaped marble pavement, enclosed by 32 gilt poles, and suspended in each of the intervals are seven glass lamps, which are always lighted after sunset. Outside there is a second pavement, about eight paces broad, and rather more elevated; then another, six inches higher, and eighteen inches broad, on which are the five makams or places of prayer. Beyond these are the mambar (pulpit), El Bábes'-Salam, and the building enclosing the well of Zemzem, which according to tradition was that found by Hagar when Ismáël was perishing from thirst; the spring is so abundant

[1] Burckhardt's Travels in Arabia, vol. I., p. 256.
[2] Ibid., p. 257. [3] Ibid., p. 252. [4] Ibid.

that it supplies a large portion of the consumption of the city.[1] Serving as an upper chamber to this structure is the Makam-es-Shafey,[2] and opposite to the remaining three sides of the ka'bah are the makams of the other orthodox sects, viz., the Hanefy, the Hanbaly, and Maleky.[3] Opposite the centre of the ka'bah, on the north side is the elegantly-formed mambar, which is of pure white marble with sculptured ornaments, and is surmounted by a gilt polygonal steeple resembling an obelisk.

Except by its great extent the rest of the structure differs but little from a first-rate mosque: the court is a parallelogram 250 paces long, by 200 paces broad, with 19 entrances and seven minarehs within the enclosure.

The eastern side has four rows of pillars, and the others only three; each pillar is rather more than 20 feet high, and from 18 to 23 inches diameter; but they are very irregular, some being of white marble, others of granite or porphyry, and the rest of common Mekkah stone. Every four of these support a small dome, of which there are 154, all plastered and whitewashed outside. Lamps are suspended from the domes as well as in wreaths between the columns; some of them are lighted every night, and the whole during the ramadán. The floors of the colonnades are coarsely paved, and seven causeways, nine inches above the ground, lead from thence to the ka'bah, which, by some strange oversight, is not quite in the centre of the Mesjid-el-Ḥárim; and the whole enclosure is several feet below the level of the surrounding streets.

During the service the Imám takes his post near the gate of the ka'bah, and his genuflexions being imitated simultaneously by 7000 or 8000 persons from various parts of the world, the effect is so striking, especially when the lamps are lighted, that it cannot fail to impress the most indifferent with some kind of awe. At other times boys play in the great square, and porters cross with luggage when it is their nearest route; but what is infinitely worse, the enclosure is often the

[1] Burckhardt's Travels in Arabia, vol. I., pp. 258, 262.
[2] Ibid., p. 259. [3] Ibid., p. 258.

scene of indecencies and criminal acts.[1] Khatybs, imáms, muftis, olemas, mu'edh-dhins, and a crowd of menials are employed and paid from the revenues of the mosque, to which almost every district in the Turkish empire contributes.

In the town are shown the birth-place of Múḥammed (Mouled-el-Néby) and the cell in which it is said he received the leaves of the Korán from the angel Gabriel; also in the vicinity is Jebel Abú Kobeys, where 'Omar called the people to prayers, with many other spots equally interesting by being traditionally connected with Múḥammed; amongst these, a little way southward of the town, may be noticed the cave on the summit of Jebel Thor, in which he took refuge with Abú Bekr before he fled from the Mekkawís.[2]

At this place the territory has a width of two days' journey, viz. from the great chain here called Jeb-el-Rora Kharrah to Jiddah, the port of the holy city. This last is a considerable town, situated in the midst of a barren country covered with saline earth, and without gardens or vegetation of any kind, except a few date-trees. It is about 1500 paces in length, by half as many in width, and surrounded on the land side by a wall with towers and a ditch. There is a small castle at the southern, and a battery at the opposite extremity of the town, on which there is a piece of ordnance carrying a ball of 500 lbs., whose fame alone is considered a protection to Jiddah.[3] There is a defective port with two small quays, only adapted for the *say*, the smallest vessel that navigates the Red Sea; those of greater size being obliged to anchor in the roadstead, about two miles from the shore.[4] The best part of the town is a long well-built street of two-storied houses, running parallel to the sea, containing several good kháns and lined with shops. The other streets are not paved, though in general they are wide and airy; the huts of the peasants and labourers form part of the town, and the latter presents a complete mixture of Indian, Arabian, and other families, amounting to 12,000 or 15,000 souls.

Jiddah is imperfectly supplied with water, partly from cis-

[1] Burckhardt's Travels in Arabia, vol. I., p. 275.
[2] Ibid., pp. 321, 322. [3] Ibid., p. 15. [4] Ibid., p. 16.

terns belonging to the principal houses and partly from wells at the distance of a mile and a half.

Not having any manufactures the inhabitants are either seafaring people, or traders by sea as well as to the interior; and being in some degree the port of India, Egypt, Africa and Arabia, Jiddah is well entitled to its Arabian appellation, which signifies rich.[1] Some merchants possess property to the amount of 200,000*l.* sterling, and there are at least a dozen mercantile houses, each of which has a capital varying from 40 to 50,000*l.* sterling.[2] The coffee trade, chiefly from Yemen, and the Indian trade, being the principal branches of commerce. Jiddah is governed by a páshá of three tails, whose authority extends over Sowakin and Massona. The public revenue arises almost exclusively from the customs here called ashour (tithes), which are fixed at 10 per cent., and yield about 400,000 dollars,[3] chiefly from spices and Indian piece-goods, perfumery, &c. The market is well supplied with ghee, meat, fruits, and vegetables. The population is estimated at 40,000 souls, which is at least one-third more than that of the capital.

In the interior of the country, two hours east-south-east of Mekkah, is the valley of Muna, in which the pilgrims are enjoined to make a halt; and four hours onward is the well-known plain of Arafat, covered with shrubs and low acacia-trees. Near the centre stands the half-ruined mosque Jámi Ibráhím, and two miles northward is the low mountain from which the plain takes its name. This granite hill, which is also called Jeb-el-Rahme (Mountain of Mercy), rises to about 200 feet at the north-eastern side of the space; and, though near the mountains encompassing it, it is separated from them by a rocky valley. At the foot of the hill flows the canal of Mekkah, and beyond, for some distance southward and eastward, the scene at times is most animated, having the Egyptian pilgrims on one side, the Syrian on the other, and beyond, the bázár, with the troops and other attendants of the Páshá. It is so arranged that the Hají from both parts should

[1] Burckhardt's Travels in Arabia, vol. I., p. 29.
[2] Ibid., p. 30.
[3] In 1814.—Ibid., p. 94.

meet at this place, and hear, or at least see, the Imám, who delivers a sermon of three hours from the summit of the mountain; after this, about nightfall, the Ḥaj and those who come with it from Mekkah move in the latter direction, halting, as in coming, to perform certain prescribed rites in Wádí Muna, in addition to those near Arafat. The plain spread at the foot of the latter occasionally contains 3000 tents and 25,000 camels.[1]

At its eastern extremity is the canal of Mekkah, and near it a small tank, also a cluster of huts called Kahwet Arafat, belonging chiefly to the Beni Koreysh, who cultivate vegetables in a valley extending southward. At Kahwet Arafat the road enters the mountains, ascending gradually as far as the wells of Wádí No'mar, seven hours and a-half distant. The country is intersected by rocky valleys, producing an abundance of acacia-trees, and presenting gneiss, quartz, some mica and granite,[2] with red granite at the summit of the ridge called Jeb-el-Kora. On the slope are the huts Kahwet Kora, from whence the camel loads are carried to the summit of the mountain on mules and asses; the loads are again carried onwards by camels, which then descend rather rapidly to Rás-el-Kora. This is the most beautiful spot in the Ḥijáz, being picturesquely situated amidst granite rocks and large shady trees, interspersed with vines, European fruit-trees and verdant fields, the whole extending from two miles and a-half to three miles east and west, and a mile in width.[3] The Hodheyl tribe are scattered in hamlets over this fine tract, and their houses are well built of stones and mud. Each dwelling contains three or four apartments, which receive no light but from the entrance; they are, however, neat and clean, and their furniture consists of carpets, woollen sacks, wooden bowls, earthen coffee-pots, with a matchlock, which is kept in a leather case.[4] To this succeeds barren ground, and then a steep declivity of sandstone leading into the fertile Wádí Mohram, which is so denominated because it is here that the pilgrims going to Mekkah invest themselves with the ihram or pilgrim's wrapper.[5] The whole chain of mountains

[1] Burckhardt's Travels in Arabia, vol. II., p. 39–53.
[2] Ibid., p. 116.
[3] Ibid., p. 122.
[4] Ibid., pp. 124, 125.
[5] Ibid., p. 126.

southward from hence to the coffee plantations is intersected at certain distances by similar valleys,[1] such as Wádí Antago and Wádí N'omar;[2] but mountainous ground and sandy valleys prevail for a distance of three hours and a-half, viz., from Wádí Moram to Taïf, which occupies part of Wádí-el-Alibás, the garden of Mekkah. Taïf is in the centre of a sandy plain, about four hours' march in circumference; this is overgrown with shrubs, and encompassed by the low mountains called Jebel Ghazoare.[3] The town is an irregular square of about two miles in circumference, surrounded by a wall with towers and a ditch. It has, in addition, a castle occupying a rocky elevated site at the western side, and forming part of the wall.[4] The houses are mostly small but well built with stone, and have their sitting-rooms on the upper floor.[5] The streets are broader than is usual in the East, and in front of the castle a large open square serves for a market.[6] Taïf is supplied by a copious well within, and another without the walls, and is celebrated all over Arabia for its fine air and beautiful gardens,[7] the nearest of which are three quarters of an hour to the S.W.: the others are at the foot of the mountains, and they produce abundance of roses, fine grapes, figs, quinces, and the other fruits of Jebel Kora.[8]

Four hours south-eastward of Taïf, is Wádí Lye, watered by a rivulet, and containing many houses with fine gardens on the borders of the stream. After traversing the mountains for two hours, from Lye there is a descent into the great plain stretching eastward, on which, at about 12 hours from Taïf, stands the small town of Kolakh, built on the most frequented road from Nedjd to Zohrán, and the sea-ports of Yemen.[9] At the distance of 18 hours from Kolakh, along the plain on the eastern side of the great range, is Wádí Sobeyh, the first district in Nedjd, and beyond its north-

[1] Burckhardt's Travels in Arabia, vol. II., p. 127.
[2] Arabic Geo. MS., translated by A. Sprenger, M.D.
[3] Burckhardt's Travels in Arabia, vol. I., p. 153.
[4] Ibid. [5] Ibid., p. 154. [6] Ibid.
[7] Arabic Geo. MS., translated by A. Sprenger, M.D.
[8] Compare Edrisi, tome V., p. 142, ed. Jaubert, with Burckhardt's Travels in Arabia, vol. I., p. 153–155. [9] Ibid., vol. II., p. 382.

western extremity, in a kind of bay or recess here formed by the great chain, is the small agricultural district of Zohrán, occupying part of the slopes of Jebel Ḳará and Jebel Jara.

The tract lying westward of the mountains at the south-eastern extremity of the ʻHijáz, is for the most part flat, the rest of the surface being partially intersected with hills which gradually sink into the level tract stretching along the sea, and bearing the name of the adjoining district of Tehámeh, to which, taken in the largest sense, it may be said to belong.

On the western slope of the chain are the towns of Mokhowa, Shagga, and Doga. The first is a stone-built and large town, with a good market, and is situated in a fertile country; the second is a small place, and the third, which is one day south-eastward from thence, has also a good market, but the houses are constructed only of brushwood and reeds.[1] On the coast, towards the south-east, are the fort of Leet, or Liht, with a small town and harbour formed by the island of Kishran. Two days and a half southward is the well-known port of Coomfidah; and again, one day further in the same direction, the small harbour of Halli, at the southern limits of the territory of Mekkah and that of the Ḥijáz.[2]

Yemen, the adjoining province, is at the southern extremity of Arabia, having the Indian Ocean on the south, the Red Sea on the west, the Ḥijáz on the north, and on the east the desert of Aḥḳáf, with part of the province of Ḥaḍramaút, and it contains a superficies amounting to nearly 68,700 square miles.

There are two natural divisions of this territory, viz., the upper or mountain districts, forming Yemen Proper, and Tehámeh, or the low country, which stretches between the former and the sea, from the borders of Ḥijáz to the district of 'Aden.[3]

Desert tracts, occasionally sandy, prevail throughout Tehámeh, which has a width of one day's journey at Mokhá, and of two days opposite to Hodeïda and Loheïa. This district has few permanent streams, yet it contains several towns and

[1] Burckhardt's Travels in Arabia, vol. II., pp. 388, 389.
[2] Ibid. [3] Ibid.

hamlets on and near the coast. Parallel to the latter are many islands of small note, and at short intervals between these, a multitude of coral reefs and islets. At the northern extremity of this low country is the tract extending from the slope of Jebel Beni Saïd to the sea, and again from the borders of the Hijáz, south-eastward, to those of Abú Arisch. Towards the northern extremity, are Jafofe, Ernege, and Nahood; in the centre, Dubban and El Wussim; and on the south, Widin and Makerah.

The district of Abú Arisch forms the continuation of the former, and is a narrow strip between 17° 40′ N.L., and Tehámeh Proper, in 15° 52′ N.L., extending eastward from the sea till it touches the chain of mountains towards the southern extremity, and at the other meets the district of Khaulán. The latter is situated at the foot of the chain which here forms a kind of amphitheatre, and it is the second of this name, the other being near San'á; but the tract itself is little known. Towards the north of Abú Arisch are Attaid-Sebt, Darb-Niab, and Sancan; towards the south are Bedoni, Harrad, and Bahas; and in the centre the town and harbour of Gezan, or Jozan, with some salt springs in the vicinity. This place has a considerable trade in senna, and it is surrounded by flourishing villages, with all kinds of fruits.[1] Opposite to it is the island of Farsan, containing the grotto of pearls. A little way from Jozan is the district of Sabayah, containing the town of Selameh; and less than two days from thence is the capital, a walled town, and the seat of a sherif.[2] The Beni Halal Bedawíns are the dominant tribe; they live in tents, are poor, and addicted to robbery.[3]

The remainder of the plain country is Tehámeh Proper, which stretches south-eastward of Abú Arisch from the mountains to the sea, as far as the chain bordering the northern side of the district of 'Aden. Towards the northern limits is Lohayah, a kasabah[4] containing chiefly herdsmen, and only defended by a few towers. Several houses are of stone,

[1] Arabic Geo. MS., translated by A. Sprenger, M.D.
[2] Niehbuhr's Travels in Arabia, vol. II., p. 55.
[3] Ibid., p. 56.
[4] Answering to a market-town.

but the rest are mere Arab huts, whose walls are of mud mixed with dung, and the roof thatched with a kind of grass.[1] The port is small, but there is an active commerce in coffee, though not so extensive as that of Mokhá, nor is the quality equal to that which is brought from Beït-el-Faḳíh.[2]

About 18 miles southward of Lohávah is the island of Kamran, its dependency. It contains a small town and an excellent harbour, in which vessels proceeding from India to Jiddah usually get wood and water, with refreshments.[3] A parched barren country, scantily supplied with water, prevails to the southward as far as Hodeïda, containing at intervals large villages, in one of which there is a tannery, in another a pottery, and in a third indigo is prepared.[4] The town is situated at the north-eastern side of a sandy bay, where it is sheltered by a point of land running N.W.; the harbour of Hodeïda is, in consequence, superior to that of Lohávah, and it is defended by a small citadel, situated near the sea. The houses of the merchants, as well as those of the principal Arabs, are of stone, but the rest of the town is composed of huts built of mud and straw. It is under a dola, whose rank and authority correspond with those of a páshá in Turkey; and the revenue is raised by duties levied on the export of coffee from Beït-el- Faḳíh, which is the chief port.[5]

The latter city is situated about 35 miles to the south-east; and on the road thither are a number of coffee huts, but very few villages. The city is large, and the most considerable coffee-mart in Arabia, being only half a day's journey from the hills, where it is chiefly grown, and also at a moderate distance from the harbours of Lohávah and Mokhá. The town, which is distinguished as Beït-el-Faḳíh-el-Kebír, is situated in a naturally infertile, but now carefully cultivated plain. A citadel occupies the centre, around which is the town, consisting of detached buildings of stone; many of these have, however, become uninhabitable, owing to the ravages of a species of white ant, called *ard* by the Arabs.[6]

[1] Niehbuhr's Travels in Arabia, vol. I., p. 253; translated by R. Heron, 1792. [2] Ibid., p. 253. [3] Ibid.
[4] bid., p. 268. [5] Ibid., p. 279. [6] Ibid., p. 270.

The population amounts to about 8,000 souls, and it has, in addition to the export trade in coffee, wax, gums, frankincense, &c., considerable imports of Indian piece goods, English shawls, sugar, and spices.[1]

At 25 miles southward, passing through a barren sandy country, is the small village and ruined harbour of Galefka, once the port of Zebíd, and at no very remote period a flourishing town.[2] From hence the distance is 25 miles, passing some hamlets and the beautiful valley of El Mahad, where indigo is largely cultivated, to Zebíd, the capital of Tehámeh. The city is close to one of the finest and best-watered valleys in the district; but although interesting from its aqueduct, its numerous mosques, kubbets, &c., it has little more than the shadow of the splendor which, as a royal residence, it once possessed. It is, however, still distinguished for its academy, in which the modern sciences of Arabia are cultivated by the youth of Tehámeh and Yemen; it is, besides, the seat of a dola, a mufti, and a kádí.[3]

The town is situated in a plain, half a day's journey from the mountains on the eastern, and at the same distance from the sea on the western side, amidst numerous gardens watered by an aqueduct; and here the merchants assemble for trade from the Hijáz, Abyssinia, Upper Egypt, and 'Irák.[4]

The tract southward of the town along the river Zebíd, is well irrigated by canals supported by earthen dikes, but it is chiefly dry and sandy from thence to Mokhá; on the way to the latter is the extensive village of Manschid, with others of smaller size, at one of which there are salt works.[5]

Almost at the southern extremity of the territory is Mokhá, which, although much decayed, is still the principal place of trade. There is a harbour and roadstead, defended on each side by a castle mounting a few guns. The town is surrounded by walls and towers; the houses are of stone, and

[1] Mr. Cruttenden, I.N., vol. VIII., p. 272, of the Royal Geo. Journal.
[2] Arabic Geo. MS., translated by Aloys Sprenger, M.D.
[3] Niehbuhr's Travels in Arabia, vol. I., p. 284.
[4] Edrisi, tome V., p. 47, Recueil, &c.
[5] Niehbuhr's Travels, vol. I., p. 315.

some are handsomely built in the style of those of San'á, but many portions, both within and without the walls, are no better than ordinary huts. Mokhá sprang up with the coffee trade about four centuries ago, and is now only second to Zebíd;[1] it contains, according to Lord Valencia's estimate, about 5000 souls.

The remainder of the territory, or Yemen Proper, also called Sarwat, from its position behind the mountains, forms quite a contrast with the preceding dry and sandy plain. This tract extends along the crest and both slopes, but chiefly the eastern side of the great chain which traverses the country in a south-easterly direction, and it comprises the best part of Arabia Felix. The epithet Happy was derived from its climate and fertility, and its abundance of corn, vines, cattle, and spices. It has also wholesome water and warm springs, numerous brooks, and an agreeable temperature. Its kings have splendid residences, and the condition of the people indicates that they live in a state of comfort.[2]

High mountains separated by deep valleys, with small plains occasionally intervening, cause this part of Arabia not only to be naturally divided into provinces, but also broken into a number of petty states, each under an almost independent local government. These tracts, which elsewhere in Arabia are generally designated Nahúet (district), in Yemen take the name of Mikhlaf: there are seventy-four of them, in addition to eight principal divisions.[3]

Asír, one of the latter, forms the northern termination of the province, and is of considerable extent, stretching from the great range here called Jebel Benî Sáïd, eastward to the frontiers of El Ahkáf, and from the borders of Hijáz southward to the smaller districts of Senhan and Abybda. This mountainous country contains several tribes, of which the principal are the brave Asír; it contains also the villages of Asír, Shekrateyn, Ed-dahye, Shohata, Ed Djof, and others.[4]

[1] Niehbuhr's Travels in Arabia, vol. I., pp. 426, 427.
[2] Amm. Marcel, c. XXIII.; Diod. Sic., lib. VI., p. 333.
[3] Arabic MS. in the British Museum, 7502; translated by Dr. Sprenger.
[4] Burckhardt's Travels in Arabia, vol. II., p. 381.

In the second of the other two districts (Abybda) are Aryn, Abearis, and Wádí Yaoud; in the first (Senhan) are Harradja and Howra; and in another (Wadaa), stretching southward of both, are Thakran and Keradh.

The valley of Nejrán extends between almost inaccessible mountains from the frontiers of the last eastward, almost to those of Aḥḳáf, and is well watered. The mountains are covered with trees, and the intervening wádí is one garden, being well cultivated by the tribe of Al Múḥammed; it produces an abundance of dates and fine raisins, which are sent all over Yemen; it affords besides, excellent pasture, and its breeds of camels and horses are in high repute throughout Arabia.[1] It contains the town of Hamdán, which is well supplied with water, and is situated 10 days from San'á and 30 days from Mekkah,[2] Its principal village, Nejrán, has become celebrated in Muslim history on account of a second K'abah, which Abd-el-Modan wished to place above that of Mekkah. Here reside the Bení-Yam, an ancient tribe, amongst whom an extraordinary custom prevails: when a man of this community undertakes a journey, he sends his wife to the house of a friend, who, it is understood, must, in all respects, supply the husband's place, and restore the lady on his return.

Sahan, the succeeding district, has Jenhan and Wadaa on the north, Haschid-el-Bekil on the south, and stretches from the great chain eastward towards the desert of Aḥḳáf. It contains Roghassa, Dohyan, Jam, Amassia, and Saade, or Sa'det, the capital. The last is 44 farsangs north of San'á, and 20 days from the K'abah, and is celebrated for the preparation of ox and kid leather.[3] The plains eastward are occupied by the Kohlan Bedawíns.

Adjoining this district is that of Kobaïl, or Haschid-el-Bekil, which extends southward between Belád-el-Jóf and the great range of mountains, till it meets the territory of San'á. It is more mountainous than Sahan, being broken

[1] Niehbuhr's Travels, vol. II., p. 59; Heron's translation.

[2] Translated from Arabic MS. of the Kamurs, in the British Museum, by Dr. A. Sprenger.

[3] Arabic Geo. MS., translated by Dr. Sprenger.

by numerous difficult ravines, separated by steep and rocky wooded hills, which generally are occupied by castellated buildings, to defend the coffee plantations. Near the crest of the chain, on the western side of the territory, are Nejd, Benî Morean, Benî Sereem, Khamir, Khede, and Dobber; and on the eastern side, El Harf, Left, Barrad, Haud, Aram, Nehm, Deiban, and Khaïwán. The latter district contains many villages and well-watered fields; and it is occupied by several warlike tribes, who, like the Swiss in Europe, furnish soldiers to some of the other states. One branch, the Benî-ad-Dhehak, a section of the Al Yaghfer, derive their origin from the Tobbaï:[1] the situation which they occupy is 23 farsangs N.W. of San'á.

On the way to the last, are Amrán, a town and mount, and Turba, near which, one day from the capital, is the fruitful, well-watered plain of Jiraf, which is covered with gardens and the country-houses of the people of San'á.[2]

A little way south-westward is the mountain district of Kaukeban and the capital of the same name. The latter contains a strong castle and an academy founded by Sherîf-ed-din. Six miles eastward of the town is the bázár and fortress of Towaïlah, and one day further the town of Favíl.

With the exception of the small tracts of Yerim, Kataba, and Tá'ez, the territory of San'á includes the whole country from Haschid-el-Bekil, south-eastward to the Arabian Sea, where it terminates with that of 'Aden.

The strip belonging to Belád 'Aden commences with Báb-el-Mandeb, and gradually widens as it extends eastward from Tehámeh. At first Jebel 'Arah bounds it on the northern side, and then Jebel Yáfá'i, a very high range of mountains, which, for the remainder of the distance, separates it from the territory of San'á, the coast being the limit on the southern side as far as its termination at Rás Seïlan, a distance from Báb-el-Mandeb of 130 miles.[3] It is chiefly a plain, occupied by the Ṣubeïḥí, the Akrabí, the Abd 'Ali, and Yáfá'ï tribes.

[1] Arabic Geo. MS., translated by Dr. Aloys Sprenger. [2] Ibid.

[3] Chart and Memoir of Captain Haines, I.N., vol. IX. of the Royal Geographical Journal.

Capt.n R. Moresby, I.N. del. — G. Hawkins, Jun.r lith.

Day & Haghe, Lith.rs to the Queen.

ADEN.

About 90 miles from the western extremity of the territory is the modern town of 'Aden, built on the site of the capital of this once celebrated commercial kingdom, which is supposed to have been founded by 'Aden-ben-Senán, and up to the time of Edrisi[1] it had extensive trade with China, India, Sinde, &c. 'Aden, now a dependency of Great Britain, contains one good mosque, several others more or less dilapidated, about 200 houses, several large tanks excavated in the rock; and, towards the plain, about 300 wells, many of them in the solid rock, and from 60 feet to 125 feet deep.[2]

On the eastern side, the rocky fortified island of Sirah forms a bay opposite to the town, from which, including the low neck connecting it with the mainland, the peninsula extends upwards of three miles westward, and thus forms a second bay, the anchorage of which is good.

A little way west of the town the rocky tongue in question has a width of upwards of two miles with elevations of 1776 feet and 1600 feet respectively, at the two principal peaks of Jebel Shamshan; and an extensive zigzag road leads to the summit of the mountain.

Except that it fronts the west instead of south, the elevation, natural strength and position, at the entrance of an extensive sea, give 'Aden a striking resemblance to Gibraltar. Even in deficiency of good water and the use of extensive tanks, the fortresses are alike; but the restoration of the ancient aqueduct, constructed by Soleïmán the Magnificent, which passes along the sandy neck after coming a distance of eight miles from the interior, would remedy the evil at 'Aden. There is, besides, a small river, which reaches the sea about five miles westward of the town. In the rainy season a stream reaches the sea at Ṣughrá,[3] and the excellent harbours of 'Aden afford easy access to the rich provinces of Yemen and Ḥadramaút.

Of these portions of Arabia, especially the former, we have detailed and accurate accounts from the pen of the faithful

[1] Tome V., p. 5, Recueil de Voyages et Mémoires, &c.
[2] Vol. VIII., pp. 134, 135, of the Royal Geographical Journal.
[3] Lieutenant Wellsted's Travels in 'Omán, &c., vol. II., p. 408.

and indefatigable Niehbuhr,[1] whose route from Mokhá to San'á has lately been followed by Mr. Cruttenden.[2]

We learn from these sources that the climate is temperate, and the population considerable; that the people reside in stone dwellings, and are chiefly employed in cultivating coffee.

Before the desolating inroad of Ibráhím Páshá the population of Yemen amounted to nearly 3,000,000 of persons, who were spread over a fertile and, until then, a well-cultivated country; the valleys, hills, and even the sides and summits of the loftier mountains, produced an abundance of grain, figs, dates, apricots, pomegranates, coffee, excellent roots, and oleaginous seeds.[3]

Two caravan routes lead from 'Aden into the interior: one passes along the eastern slopes of the mountains by San'á, the other crosses one part of the chain, and, after sending a branch to Mokhá, it proceeds northward through Tehámeh. Both take a north-westerly direction for about 18 miles to *Lahaj*, a dirty town, situated in a plain, which produces much grain and a variety of fruits. This place contains the palace of the sultán of the Abdálé Arabs, and about 5,000 inhabitants, of whom some are Jews and a few San'ális. The bázár is well stocked with inferior silks, cotton cloths, also dates, butter, and other provisions.[4]

Onward, the road at first inclines N.W., by Mukatera and Dimla, to Abb, a considerable place on the high road from Ta'ez to San'á. The city is walled, and situated on a hill north of Jebel Maharras; it contains about 800 well-built houses and a large reservoir supplied by an aqueduct.[5] One day's journey towards San'á is Jebb, or Jebaleh, a town built at the period when Saláh-ed-din conquered Yemen.[6]

Some miles eastward of Abb is the district of Kataba, containing the small town of Khaïran; and again, farther in the

[1] This old traveller has done more for the advancement of geographical knowledge than almost any other individual. I have followed his steps extensively, and I can say that he is most accurate.

[2] See Journal of the Royal Geographical Society, vol. VIII., p. 267.

[3] Jihán Numa, in the chapter on Arabia.—Niehbuhr, p. 142 *et seq.*

[4] Vol. VIII., p. 137, of the Royal Geographical Journal.

[5] Niehbuhr's Travels in Arabia, vol. I., p. 351. [6] Arabic Geo. MS., &c.

same direction, the district of Rödda, which extends to that of Jaffea. From Abb the road inclines north-westward along the slopes of the mountains to the town of Mechader, which is on a hill, and the seat of a dola; and from hence it leads to Yerim, a moderate sized Makhlaf, with a town of the same name, situated on the northern slope of Jebel Sumara, a higher mountain than Mharres.[1] Some miles onward, in the previous direction, is Damar, or Demar, a small town, thinly peopled, once the seat of the Himyarites. The town and its castle are most agreeably situated on a mount; the former is well watered and abundantly supplied. It is under the superintendence of a dola, and has a famous school, in addition to 5000 well-built houses.[2]

On the mountain north of the town are the mosque and gardens of Maad-be-Jebel, where the learned men assemble; and one day from thence are the ruins of an extensive building, with 66 columns below, and 64 columns above (probably part of an aqueduct), called the throne of Balkis.[3] To the N.E. is the mountain of Hirran, which is celebrated for its cornelians, and another, which contains a mine of native sulphur.

At Damar the road takes a northern direction, by Mau-ak-keb to Surredge, on the border of Khaulán. This is a district of moderate size, rather mountainous, and containing many villages under a sheïkh, who is independent of the Imám of San'á, and can bring into the field 2000 musketeers.[4] In addition to Beït Rodsje, the capital, and Beït-el-Kibsi, which is inhabited solely by sherífs, one of whom heads the annual Mekkah caravan; it contains the small city of Tanaeim, anciently the chief seat of the Arabian Jews, and then containing many spacious synagogues.[5]

On the slopes of the mountains, a little way westward of Khaulán, are Abid, a small town situated on the river Rema, in the coffee country, and Dhoran, an ancient town on

[1] Niehbuhr's Travels in Arabia, vol. I., p. 352. [2] Ibid., p. 363.
[3] Arabic MS. in the British Museum, translated by Dr. A. Sprenger.
[4] Arabic MS. translated by Dr. Aloys Sprenger.
[5] Niehbuhr's Travels in Arabia, vol. II., p. 63; Heron's translation.

the ridge of a mountain, with two wheat granaries and a large kárvánseráï called Mendsjea, cut in the rock. Sei-jan divides the distance between Surredge and San'á, and from hence the less frequented pilgrims' rout continues along the eastern side of the chain to Sa'det, a town with ḳanáts and baths,[1] and proceeds by Sodonan, Tabala, Taraba, and Taïf, to Mekkah.

The western route from 'Aden proceeds by Aïas, and thence, in a north-western direction, by Muawíyah to Ta'ez. This is a small district, with a considerable town of the same name, which, according to tradition, was founded by the Ayyubites.[2] It is situated in Wádí-el-Jená, a cultivated tract, surrounded by high hills, and has a fine mosque, built by Melik Afdhal, with a medresseh called Mojahidiyeh, established by Ibn Mansúr, and two others by 'Omar Ben Mansúr; one of these, called Eshrefie, has a library which is said to contain 100,000 volumes. The town is walled, and the strong castle of 'Orús occupies a high hill a little way to the N.W.[3] The distance from Ta'ez to Mokhá rather exceeds two days, whilst that to Zebía exceeds three, the road running through a cultivated country,[4] and passing, about midway, Múshij, or Maushij, a fine village with a large mosque, and celebrated for many thickets of yásmín (jessamine), within each of which is a well of pure water.[5] The district is called Ossab, of which the fortress of Ḥeïs, situated in a deep ravine, eighteen miles to the N.N.E. is the capital, and the residence of the sheïkh.[6]

From the latter place the caravan route proceeds through Zebíd and Beït-el-Faḳíh, preserving a north-western direction through Tehámeh and along the coast of Mekkah, whilst the route to San'á proceeds north-eastward over a difficult country. Sennef, the first mountain village, consists of a collection of conical straw huts, in a cultivated country, and in

[1] Arabic MS., 7502, in the British Museum.
[2] Arabic Geo. MS., translated by Dr. Aloys Sprenger.
[3] Arabic MS. of M. de Gayagos, No. 39, British Museum; translated by Dr. A. Sprenger.
[4] Ibid.
[5] Mr. Cruttenden's Journey, vol. VIII., p. 269, of the Royal Geographical Journal.
[6] Ibid.

the midst of majestic elm-trees, mingled with the wide-spreading tamarind.[1] Onward is the village of Samfúr, on the slope of Jebel Harrán, with the coffee plantations of Dórah and Mofḥaḳ; the latter is a village containing 50 huts and a khán or simserah, near the crest of the mountains overlooking San'á. This tract contains fine valleys and undulating ground, enclosed by rugged hills, and mountains rising to 1500 feet above the plain. It produces wheat, barley, jowari, fruits, indigo and coffee. The coffee plantations are usually small spots of a square shape, enclosed by a wall to prevent the soil from being washed away. The plant flourishes most in a moist soil, in which it rises to the height of 12 feet. The bean is gathered twice a year, and the two crops yield about 10 lbs. for each tree;[2] the coffee is of seven different qualities, viz., Schéridji (the best), Ordémi, Mattari, Harrasi, Habbat, Haïmi, and Shirazi.[3] Connected with these productive farms, there are numerous kháns, here called simserah,[4] which have the double object of affording accommodation and being places of trade.

From Mofḥaḳ the bridle-road passes Súk-el-Ḳahmís, the village of Bowán, and the hamlet of Yazil, and continues to El Hudheïn. From the last village there is a gradual ascent to the crest of the chain, where the hills form an immense circle, studded with castles on the peaks, and numerous small hamlets, with a small white mosque to each, on the sides: the hills here are cut into terraces from top to bottom. Beyond this natural amphitheatre a barren stony table-land extends by the village of Motteneh to that of Assúr, which is situated at its eastern verge, overlooking the capital and its beautiful valley. The latter contracts at its northern and southern extremities into an ordinary wádí, that of Taríḳ-el-Yemen being its continuation towards the south. On the west it is bounded by the table-land of Assúr and Luluwah,

[1] Mr. Cruttenden, vol. VIII., p. 273, of the Royal Geographical Journal.

[2] Ibid., pp 278, 279.

[3] Hammer Purgstall, art. III., p. 139, on Arabia.

[4] Probably from simsár, a broker or valuer.—Vol. VIII., p. 274, of the Royal Geographical Journal.

which is 1500 feet above the sea; whilst on the east is a tract of low land, and beyond the latter rises Jebel Nakam, Mount Shiebam being more northward. The latter is richly wooded and covered with villages, and it abounds in streams which supply the city. The other mountain is famous for its iron, and on its summit, at an elevation of 1500 feet above the plain, are the ruins of the castle of Ghamdan, which is ascribed to Shem,[1] and to which there is an ascent by means of 1600 steps. At the foot of the mountain is the city of San'á itself, with the suburb of Bír-el-Assab adjoining it on the eastern side. Both are surrounded by walls, and towers, and, including the gardens, which almost always form part of an eastern city, the circumference is five miles and a-half. The city is defended here and there by a few old guns in a bad condition.

There are seven gates and 20 mosques, and many of the latter are very handsome, displaying gilt domes; the baths also are good, and are much frequented by the merchants, who discuss there the state of the coffee trade, over a hukkah and a cup of kahwe, or keshr, a beverage prepared from the roasted husks of coffee beans, and tasting like tea.[2]

The better description of houses in San'á are of stone, and those of the inferior people of burnt bricks. The principal street has a handsome bridge in the centre, and a considerable volume of water passes down it during the rainy season; but the other streets are narrow. The population numbers about 40,000 persons, including 3000 Jewish artisans. The modern citadel is at the eastern side of the city, near the site of the ancient structure, and it contains two palaces.

Adjoining the city are two large palaces belonging to the imám, both built in the Saracenic style, with extensive gardens adjoining, and enclosed so as to be defensible; the larger is called Bustán-el-Sulṭán, and the smaller, which is the most ancient, Bustán-el-Metwokkil.[3]

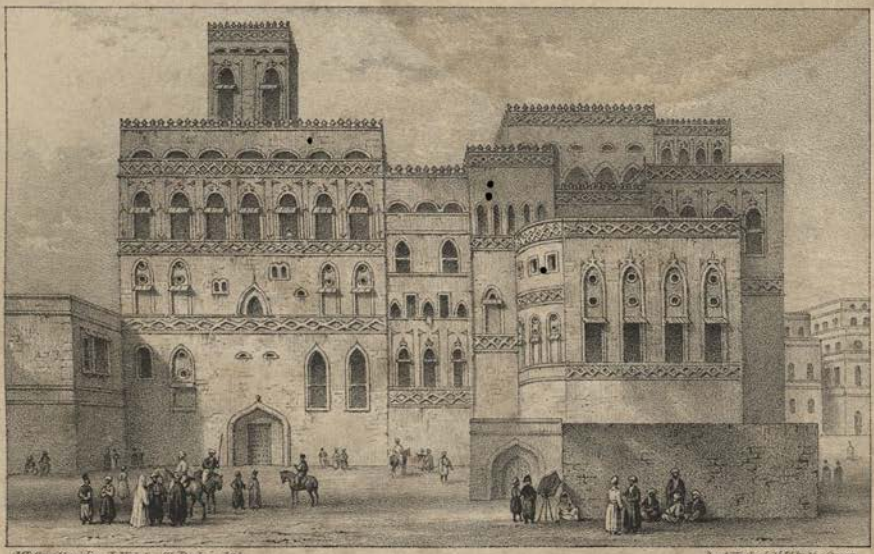
In the valley, about two miles and a-half N.N.W. of the

[1] Notes from Seifotistan, in Johannsen's History of Yemen, p. 104; also MS. 7496, fol. 10, in the British Museum.

[2] Niebuhr's Travels in Arabia, vol. II., p. 229; Heron's translation.

[3] See Plate XXXIX.

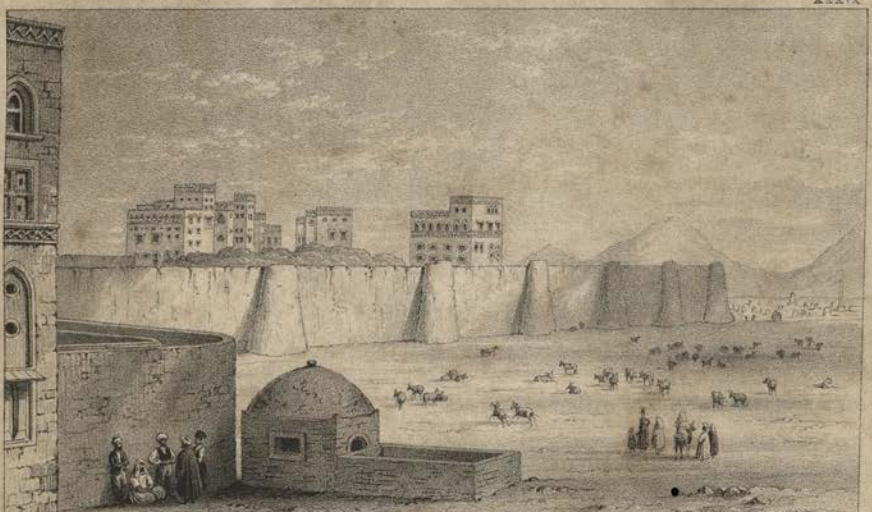
XXVI



Mr Crattenden, I.N. del. — T. Picken, lith. Day & Haghe Lith.rs to the Queen.

THE IMĀMS PALACE AT SĀNĀ.

XXXIX



Mr Crattenden, I.N. del. — T. Picken, lith. Day & Haghe Lith.rs to the Queen.

SĀNĀ.

city, is the town of Jeráf, which supplies the market with vegetables; and at the same distance onward is Ródah, a clean town, chiefly composed of country-houses and gardens, to which nearly all the merchants retire for the night. Five miles westward is Wádí Dhár, another town, surrounded by gardens and vineyards, which produce excellent grapes. In the latter, the vines, like those in the north of Italy, are trained over trellis-work, four feet above the ground. Including these three places, the population of San'á approaches 70,000 persons.[1] An aqueduct and the ruins of the castles and palaces already mentioned, are the only remains of the ancient city, which, like the modern, was deservedly celebrated for its delightful situation,[2] its pure air, and for the little difference between the temperature of summer and winter.[3] The principal manufactures of San'á are the wares formed of the famous steel of Nakam, and striped or other stuffs called Beda and Saréh, which are used for turbans, dresses, &c.; also articles of the fine white and yellow leather called cordovan in Europe.[4] The title of imám dates from the time of Suleïmán the Magnificent, or about 310 years ago,[5] that of sulṭán having been assumed by the chief a little previously to the establishment of the Wáhábí power. The military force of the imám, in the time of Niehbuhr, consisted of about 4000 infantry and 1000 cavalry.[6]

The city, which at one time was called Esal, or 'Osal,[7] was founded by San'á Ben Zal Ben 'Aber, and it once contained the palace of Yahsab the Himyarite and the idol Ghamaden; the latter was placed over a well, whose water was used for purification at the new year.[8] On account of its salubrity, and the abundance and cheapness of the supplies, San'á has long been the favourite resort of the sick.

[1] Mr. Cruttenden, I.N., vol. VIII., p. 284, of the Royal Geo. Journal.
[2] Dr. Seetzen, in Zach, Monatliche Corresp., vol. XII., p. 239.
[3] From the Merassid.
[4] Arabic MS. Description of Yemen, translated by Dr. A. Sprenger.
[5] Mr. Cruttenden, I.N., vol. VIII., p. 283, of the Royal Geo. Journal.
[6] Niehbuhr's Travels, vol II., p. 89; translated by R. Heron. Edinb. 1792.
[7] Dr. Seetzen, in Zach's Correspondence.
[8] Arabic MS. in the British Museum, translated by Dr. Sprenger.

The adjoining tract, called Belád-el-Jóf, extends from Nejrán on the north, to Jaffea on the south, and from the borders of Yemen on the west, to El Aḥḳáf on the east; and besides Nedján and some inferior places, it contains two remarkable cities; one of them, called Máreb, is on the site of the ancient capital,[1] and in its vicinity was the territory called Arḍ-es-Sabá, the land of Sheba.[2]

Máreb is two days eastward of San'á, and so fertile is the surrounding country, that corn is sown and reaped there three times in the year.[3] The town is situated in a valley, on which another, a day's journey in length, terminates. The latter is enclosed by two ranges of hills which, at the eastern extremity, approach so nearly that the interval was closed artificially, and the remains of the bund called Sitt-e-Máreb are said to be still visible. This celebrated dike[4] appears to have been a huge mass of masonry, such as we see at Oedipore and other places in India, crossing at a great elevation from side to side of a deep mountain valley. The valley at Máreb is filled during the rains; and at other times the water retained in it is fed by six or seven streams which meet there.[5] At the time when the bund failed, the body of water discharged was sufficient to produce what was called the inundation of Aram. In the vicinity of this place are the ruins of two castles, the one said to have been the work of Solomon, and the other of his queen (Balkis).

The other city, called Sábá, and supposed to be on the site of Sabe Regia,[6] is seated upon a mountain, where the air is considered to be so salubrious that the place is not exposed to any kind of disease; it is also supposed to be free from serpents and vermin. Moreover, it is believed that idiots on coming thither recover their reason; and many other advantages equally marvellous are ascribed to the place. The

[1] Arabic Geo. MS., translated by Dr. Aloys Sprenger.

[2] Strabo, lib. XVI., p. 777; Diod. Sic., lib. III., c. xxiii.; and Royal Geographical Journal, vol. VIII., p. 268.

[3] Arabic Geo. MS. in the British Museum, translated by Dr. A. Sprenger.

[4] Arabic MS., 7502, in the British Museum.

[5] Compare Niehbuhr's Travels, vol. II., pp. 65, 66, with Edrisi, tome V., p. 149, ed. Jaubert.

[6] Ptolemy, lib. VI., cap. 7.

foundation of the city is attributed to Sabá-ben-Ya'shab-ben-Ya'rab;[1] and in the neighbourhood, according to Arabian authors, are the remains of a large structure, with columns 28 cubits high, probably an aqueduct, to which they gave the name of the throne of Balkis.[2]

Throughout the territory of Yemen may be traced some remains of the manners and civilization of the ancient Sabeans. The local governments are strong, the merchant is protected, and the interests of commerce are secured.

Eastward of Belád-el-Jóf there is an extensive wilderness, peopled by the Bedawíns; in its centre, at Belád-el-Salâh-ed-din, is the mountainous tract occupied by sedentary Arabs, and again, towards the western side, near the borders of Yemen, is Belád-el-Sherîf, a tract occupied by the descendants of Múhammed.

The plains northward from thence to the frontiers of Nedjd, contain numerous families of the Bení Kaktan Arabs, one of the most ancient tribes of that people. They are divided into two main branches, viz., the Es Sahámà and El Ah'sá, and the country which they occupy affording excellent pasturage, they breed many superior horses and a vast number of fine camels.[3]

[1] Arabic MS. Description of Yemen, 7502, in the British Museum; translated by Dr. A. Sprenger. [2] Ibid.

[3] Burckhardt's Travels in Arabia, vol. II., pp. 384, 385; and Niehbuhr's Travels, vol. II., p. 61.

CHAPTER XXIV.

PROVINCES OF NEDJD, ḤADRAMAÚT, 'OMÁN, AND EL AH'SÁ.

Position and Surface of Nedjd.—Jóf es Syrhan.—Jebel Shammar.—Districts of El Sedeir and El Kassym.—Town of Anizéh.—Districts of El Woschem, Nedjd 'Aridh, and Yemameh.—Wádí-el-Khardj.—Towns of Zumeyhah, Manfouah, and Der'ayyah.—Wádí Sobeyh.—Wádí Scheran.—Town of Bische.—The Bení Kaktan and Dowaser Arabs.—Desert of Rhoba-el-Kháli.—Wahhábí Power.—Routes through Arabia.—Desert of Aḥḳáf.—District of Jaffea and its Towns.—Ḥadramaút.—Shehr.—Makallah.—Mahrah.—Kuria Muria Isles.—Ḥimyaritic Language.—'Omán and its Districts.—Maskat.—Belád Ser.—Pirate Coast and its People.—Bahreïn and the Pearl Fishery.—District of El Ah'sá.—Town of Khátif.—Island of Tir-hoot.—Port of Grane.—Interior of El Ah'sá.—Ancient Trade by Land and Sea.—Comparative Geography.

NEDJD occupies nearly the centre of, and is the largest province in Arabia, being, in its greatest limits,[1] 640 miles in length from north to south, and 750 miles from east to west, according to Captain Sadleir.[2] It has on the east the long strip of El Ḥassa, or Hadjar, on the north that part of Arabia Deserta called Tauf,[3] the Ḥijáz on the west, with a part of Yemen on the south, and the desert of Aḥḳáf on the south-east. The surface, as the name implies, is elevated, but it is diversified with mountains, valleys, and plains. The latter are celebrated throughout Arabia for their excellent pastures, which abound even in the deserts after rain; and that the country in general is not by any means the barren desert which it has been hitherto represented to be is sufficiently evident from the fact that a contest has been carried on for several

[1] Some writers consider the mountainous district Nedjd 'Aridh as a separate province.

[2] Jomard estimates the distance in a straight line between the two gulfs at 270 leagues.

[3] Jihán Numa, p. 528.

years in it, during which time the defenders have been entirely, and the invaders partially, supplied by it with provisions.[1] The principal groups of mountains are Jeb-el-A'arid, or I'maryeh, which traverses the centre of the territory from N.E. to S.W. The range called Jeb-el-Tueyk runs from the former extremity in a north-westerly direction; beyond this is Jeb-el-Shammar, with the elevated peaks of Aja, or Edja, and Solma; and westward are the mountains of El Kassym and Jeb-el-Taï. The wádís and streams are proportionably numerous. Except along the routes of M. Reinan and Captain Sadleir in the central parts, the interior and the subdivisions of this extensive tract are but partially known.

At the north-western extremity of the territory is the country of Jóf, or Jóf-es-Syrhan, the hollow or low country, which contains a cluster of seven or eight villages, at about ten minutes' distance from one another, and each is denominated Súk, or market. Dournet-el-Joudol is the principal place, and it has the castle of Sebekí-Ḳara on the east; Teima is the second, and this also has a castle. The houses are of sun-dried bricks, roofed with palm or date branches, and each súk is surrounded by a garden of palms, locally called houta. Each garden contains a deep well, from which the water is raised by camels. Some wheat is cultivated in this district, which contains the river Baaïrad and two remarkable springs, one called Aïn-el-Temer, or the fountain of dates, and the other issuing from a block of marble.[2]

.The inhabitants of this tract make boots, sword-hilts, horse-shoes, lance-heads, &c., which, as well as their dates, they sell to the other Arabs. There is an ancient and lofty tower rising in steps like a pyramid from a square base, till it ends almost in a point; it has three floors and as many flights of steps leading from one to the other. Three hours S.E. from hence commences the sandy plain of Edd-hahi, covered with coarse grass and a tree called ghada, in which are wild dogs and cows, the latter resembling the domestic animal.[3]

[1] Ibráhím Páshá was eight months before Der'ayyah.—Captain Sadleir, Bombay Lit. Soc., vol. III., p. 473. [2] Von Hammer Purgstall, art. III.
[3] Burckhardt's Travels in Syria, Appendix, p. 664.

Five days south-eastward of Jóf begins Jeb-el-Shammar, another district, extending one degree in latitude, and nearly two degrees in longitude. It is traversed with some difficulty, owing to its forests and mountains; the latter of which have been compared to the Lebanon.[1] The principal peaks are Mount Solma, Mount Aja, or Edja, and Mount Aujan. The first derives its name from a wise woman, and the second from a man so called. They contain the tribe of Beni Thaï, and are situated in the centre of the territory, between the towns of Haïl and Faïd.[2] The last is said to derive its name from Faïd, a son of Ham; it is walled, and has a castle with an iron gate, also a granary to contain wheat and other productions. Towards the northern side of the district is the mountain called Ranel Dháh, with the castle of Sabzah at its foot. In the neighbourhood is the fortress of Dumat-el-Jaudal, which is said to have belonged to the Himyarites; and one day from thence is the castle called Karà Shokaïk: elsewhere there are other castles, which have been built of white stone.[3]

The principal places, in addition to those already mentioned, are Sír, near Mount Aja, with its numerous troglodyte habitations, Kofar Mastadjeade, Milkian-el-Rúm, inhabited by Greeks, and Kahfa. One of these, possibly the first, represents the Zamotaso of Ptolemy.[4] The population must be considerable, since the Beni Shammar, the principal tribe, can muster 7000 matchlocks.[5]

One day farther to the south-east commences the district of El Sedeir, a quadrangular tract, extending from Jeb-el-Tueyk about $1\frac{3}{4}°$ of latitude and $1\frac{1}{2}°$ of longitude. It contains many small places, such as El Zelfy, Harmeh, El Tueym, and El Medjmah, to the north; Djeladjel in the centre; and southward, El Djenubyeh, El Ghat, El Roudah, Tumeyr, El 'Oudeh, El Houlah, El Dakhleh, and 'Aude Sedeir, the chief place, which is situated in the midst of gardens and

[1] By Yusúf El Miliki.
[2] Arabic Geo. MS., translated by Dr. Aloys Sprenger.
[3] Ibid. [4] Lib. VI., cap. 7.
[5] Burckhardt's Travels in Arabia, vol. II., p. 405.

groves of palm-trees. Forests of the latter, interspersed with cultivated fields, prevail throughout this district.[1] About 50 miles S.W. is El Kassym, a tract producing also palm and fruit trees, but chiefly covered with heath. It extends more than one degree of latitude, and upwards of two degrees of longitude. Near the northern side are Rowar, El Shoubak, El Tannoumah, and El Helalyeh. On the western side, where it is chiefly desert, are the wells of Uddas and Bír 'Alí; to the south, Boureydeh and Batah-el-Nebanyeh; towards the east is El Khabb, and towards the centre, El Rass, whose inhabitants claim descent from the Bení Yam of Nejrán. Anizéh is the chief place. This town is situated in a valley, plentifully supplied with water; it is extensive, well built, and is considered beautiful.[2] It appears to be of much commercial importance, being in the heart of Arabia, and the centre of the caravan trade to Damascus, Baghdád, Basrah, Grane, Khatif, El Ah'sá, and Der'ayyah, that is, towards the Persian Gulf on one side, and the Red Sea, through Medina and Mekkah, on the other. Merchants, chiefly from the Gulf, assemble at this place, bringing Indian rice and goods to the bázárs.[3] The fort was rased and the town much dilapidated when taken by Ibráhím Páshá.

Wádí Sarr connects this district with that of Teza'at, which is also called El Woschem, from a valley and elevated mountain of this name.[4] It lies to the south-east and has the shape of a long triangle, whose apex is in the latter direction, the eastern side being formed by Jeb-el-Tueyk. Near the south-western angle are Bessam, El Forrah, and Uscheyker; at the north-western side are 'Aïn-el-Sír and El Horayb; at the south-eastern side, the plain of Hussiah, the village of Dorama, the wells of Aoorez, and those of Surmudda. In a flat gravelly desert, and nearly in the centre is Shakra, a town which for eight days resisted Ibráhím Páshá, who, in consequence, rased its walls. It contains a good mosque and a market-place, and is surrounded by date-groves, plantations

[1] Jihán Numa, p. 527. [2] Arabic Geo. MS., &c.
[3] Captain Sadleir, Bombay Literary Society, vol. III., p. 473.
[4] Arabic Geo. MS., &c.

of sugar-cane, and fruits in a state of nature, with abundance of good water, but the situation is rather low.[1]

Adjoining the eastern side is 'Aridh, or Nedjd-el-'Aridh, the mountain of Ebú Orf, and the town of Aaïmïe, which has a fine market for grapes, peaches, dates, and sugar-cane; around it is Nedjd-el-'Aridh (Proper), the most remarkable portion of the chain of 'Aridh, already noticed, and bordering the extensive valley containing the capital. South-eastward is the district of Yemameh, with a wádí of the same name, which is considered as the garden of Arabia. The wádí is situated at the south-eastern limits of the province, and it contains four streams, viz., Júdah, Hájar, Nahr Sheïkh-el-Ghanun, and Nahr Sheïkh en Ne'am, which have their springs in the Jeb-el-Rám; it has also many fountains, of which the most celebrated are 'Aïn Hadhrá, 'Aïn Haït, and 'Aïn Rám.[2] This district contains many villages watered by kánats, and it is very productive in wheat, the sugar-cane, and dates of peculiar sweetness, with other fruits. The name of the district, as well as that of the principal town, anciently Jaw, or Jauva, was derived from the brilliant eyes of Yemameh, niece of Tasím,[3] a descendant of Amelek-ben-Hascha. The Bení Jedís tribe also at one time inhabited this part of the country, but a chief having exacted a signorial claim on the occasion of a marriage, a war broke out, in which one of the tribes was nearly exterminated. A noble named Rébah-ben-Méré, however, escaped to Yemen, and, after a time, returned with an army under Hasam-ben-Tobaï, king of the Himyarites. By the aid of this force he surprised and destroyed the opposite tribe, and thus both became extinct. The territory, as well as the borders of El Hajar, once the seat of the Bení 'Aad, was subsequently occupied by the Bení Hanifa, and a part of the Modhar tribes The Tasím are said, in ancient times, to have worshipped an idol made of honey and butter, which they were accustomed to eat when hungry.[4]

Wádí-el-Khardj forms the northern limits of the district,

[1] Captain Sadleir, Bombay Literary Society, vol. III, p. 472.
[2] Jihán Numa, p. 528; and Arabic Geo. MS. [3] Ibid.
[4] Abú-l-fedá, in M. De la Roque's Voyage in Arabia.

and contains numerous villages;[1] its prolongation eastward reaches the borders of El Hassa. This valley is understood to produce a certain plant which is efficacious in curing the bites of serpents and scorpions; and it was once occupied by part of the two tribes mentioned above, the Beni Tasím and Beni Jedís.[2] It contains the towns of Zumeyhah, El Sulemyeh, Nadjan, and one formerly called Zaraká, a name derived from a woman, and probably the root of the branch afterwards so well known as the Saracens.[3]

A little way northward of Wádí-el-Khardj is Manfouah, with the remains of a fort rased by Ibráhím Páshá. The town contains 2000 houses, many of which are well built and of two stories. In this district there are, it is understood, about 300 villages.[3]

Ten miles north-westward, seated in a narrow valley on the south-western side of the chain of Jeb-el-'Aridh, is the capital, which is watered by an abundant stream, and agreeably situated amidst date plantations and gardens producing apricots, figs, grapes, pomegranates, citrons, and other fruits. Der'ayyah is composed of five small towns or villages, forming two principal divisions, the eastern portion, called Selle, being on one side of the deep ravine, and Tarifa, the western, on the other, the whole is enclosed by a wall and towers. Before the destructive siege by Ibráhím Páshá the town contained 28 mosques, 30 medressehs, and about 2500 houses, generally good, some of brick, others of stone, and its population exceeded 15,000 souls.[5] The Wádí Beni Hanifah, that of the capital, is strong, having but two approaches, the one at El Ayemeh on the west, and the other on the east of Der'ayyah.[6]

Yemameh and the chain of Jeb-el-'Aridh, together with Waschem and the other districts already noticed, stretching to the N.W. as far as Jeb-el-Shammar, constitute the extensive district of Nedjd 'Aridh, or the mountainous part of Nedjd.

[1] Abú-l-fedá, in M. De la Roque's Voyage in Arabia.
[2] Ibid. [3] Dr. Sprenger's Notes.
[4] Captain Sadlier, Bombay Literary Society, vol. III., p. 469.
[5] Mengin's History of Múhammed 'Alí.
[6] Arabic Geo. MS., translated by Dr. Aloys Sprenger.

The district of El Haryk, which is one day and a-half south-eastward of Yemameh, is about 90 miles from east to west, and nearly 40 from north to south, and at the latter extremity it touches Rhoba-el-Kháli. It contains Naim, El Hebrah, El Malka, El Hulah, and El Haryke, the principal place; but the tract itself is almost unknown.

Near the south-western extremity of Nedjd, on the borders of Hijáz, is the tract called El Bakarra; southward of this is Wádí Taslys, and again, a little farther, Wádí Sobeyh, a district extending for about 80 miles along the eastern side of the great chain, with a breadth of about 20 miles. It contains, near its south-eastern limits, the towns of Ranyeh and Tabala', and, almost at the north-western extremity, that of Taraba. The latter is a considerable place, as large as Taïf, and remarkable for the abundance of its dates. The town is walled, flanked with towers, and situated in the midst of well-watered palm groves and gardens, at the northern extremity of Wádí Sobeyh.[1]

Eastward and north-eastward, from its borders to those of Rhoba-el-Kháli, is the fertile district of Scheran, extending, in an oval shape, north and south. Towards the latter extremity is Wádí Scheran, a spacious valley, with many branches falling into it and, at the opposite is Bische, the capital. The town is defended by a strong castle situated in a broad valley of the same name, which extends six or eight hours, and abounds with rivulets, wells and gardens. Being on the principal route between Nedjd and Yemen, Bische is considered to be the military key of the latter province. The houses are better than those of Taïf, but are detached from one another, and are scattered over a considerable tract. The castle is strong and substantial, with a ditch and lofty walls.[2]

On the north-eastern border are the plains occupied by the Bení Kaktan, perhaps the most ancient tribe existing,[3] and on the south-eastern side, the tract called Wádí Dowaser. The latter contains, towards the northern limits, El Seleyel and El Farah, and towards the south, Mehallet-el-Hatatbeh, El

[1] Burckhardt's Travels in Arabia, vol. II., p. 383.
[2] Ibid., p. 384. [3] Ibid.

Ludam, and El Metile. The Dowaser Arabs are described as being very tall, and almost a black race: they live here in winter, and remove to more fertile pastures during the summer. Next to these are the Benı́ Kelb, whose language is so barbarous that it has been compared to the barking of dogs.[1]

El Afladj, the last district to be noticed, lies immediately north-eastward of Wádí Dowaser, and is of an oval shape. It contains Mescheylleh, El Anegley, El Ghoal, El Kharfeh, Starah, Hararah, Leyle, and El Bedey; but, like the former district, it is scarcely known.

Onward is the principal desert of Nedjd, which extends north-eastward nearly 5° by upwards of 3° in width from the south-eastern to the north-western side, where it is bounded by Jeb-el-'Aridh. This portion of Arabia has long been considered a mere sandy waste, only watered from the clouds; but recent accounts show that it is not quite so desolate; and it is at least partially inhabited. In summer time it is wholly deserted, being without wells; but in winter, after rains, when the sands produce herbage, all the great tribes of Nedjd, Hijáz, and Yemen, pasture their flocks in parts of this desert, bordering respectively on their own countries.[2]

Nedjd is the original seat, as well as the present centre, of the Wahhábí power; and to the firmness of this people in maintaining their new religion, as well as to their gallant defence of their country, against the inroads of the Páshá of Egypt, we are indebted for the little knowledge that has been recently gained of the state of the province. This is derived from the observations made by Monsieur Mengin, who served in Ibráhím Páshá's army; also from Captain Sadleir's journey, and that of M. Reinan, which was made long before.

One of the principal routes is from El Khátif, in a west-south-westerly direction to Der'ayyah, and another lies more southward: this was followed by Captain Sadleir, from El Hassa by Amer-Robbia and Manfouah to the same city. From this there is a caravan route to Mekkah, keeping S.W. along the slopes of Jeb-el-'Aridh; and passing by Soda, Kar-

[1] Burckhardt's Travels in Arabia, vol. II., p. 386. [2] Ibid., p. 390.

jathain, Dama, Sarfa, Jadila, Koba, Maran, Vagera, Autus and Zeyme, to Mekkah. Another proceeds from Der'ayyah, N.W. by Shakra to the commercial town of Anizéh, from whence there are four principal lines, on all of which the communications are more or less active.

The first proceeds northward to Jeb-el-Shammar, from whence there are three branches: one by Syneh to the river Euphrates, another direct towards Meshed 'Alí, Baghdád, &c., and the third north-westward, through Jóf, to Damascus and Syria.

A second line, which is largely used by pilgrims, proceeds from Anizéh by El Rass, Dat, Wádí-el-Míah, Jebel-el-Mawyeh and El Henakyeh; from whence, instead of continuing in a westerly direction, its course is a little west of south to Medinah; and from the latter place, either by the grand route to Mekkah, or for the accommodation of merchandise, south-westward through Yambo-el-Nakhel, to the coast.

Adjoining Nedjd to the southward, and forming the continuation of Rhobá-el-Khálí, is another tract, said to be of a similar description; and the district of El Aḥḳáf, which some geographers include in Yemen: but the Turkish authors[1] consider it to be a distinct province.

El Aḥḳáf covers a large portion of southern Arabia, having Arabia Felix on the west, Ḥadramaút on the south, 'Oman on the east, and Nedjd to the north. It has been supposed to be entirely without inhabitants, and owing to its sterility altogether impassable;[2] this, however, can scarcely be the case, since one of the khaliphs[3] raised a considerable body of troops in this part of Arabia. Edrisi speaks of its sandy wastes, adding that there are few inhabitants, and but little commerce.[4] Recently a lake has been discovered in the interior,

[1] Chapter on Arabia in the Jihán Numa; translated by Dr. Sprenger.

[2] Aḥḳáf is one of the most dreary regions on the face of the earth. The Arabs give it the name of Rhobá-el-Kháli, or the Empty Abode. This vast expanse of sand contains nearly 50,000 square miles, and has no supply of water except from the clouds.—Crichton's Arabia, vol. I., p. 53.

[3] Geo. MS. in the British Museum, translated by Dr. Sprenger.

[4] Recueil de Voyages et Mémoires, &c., tome V., p. 53.

and towards the borders of 'Omán a remarkable plain and a quicksand, without a bottom at 60 feet.[1] Aḥḳáf was once the seat of the Benî 'Aad, the tribe cursed by the Prophet.

Jafa, or Jaffea, lies between 'Adeṇ, the territory of San'á, Ḥadramaút and Belád-el-Jóf. It is fertile, and abounds in coffee and cattle. It is now independent of the Imám of San'á, being governed by three princes, viz., the Sulṭán of Rasses, who resides at Medjeba, the Sulṭán of Mosaka, who lives at a place of the same name, and the Sulṭán of Ḳará, who resides in a castle upon the mountain of Ḳará. Belád Schafel, and Belád-el-Dahla, belong to the two sheïkhs of those places. Shugra, properly Ṣughrá, the principal port, is now a village of 200 persons, with a roughly-built castle, which for some months in the year is the residence of the sulṭán.[2] Thirty-six hours N.W. of Ṣughrá, Wádí Baḥreïn winds through the mountains. The numerous streams of this valley flow into an extensive lake of the same name; and Meïn, which has 1500 souls, is the largest village in the district.[3]

About 65 miles to the eastward of Ṣughrá is Kandha, near Rás Urlafah; and about five miles inland is Kowaïyah, a town of about 5000 inhabitants, situated in a wide plain, which produces some spices.[4]

About seven days towards the interior is Nasáb, or Nassaub, a populous town; and, in a secluded spot farther inland, another much smaller called Maghná.[5] Geographically this tract belongs to Yemen; and the principal occupation of the inhabitants is in cultivating coffee, senna, wheat, and other grain.[6]

The next province, Ḥadramaút, probably the country of Hazarmaveth, the third son of Joktan,[7] is bounded on the south-east by the Indian ocean, on the north-east by Mahrab, on the north by the desert of Aḥḳáf, and on the west by Yemen, or rather Jaffea, now a separate district.

[1] Journal of the Royal Geographical Society, vol. XIV., p. 111.
[2] Captain Haines; ibid., vol. IX., p. 139. [3] Ibid., p. 140.
[4] Lieutenant Wellsted, vol. II., p. 419.
[5] Captain Haines; Royal Geographical Journal, vol. IX.
[6] Lieutenant Wellsted's Travels in 'Omán, &c., vol. II., p. 416.
[7] Genesis, chap. X., v. 26.

The survey and description by Captain Haines, of the Indian navy, have made us acquainted with the coast, but the interior is little known. Indeed this interesting province has scarcely been visited by any European, if we except the hasty journey of a Polish gentleman,[1] who traversed it in going from Mokhá to Maskat, keeping parallel to, and at no great distance from, the coast. During this undertaking that gentleman met with a number of villages, surrounded by cultivation; but a wilderness constitutes the greatest part of the tract lying between the Arabian and Persian Gulfs. The province under consideration, which probably is the finest portion of the country, contains three descriptions of people, viz., the Bedawín, the Kobails or highlanders, and Arabs, who have become fixed residents in the towns and villages. These are in a flourishing condition, frequently having well-watered valleys around them; while the rest of the country exhibits a diversity of soil, with a surface consisting of mountains, hills, wádís and deserts; but according to the information lately collected, the whole province is fertile, the towns and villages populous, with abundance of water, fine date groves, &c. The mountainous tract of Leger[2] produces the celebrated frankincense.

In former times this province had three ports;[3] Mirbath, Shabermah, and El Shahr or Shehr: the first is near the eastern limits, and is a place of extensive commerce with the port of Dafar or Zafar, five farsangs westward, which is celebrated for gums, senna, &c.[4] The last, El'Shahr, once the seat of the Adites, and since a flourishing port, exporting amber, &c.[5] is now a mere village of 300 fishermen, with a fort; it belongs to the Kasáïdí tribe.[6] In the interior were the ancient mountain towns, called Irem and Terím, each containing, it is said, 10,000 inhabitants, of whom in the former

[1] The late Mr. Borowski, whom I met in 1831, just after he reached Persia, subsequently to the journey in question; soon afterwards he entered the Sháh's service, and was killed during the protracted siege of Herat.

[2] Royal Geographical Journal, vol. IX., p. 151.

[3] Arabic Geo. MS. in the British Museum, translated by Dr. Sprenger.

[4] Royal Geographical Journal, vol. IX., p. 151.

[5] Arabic Geo. MS., translated by Dr. A. Sprenger.

[6] Royal Geographical Journal, vol. IX., p. 151.

Capt. R. Moresby, I.N. del. T. Picken, lith.

Day & Haghe Lith. Pr. to the Queen

TOWN of MACULLA.

place there were 3000 spearmen.[1] Ḥaḍramaút was once the chief place, and at four days from thence is Shibám, the more recent capital. The last is a fortress, situated on the slope of Mount Moham, which is covered to the summit with villages, fields, and palm-trees; and is celebrated for its beautiful cornelians, amethysts, and onyxes.[2] Four miles north-westward of Sheḥr is Suḳu-el-Basír, a town of 4500 inhabitants, with a proportion of mosques; it is seated in a luxuriant valley, which produces tobacco, vegetables and excellent dates.[3] Ten miles onward is Sheḥr, the capital of the district, with a fortified castle, the residence of the sulṭán, placed on an eminence in the centre. The town extends about a mile along-shore, and is of a triangular shape; it contains a mosque, a custom-house, and about 6000 inhabitants. Some coarse cottons, gunpowder, and implements of war are here manufactured, and the annual duties on trade produce 5000*l.*[4]

Fifteen miles south-westward of Sheḥr is Makallah, the principal commercial depôt of the south coast of Arabia; the town partly occupies a projecting rocky point, and partly the lower slope of a range of reddish limestone cliffs 300 feet high. Six towers have been constructed for the protection of the place; behind which Jeb-el-Gharrah rises 1300 feet above the sea. The inhabitants consist of the Bení Ḥasan, the Yáfa'í and Ḳaráchíe tribes, with some Banians and other foreigners, in all amounting to about 4500 souls; they have some remains of the ancient trade to India: gums, hides, coffee, and large quantities of senna, being exported from thence in return for cotton, cloths, lead, iron, crockery, rice, dates, sheep, honey, aloes, frankincense and other spices, and also some slaves;[5] there is besides a considerable coasting trade.[6] The route from this port to Sihún, now the capital of Ḥaḍramaút, is by Tukam, Jeb-el-'Aḳár, Wáṣel, Kaïdah, a considerable place, Sá'ah, Abd-al-Betí and Tarbál.[7]

In this district and the bordering tract of Aḥḳáf tradition

[1] Royal Geographical Journal, vol. IX., p. 151.
[2] Edrisi, ed. Jaubert, vol. V., pp. 53, 149, Recueil de Voyages, &c.
[3] Ibid. [4] Ibid., p. 152.
[5] Royal Geo. Journal, vol. IX., pp. 149, 150. [6] Ibid. [7] Ibid.

delights to place the remains of Ḳaṣr Moscheid, the palace of the powerful Shedad Ben 'Ad, who could tear up trees by the roots, and eat as much as 28 ordinary men; and at the opposite or north-western extremity of Ḥaḍramaút, Kubr-el-Houd, the tomb of the Prophet, near Bounfath: elsewhere in this territory are placed Bír-Borhout and Bír-Moaatthale, two enchanted wells; one of which may possibly be represented by the quicksand recently discovered, and already noticed (p. 635).

The territory of Mahrah properly commences where Makallah terminates, but the present limits of the province include a portion of Sheḥr, since they extend south-westward to the foot of the Sheïkhâwí mountains, and again north-eastward to 'Omán; the sea is on the south-east, and El Aḥḳáf on the north-west. The whole is, however, considered by some of the Arabian geographers as part of ancient Ḥaḍramaút, and both provinces are traversed by the prolongation of the same great chain of mountains. The capital, Dzifár, is also called 'Ahmedyat, from its founder Ahmed-ben-Múḥammed,[1] who destroyed the town of Mediyát, on the coast.[2]

In the interior is the district of Ainaud, with a capital of the same name, situated seven days from Sheḥr. One day from thence is the tomb of Kaktan, a celebrated place of devotion; at which a great fair is also held.[3] Near the coast is the town of Haseks, and a little way from the shore opposite to Sherbadhát are the Kuria Muria isles. This sterile group, five in number, viz., Helláníyah, Soda, Jebelíyah, Ḳarzáwet, and Ḥásikí, appear to have been what was at one time a continuation of the mountains,[4] passing through Morbáṭ and Ḥásik. The structure consists of ridges of granite, surmounted by a kind of trap or green stone, which, in the form of dykes, pervades the mass, and also appears in the shape of seams running in all directions through the granite. In Helláníyah, the largest, the hills form a cluster of sterile peaks in the centre

[1] In A.H. 610.

[2] Arabic MS., 7502, in the British Museum, translated by Dr. A. Sprenger.

[3] Niehbuhr's Travels, vol. II., p. 109; Heron's translation.

[4] The Kartan and Martan of Edrisi, tome V., p 54, ed. Jaubert.

of the island rising to 1510 feet.[1] The vegetation chiefly consists of a few tamarisks and some salt-water shrubs, and the inhabitants, who do not exceed 23 souls, obtain a scanty subsistence by fishing with the hook and basket, from ledges of rock on the lee-side of the island;[2] a few loose stones in the form of a circular wall, with a roof of sea-weed resting on fish bones, form their ordinary dwellings.

Of the four other islands which are uninhabited, Soda, the most considerable in size and elevation, is a shapeless mass of bare rock, chiefly granite, rising abruptly from the sea, about six miles to the westward. On it are the remains of a village and a few tamarisk bushes, but no inhabitants.

Jebelíyah, the third, is the easternmost; it consists of two or three bare rocks, rising to the height of 560 feet, and many small patches of ground, scarcely emerging from the sea; this is the favourite resort of the gannet,[3] and other sea-birds, but no fresh water is to be found.[4]

Ḳarzáwet, the fourth, the Redondo of Europeans, is of reddish-coloured granite, which rises in two cones; the greater being 210 feet high.[5]

Ḥásikí, the last and most western of the group, is about 13 miles from Soda and 20 from the Arabian coast. It consists of a long ridge of hills running north, with two peaks, rising to the height of 400 feet. It is chiefly of reddish granite, without fresh water, and, like Jebelíyah, covered with gannets and divers.[6]

The Arabs call these islands Jezáïr Ben Khalfán, from a family of the great Mahrí tribe who seized them.[7] According to local tradition the descendants of the rebellious tribe of 'A'd here maintained their ancient faith long after the rest of the peninsula had embraced the doctrines of Múḥammed; but at length a pestilence swept all away except a young woman, who, being rescued by a passing Arab, became the mother of the present race.[8]

[1] Dr. Hulton's account of the Kuria Muria Islands, vol. IX., p. 157, of the Royal Geographical Journal. [2] Ibid., pp. 157, 160.

[3] Pelicanus bassanus, or Solan goose.

[4] Royal Geographical Journal, vol. XI., p. 159. [5] Ibid., p. 158.

[6] Ibid., p. 160. [7] Ibid., pp. 163, 164. [8] Ibid., p. 164.

Belád Mésoun, or 'Omán; the next province, according to the Arabs derives its name from one of the sons of Lot;[1] it forms the south-eastern extremity of the whole territory, and it takes the figure of a broad flat peninsula; with a horn (Rás Mussendom) towards the north-east, forming one side of the straits of Ormus, and another (Rás-el-Ḥadd), running into the Indian ocean at the south-eastern side. Only a small part is washed by the Persian Gulf; the rest is on the ocean, which being usually much agitated is called Baḥr 'Omán, or the Swelling Sea.

At present the territory ends at the pirate coast, instead of the borders of El Ah'sá, which were formerly the boundary; whilst on the opposite, or south-eastern side, it touches Mahrah, or Ḥaḍramaút opposite to the island of Mazura, in 20° 18′ N.L.. The intervening space, in a line running north-westward to the Persian Gulf, is a desert tract, merging into that of El Aḥḳáf; the distance to the latter nowhere exceeding 150 miles from the sea.

In addition to what has been collected by other individuals, the recent travels of Lieut. Wellsted, of the Indian navy, have made us well acquainted with a considerable portion of the interior of this interesting province.

Here the mountain chain, already noticed as almost encircling Arabia, becomes very marked. Under the name of Jeb-el-Felluh it runs almost parallel to the coast from the neighbourhood of Rás-el-Ḥadd, till it makes a south-western sweep opposite Maskaṭ, where it is chiefly mica slate, from 1000 feet to 2000 feet high.[2] Soon afterwards it resumes a direction parallel to the sea, under the name of Jeb-el-Akhdar, or the green mountains. This part of the chain presents for the most part a bare surface of limestone, enclosing valleys and hollows which are extensively cultivated and yield an abundant supply of pomegranates, citrons, almonds, nutmegs, coffee, grapes, and other productions.[3] The chain, under various local names, continues to run parallel to the coast at the dis-

[1] Arabic MS. in the British Museum, 7502, fol. 890.

[2] Lieutenant Wellsted's Travels in 'Omán, &c., vol. I., p. 315.

[3] Lieutenant Wellsted, vol. VII., p. 108, of the Royal Geographical Journal.

tance of about 30 miles, till it meets the Persian gulf at Rás-el-Khaïmah; previously sending out, from near the parallel of 25° N.L., a branch to Maskat, between which and the preceding branch are singular piles of mountains, of various elevations.[1] The width of the main chain is 12 or 15 miles, the culminating point being 7187 feet above the sea, and the average height from 3000 feet to 3500 feet; the lower ranges are generally of felspar and mica slate, and the upper of primitive limestone; the chain is without wood and has a barren appearance.

The surface of the province is varied by woods and oases, or cultivated tracts at short intervals from one another; the latter produce wheat, barley, and a variety of fruits; in the former are lofty trees, chiefly the *Acacia Arabica* and the *Acacia vera*, both producing gum-arabic; but that which is obtained from the last is the best.[3]

Some centuries back the foreign commerce of this province extended to Sinde, India, China, and Africa;[4] the interior trade was carried on northward along the Persian Gulf, and again westward by Nezuyah, Ajlah, Adhud, Bír-es-Selah and Ják; from whence there are 21 merhileh to Mekkah, eight of which are through sandy deserts.[5]

The native subdivisions of the province are four; the district of 'Omán occupies the centre, Jaïlán all the tract to the south-eastward, and Dhorrah and Batna in parallel directions fill up the remainder of the territory; the latter lying along the coast, and the former south-west of the great chain.

The district of Jaïlán has one ancient and one modern port; the former contains the remains of one building near the fishing village of Kilhat, which is about 35 miles north-west of Rás-el-Hadd, and the latter is about midway between the two places. It presents merely a collection of huts, neatly constructed of palm branches, on either side of a deep lagoon, which serves as a harbour from which, during the fair season,

[1] Lieutenant Wellsted, vol. VII., p. 112, of the Royal Geographical Journal.
[2] Lieutenant Wellsted's Travels in 'Omán, &c., vol. I., p. 138–140.
[3] Ibid., p. 283.
[4] Notes from Al Azize; translated by Dr. Aloys Sprenger.
[5] Jihán Numa, p. 543.

about 200 bagalás trade to the shores of India, Africa, and those of the two gulfs.[1]

The country inwards is uninteresting and almost desert as far as the camp of the Beni-Abú-'Alí, and the ruined fort which was destroyed by the troops under Sir Lionel Smith, in 1820. Scarcely eight miles north-westward are the Beni-Abú-Hasán tribe, whose huts are placed beneath the foliage of date and other trees at the commencement of Wádí Beṭhá. This fine valley takes a north-westerly direction to Bedí'ah; and, owing to the ḳánaṭs, which convey water thither from a distance often exceeding five miles, it has the most luxuriant vegetation. The almond, fig, orange, lime, and date trees attain perfection, amidst stately walnut-trees;[2] and every kind of fruit, grain and vegetable common to India, Persia and Arabia, is to be found in the oasis of Bedí'ah.[3]

The district of 'Omán begins at this place, and several cultivated spots occur at intervals from thence to Ibrah, an old town with castellated houses, situated 22 miles N. 42° W. of Bedí'ah. Wádí Beṭhá continues in a north-western direction to Semmed, another fertile spot; and scarcely 25 miles W.S.W. of the latter is Minnà. This town is situated amidst lofty almond, citron, and orange trees, and is surrounded by fields of corn and sugar-cane stretching for miles,[4] whilst the valleys of Jebel to the northward produce stately chestnut-trees. The district extends along the southern slope of the latter range to Maḳinyát, and again on the opposite side along the coast to the province of Jaïlán; it contains a remarkable tribe, the Beni Rujám, an irascible, slothful and immoral race, given to idleness and addicted to an immoderate use of wine at their meals.[5] There are a few islands near the coast, amongst which may be noticed Burka and two other islets to the north-west of Síb; also Fahil island, close to Maṣḳaṭ. The latter town, which is also called Meskiet, is situated at the eastern side of an inlet forming an inner and an outer cove; which, although partially exposed to the north-west winds, are sufficiently shel-

[1] Lieutenant Wellsted, vol. VII., p. 104, of the Royal Geographical Journal.
[2] Ibid., p. 107. [3] Lieutenant Wellsted's Travels, vol. I., p. 308.
[4] Ibid. [5] Ibid., p. 142–144.

tered by the surrounding rocky hills to form an excellent harbour; this inlet is admirably suited to make the capital of 'Omán the first emporium of Arabian commerce, if it be not so already. At the eastern extremity of the inner cove there is a narrow gorge, and beyond it a winding pass, leading between high precipitous rocks, first to some flourishing gardens and from thence into the interior of the peninsula.

Nearly the whole of the city lies westward of the opening in question. The streets are dirty, confined as to space, and much obstructed by goods, porters, &c., and the buildings are of a very mixed description; cupolas, minárehs, palaces, the residence of the governor, and other substantial edifices, being in the midst of mere huts, constructed with palm branches, and covered with the leaves of that useful tree. But on the whole the effect is good and striking, as the houses rise in terraces along the rocky slopes, whose dark, craggy and frowning summits are crowned with forts connected by crenellated walls, supported by numerous batteries defending the harbour.

Seated in another cove a little way to the N.W. is Muttra, or Matarah, which is a considerable town, almost entirely a place of business, and containing more well-built houses than Maskat. At intervals of a mile, or a mile and a half, there are three other coves: the first called Kalehat, with a village dependent upon Matarah; the two others also have each a village; and all the three villages are about the same size. The decided encouragement given to trade by the present distinguished and liberal imám has peopled the town with a mixed race, descended from Arabs, Persians, Kurds, Syrians, Indians, Afgháns and Balúches, in all about 60,000 souls, who have become acclimatized in a place which is almost invariably fatal to Europeans.[1] The inhabitants manufacture sugar, ulwah, some cloaks and coarse cloths; but commercial pursuits are the principal occupations.[2] The chief exports are dates, madder,[3] sharks' fins (sent to China), and salt fish, which are

[1] The thermometer stood at 106° in the shade at 5 P.M., 10th April.—Lieutenant Wellsted, vol. I., p. 318.

[2] Ibid., vol. VII., p. 103, of the Royal Geographical Journal.

[3] Rubia tinctorum of Linnæus.

not subject to any duty; and only 5 per cent. is levied on cloth, corn, Indian goods and other imports, which are about the estimated value of 3,300,000 dollars.[1]

Masḳaṭ, which succeeded Rostàk as the capital, probably represents Moscha Portus in the Hadramitæ.[2] In this town fine fruits, vegetables and other supplies are abundant, particularly a variety of fish, which, when dried and pounded, is in the absence of herbage, the chief food of the horses and cattle, &c.

Dhorrah, the third district, extends from the limits of 'Omán at the village and castle, once the town of Maḳiniyát, north-westward to the pirate tract; having the great range of mountains to the north-east and the desert of Aḥḳáf on the south-west. It contains several sandy and barren plains, also a broad and extensive Wádí, enclosed by table-topped hills on either side;[3] the places occupied by the Arabs are Muskin, Ayal, Arudh, Inan, Mazin, and several others; besides the towns of Obrí and Bireïmah. The last has a fort protecting a town of 2000 souls, and watered by several streams; it belongs to the Wahhábís.[4]

The fourth district, Batna, fills up the space between the mountains and the sea; it extends from the neighbourhood of Masḳaṭ, north-westward to Rás Musendom; and being almost entirely a plain it is also called Tehámeh. The places situated between the coast and the mountains are Luwa, Feleteh, Sedá, Nakhl, Surur, and the towns of Semayel and Rosták. The latter is a considerable place, which till lately was the capital; and to the south of it stands Kalbat, an ancient and once flourishing city.[5]

On the coast about 20 miles north-west of Masḳaṭ is the port of Síb, which is celebrated for restoring the health of invalids. Fifteen miles farther in the same direction is the fort and town of Burka, containing 4000 inhabitants; and 30

[1] Lieutenant Wellsted, vol. VII., p. 103, of the Royal Geographical Journal.
[2] Ptolemy, lib. VI., cap. 7.
[3] Lieutenant Wellsted, vol. VII., p. 111, of the Royal Geographical Journal.
[4] Lieutenant Wellsted's Travels, vol. I., p. 234.
[5] Niebuhr's Travels in Arabia, vol. II., p. 115; translated by R. Heron.

miles beyond is the port of Suweik, which is remarkable for its connexion with the story of Sinbad the sailor. Onward along the coast, towards the north-west, are Khábúrah, Soham, and Sohar or 'Omán: the latter contains 9000 inhabitants, and is a place of considerable trade, having at least 40 bagalás and a revenue of 10,000 dollars.[1]

The coast for a distance of 70 miles (from Schinas to Dibbah) presents a succession of date groves and villages; amongst which latter may be noticed Kulba and Khórfakán, two small ports.[2] Dibbah is well supplied with water and vegetables, and has a castle. Here the coast becomes exceedingly wild and bold, presenting as far as Cape Musendom a rugged chain of mountains, rising abruptly from the sea to the average height of 2500 feet, without having any beach except a little coral, and only an occasional valley striking inwards. These show some date-trees along the rivulets, but scarcely any cultivation;[3] which is also the case throughout the mountainous tract stretching from thence to the western shore. Including Belád Ser, this province has a superficies of about 60,000 square geographical miles, and the population amounts to nearly 300,000 souls.[4]

With the latter commences the province of El Ah'sá or Lahissa, also called Hidger,[5] which extends north-westward of 'Omán to the upper extremity of the Persian Gulf near Grane; having to the west Nedjd, El 'Aridh, and to the north-west that part of Arabia Deserta called Tauf.[6] It is subdivided into several districts, but the coast line constitutes the most important part of it, on account of the valuable pearl fishery, which has been long established there.

This, which is also called the pirate-coast, commences with the port and town of Ser, the capital of the small district of Belád-Ser, in the vicinity of Cape Musendom; from whence it extends, by Rás-el-Khaïmah, south-westward to the bay of Bahreïn, a distance of 350 miles. It is, as has been seen,

[1] Lieutenant Wellsted's Travels in 'Omán, &c., vol. I., p. 229.
[2] Ibid., p. 236. [3] Ibid. [4] Ibid.
[5] Arabic Geo. MS., translated by Dr. A. Sprenger.
[6] Jihán Numa, p. 528.

studded with islands, and full of coves, indentures, and rocky shallows, which render the approach exceedingly difficult. The principal tribes are the Jawásimí, the Menasír, Bení As, and Mahámа, who number 19,650[1] males, and have at least 1500 vessels, varying in size from 10 to 400 tons, with which, during the intervals between the pearl seasons, they at one time infested the southern frontier of Arabia and the northern shores of India, generally putting to death the crews of vessels which fell into their hands. The existence, in the fourth century of the Hijra, of pirates carrying on their depredations systematically, not only along the coast, but often far out at sea, is mentioned by Ibn Ḥauḳal,[2] and also by Edrisi.[3] But in later times this evil became more formidable, by the union of the piratical tribes with a part of the Wahhábí people; the latter transferring their hostility to mankind, from the deserts to the ocean surrounding them. This state of things continued till the stronghold of Rás-el-Khaïmah (Cape Tent) was captured and rased to the ground in 1819. The port then contained 63 large vessels and many smaller; but since the treaty made at that time with the Jawásimí by Major-General Sir Keir Grant, Abuthabbee, about 120 miles to the south-west, has been their principal seat. The Company's cruisers in the gulf have, however, been sufficient to keep down their latent but strong predilection for their old occupation.

The inhabitants of this coast consider themselves superior to the other people of the country, even to the Bedawín, from whom they differ by having a taller and more athletic frame, with a darker complexion. They are supposed to derive their origin from Ham: their deep colour seems, however, to be the result of a recent mixture of African blood; slaves from Africa having, in consequence of their fidelity, been frequently enfranchised and incorporated with their families.

Opposite the western termination of the pirate coast, in the middle of the bay of Bahreïn, is the principal island of the same name, otherwise called Aval, which extends 27½ miles

[1] Abdallah Ben Ghudder, Makhoda.

[2] Ouseley's translation, pp. 85, 88.

[3] Ed. Jaubert, tome V., pp. 62, 152, Recueil de Voyages et Mémoires, &c.

in length from the northern to the southern extremity; here it narrows very much, but elsewhere the width across generally approaches 10 miles. The shores about it are very low, and it is surrounded by shoals, which are partly dry at low water. A range of moderately high hills runs through the centre of the island, which is fertile and has numerous springs of good water, with plantations chiefly of date-trees; but it is only partially cultivated. There are on the island 15 villages of various sizes, and two towns. Ruffin, the smaller of these, is built round a fort on the ruins of a former town, and it is situated on a hill seven miles southward of the capital.

Manama, the chief town, and the most respectable in the Persian Gulf, is at the north-eastern extremity of the island; it contains good buildings, a well supplied bázár, and about 40,000 inhabitants. Independently of from 2500 to 3000 small craft belonging to the pearl fishery, there are upwards of 140 vessels, of various sizes, employed in trading. To the north of Manama there is a good harbour, which is however exposed to north-west winds; and there is one smaller and safer to the south-east: both of them are partly formed by the island of Arad.

The latter, the second of the group, is situated to the northward of Baḥreïn; it lies very low, and is nearly divided into two by the sea at high water. At the south-western extremity is Maharag, a town enclosed by a loop-holed wall; it is situated about a mile westward of Manama, but it is not so populous as the latter place.

These islands were known to ancient geographers under the names of Tyrus and Aradus, and Pliny mentions the pearl-fishery in connexion with the former.[1]

Pearl oysters are to be found along the greater part of the Arabian coast, also in the Red Sea, and at almost every island in the Persian Gulf. Those of Kharrack and Borgo are the finest, but the depth of water at those places causes a great difficulty in procuring them; the banks near Baḥreïn are by far the most productive, and the pearls are not greatly inferior

[1] Lib. VI., cap. xxviii.

in quality. The fishery at the latter place has in a great measure become a monopoly in the hands of a few merchants, who manage to secure almost the whole of the profit, whilst the hard-working divers are in general miserably paid. The owner receives one-eleventh of all that is fished up, and one hundred per cent. on his advances for the support of the crew. The latter consists of five divers and five pullers to each boat, of which there are at Bahreïn alone about 1500; and there are about as many more elsewhere. There are two seasons for collecting the oysters: the first, which is short and cold, is in June, when diving is practised only in the shallow water along the coast; but it is not before the intense heat prevailing from July to the middle of September, when the water is as warm as the air, that this trying occupation can be pursued without causing intense suffering from the cold. The diver is provided with a net tied round his waist to contain the oysters, then his ears being stuffed with bees' wax, and his nostrils compressed with a piece of horn, he is lowered into the water, the descent being facilitated by means of a cord with a heavy stone at the extremity; on this he stands, holding the rope, and after working hard for a period which probably averages less than two minutes, he shakes a cord attached to the boat as a signal to be drawn up; but his stay under water frequently does not exceed 35 or 40 seconds. The operation takes place on an empty stomach, and under favourable circumstances as to temperature; the task is repeated 12 or 15 times in a day, without being considered injurious to the constitution.[1] Some precaution is, however, necessary, and when the diver is overcome by fatigue he must abstain from food, till he has been refreshed by sleep; but notwithstanding all his bodily exertion, a favourable season seldom gives him more than a clear profit of from 30 to 50 Spanish dollars. The pearl-fishery has rather declined of late years, but the produce is still considerable;[2] two-thirds of it, when taken out of the shells and dried, belong to the merchants at Bahreïn; the pearls are sized by sifting them.

[1] Colonel Wilson, in the Royal Geographical Journal, vol. III., p. 284.

[2] Colonel Wilson makes the average about 300,000*l.*; see the Royal Geographical Journal, vol. III., p. 284.

The divers are exceedingly expert, and it may not be out of place to mention that the Honourable Company's sloops of war, Elphinstone and Coote, had their copper cleaned by these individuals in 1835; the task was speedily accomplished by means of 50 divers employed for this purpose on each side of the ship.

The north-western extremity of Baḥreïn is barely 10 miles from the Arabian coast, and there intervenes, but nearer to Baḥreïn than to the coast, an uninhabited island, called Jebel-Hussein. An extensive flat, called Teignmouth Shoal, extends at least 10 miles northward of Baḥreïn; and some miles farther towards the north-west is the Island of Tirhoot, or Taroot, which is 10 miles long from N.W. to S.E.; it is well watered and thickly covered with date groves;[1] and on the mainland, just opposite, is El Khátif. This is the principal town of the district of the same name; it is situated on low ground amidst gardens, and contains some good houses, which are surrounded by walls and defended by a citadel. The population is about 6000 souls; to which Yebrín and the 15 other surrounding villages give an addition of 19,000 souls.[2] There is some trade with India, particularly with Surat, but the principal commerce is with Baḥreïn. The district produces an abundance of rice, also wheat, barley, dates and other fruits, among which are musk and water melons, the latter weighing from 35 to 40 lbs.;[3] and the revenue of the district of Khátif, independent of the pearls, is 86,000 German crowns.[4] A little way westward of the town are some remains which are supposed to mark the site of ancient Gerrha, the Regio Macina of the Greeks.[5]

The desert district of Debenah succeeds, and stretches northwestward of El Áh'sá; along the Gulf, near the upper extremity of which is Grane, or Quade, a considerable town situated on a kind of peninsula at the southern side of a fine bay, forming an extensive harbour. The entrance, which is on the eastern side, is in a great degree sheltered by the islands of Pheliche;

[1] Captain Sadleir's Journey, vol. III., p. 456, of the Bombay Lit. Trans.
[2] Ibid., p. 458. [3] Ibid. [4] Ibid.
[5] Strabo, lib. XVI., p. 765

and the port extends westward several miles before it becomes too shallow for large vessels; its width, from south to north, opposite the town, extends nearly seven miles before the water is less than three fathoms deep. Grane is 43 miles S.W. of the bar of the Euphrates, with which river it has a second communication by going round the Island of Boobian; it is completely an Arab town, the houses being clay-built, with several small flat-roofed apartments, built round a court; and it probably contains more than 8000 persons. It is situated in a very arid country, badly supplied with water, and almost deprived of verdure and cultivation, with the exception of a few dates; but in other respects the place is flourishing, having about 800 bagalás for the trade by sea to India and other parts. It carries on an inland trade by means of caravans, which go to Yemen, Nedjd, the Hijáz, &c., and also from the neighbouring city of Basrah to Mekkah, &c.

The interior of El Ah'sá presents a varied surface, containing a good deal of desert, but having at intervals camps or villages and sometimes towns. It is subdivided into several small districts, the most considerable of which bears the same name; it is also called Lahissa, and is justly celebrated for its small but remarkably active breed of horses. Foof, the capital, is surrounded by a mud wall 50 feet high, with two gates, and a ditch: it is situated about 96 miles south-eastward of Khátif; and, including the suburbs, a large open village with cultivated grounds and date plantations to the eastward; there are about 15,000 inhabitants.

On the road to the capital, about 54 miles from Khátif, is the walled village of Jomiah, situated in the midst of date groves, and abundantly supplied with water, especially an extensive lake, which fertilizes the adjacent plain.[1]

Three quarters of a mile northward of Foof is the fort of Mubarrez, or Mubuyez, surrounded by a deep ditch defended by lofty towers; it has one gate leading to an extensive open suburb, which, with the inhabitants of the fort itself, probably amount to 10,000 souls. Extending eastward of Mubarrez

[1] Captain Sadleir's Journey, in the Bombay Lit. Trans., vol. III., p. 464.

are date groves, interspersed with many large villages and hamlets, containing, it is said, together, a population of 50,000 persons, with abundance of good well water and some lakes; it was formerly supposed that a river flowed from thence to the Persian Gulf; but it is now known that this is not the case. Wheat, barley and rice are cultivated here, also apricots, figs, melons, and other fruits; and the tamarisk is sufficiently large to be used in roofing dwellings.[1] Elsewhere permanent villages are occasionally met with, which are separated from one another by desert tracts encrusted with salt, and occasionally by patches of sand between low ranges of hills, and at intervals occur the camps of the Bedawíns. Between Amer Rabbia and El Ah'sá by the short road, the surface is covered with grass, bushes, &c.; amongst the latter are the babul-tree (*mimosa*) and some others bearing wild plums; deer and horses are found in this part of the country,[2] but there is only one village, Howarah, which is situated on the frontier of Nedjd; it is walled, surrounded by date plantations, and well supplied with water from a large lake; there is also a copious hot spring.

A carrying trade existed in Arabia probably before the earliest records of profane history; but the journeys of Abraham and Lot, and the circumstances connected with the sale of Joseph prove, at least, that the peninsula was in the days of those patriarchs traversed for commercial purposes. The balsam, myrrh and frankincense of Arabia, with the spicery,[3] and silks of India and China on one side, and slaves, gold-dust, ivory, corn, fine linen, robes and carpets on the other, being the principal objects of traffic. The Arabian portion of the route traversed by the Ishmáelites and Midianites[4] was from the head of the Persian Gulf, through the centre of the peninsula, by the way of Kirjath Arba and Gaza, into Egypt. Another, and no less important route, extended from Syria to the ancient cities of Mareb and Saba; from whence other routes

[1] Captain Sadleir's Journey, in the Bombay Lit. Trans., vol. III., p. 465.
[2] Ibid., p. 467.
[3] Particularly cinnamon (kinman) for burnt offerings.—Exod., chap. XXX. v. 23.
[4] Gen., chap. XXXVIII., v. 25–28.

proceeded towards 'Aden, Ḥaḍramaút, 'Omán, &c. To these must be added the route from the coast of Phœnicia, through Ba'albec and Palmyra, into Assyria; and one which, diverging from this at a point beyond the Tigris, proceeded to the Caspian Sea. Some inferior routes also crossed the peninsula between the Persian and Arabian Gulfs.

Tyre not only created, but long maintained, a mercantile activity on the seas and in the harbours of Arabia.[1] This activity existed in the time of Arrian, who observes,[2] that the whole of Arabia abounds with mariners, pilots and merchants: the latter are said to have exported native commodities to all the ports beyond the Straits quite to Baryganza (Beroche). At a later period a vessel of Seraf is stated (by Abú Saïd) to have been found on the coast of Syria; and, if the statement could be relied on, this would prove that the Arabians had then circumnavigated Africa.

In the time of Solomon commerce was in full activity by the route of Tadmor; and there is little doubt that trading voyages down the Arabian Gulf were made before the time that the Jewish monarch sent ships to Ophir.

Subsequently Berœa supplanted Tadmor in the wilderness as an emporium; and the camels of the Arabs and Turkománs transported goods from different parts of the coast to Aleppo in the space of from 20 to 50 hours, according to the route chosen. European goods were either carried from that city to the eastward on other animals, or transported by water. In the sixteenth century England largely shared in this commerce, when a fleet of boats was kept at Bír, and the nature and objects of the trade to Babylon were clearly defined. A company, consisting of Sir Edward Osborne the Lord Mayor of London, and eleven other merchants, was formed to trade to Babylon, Constantinople, Angora, and other parts of the Levant, with a capital of 45,000 lbs. of silver, or about 137,250*l.* sterling; of this the queen (Elizabeth) contributed 10,000 lbs. weight of silver, or 30,410*l.*, with the understanding that it was to be returned in the course of six years, either in cash or

[1] Ezekiel, chap. XXVII.

[2] Periplus maris Erythrœi.

in spices, Turkey carpets, quilts, or such other things as might please her majesty.[1] The spirit of the sovereign animated the merchants of those days; and we find Fitch, Newberrie, and others, following the steps of the enterprising Genoese merchant Balbi in his descent of the Euphrates with merchandise; this continued to be the route till the discovery of the passage round the Cape of Good Hope gave a fatal check to the commerce of Arabia. Previously to that discovery this territory was the grand centre of the land trade; whereas, at present, it is traversed only by the caravans proceeding from Aleppo and Damascus towards Kurdistán and Mesopotamia. A few set out from Damascus and Jerusalem, and also from Egypt and 'Omán to the interior of the country; those from the last-mentioned territory convey Indian goods, and are usually accompanied by pilgrims.

The sea trade is almost exclusively confined to the two gulfs, and is carried on in Arab bottoms. The Imám of Maskat derives 26,250*l.* annually from 'Omán, besides what he receives from Zingébár, where he chiefly resides. Vessels arriving and departing from Mokhá to India in the summer season pay about 7000 dollars per month, and 4000 dollars at other times. In 1814 the customs at Jiddah amounted to 400,000 dollars, and its trade, including the caravans to Mekkah and Medina, to about four millions of dollars.[2]

From the neighbouring province of Nedjd are exported chiefly horses and camels, and the woollen cloaks already mentioned. In return there are received from the country about Baghdád rice, and articles of clothing, especially the showy kefíyeh; and from the western coast coffee, drugs, and other products of Arabia. The goods are landed in the ports of Syria, and also on the coasts of the Red Sea and Persian Gulf; from which points they are transported into the interior by caravans, consisting of from 500 to 5000 camels; and even 20,000 are sometimes collected to proceed along one of the lines just mentioned. The caravans are usually loaded each way and pass freely, unless chance should throw them into the way of

[1] Coti Nero, b. VIII., 47; A. D. 1583.

[2] Burckhardt's Travels in Arabia, vol. I., p. 94.

the Anizéh, or some other great tribe which happens to be hostile; in this case there is levied a tax under the plea of custom dues, which these and other Arabs have claimed and received as a matter of right from time immemorial. But it is to be observed that, however oppressive the exactions may appear, they only amount to a small per-centage on the passing goods, and are not sufficiently formidable to affect materially the profit derived from the commerce.

It is uncertain whether the name of the peninsula was derived from the Hebrew, *arabah,* or *orebeh,* a wilderness, or from the simple word *arab,* which in Hebrew, as well as in the language of the country, means a multitude composed of different tribes; which has always been the character of the population of Arabia. The Turks, the Persians, and most other Asiatics, give to this territory the name of Arabistan, but the people themselves call it either Belád-el-Arab or Jezírat-el-Arab (the Arabian Island); which name is understood to be derived from Arab, one of their ancestors. In the Old Testament it is generally designated Kedar,[1] from the son of Ishmáel, or Kedem,[2] before, or east; and Erz Kedem (the Eastern Land) was in the first instance applied to the part of Arabia lying eastward of Palestine, and inhabited by the descendants of Hagar and Ketura;[3] as well as to that which lies more southward; from this last region the sons of Esau drove the Horites of Mount Seir. The Arabs are generally, in the Bible, designated children of the East;[4] they are the Cedrei or Kedarenians of Pliny.[5]

The tract thus occupied by the posterity of Esau forms one of the three great divisions named by Ptolemy, viz., Arabia Petræa,[6] which geographically is part of the Hijáz, and is surrounded on the other sides by Egypt, Palestine, and a part of Syria. Commencing near Ezra, the line of separation from

[1] Gen., chap. XXV., v. 13; Psa. CXX., v. 5; Isa., chap. XXI., v. 16, 17; chap. XLI., v. 11; chap. LX., v. 7.

[2] Jeremiah, chap. XLIX., v. 28; Job, chap. I., v. 3; Ezekiel, chap. XXV., v. 4.

[3] Genesis, chap. XXV., v. 6.

[4] Judges, chap. VI., v. 3, 33; chap. VII., v. 12; and chap. VIII., v. 10.

[5] Lib. V., cap. xii.

[6] Ptolemy, lib. VI., cap. 7.

Arabia Deserta is a low chain of hills which run southward along the borders of Ammon, Moab, and Mount Seir, to the eastern side of the gulf of 'Aḳabah; within this tract are included the desert of El Tih, extending westward to the shores of the Mediterranean; the peninsula of Sinai, as well as the country from thence to the borders of Egypt, and the plain chosen by Lot on account of its fertility.[1]

In the first instance it was peopled by the Thamudites, Amalekites, Amorites, Rechabites,[2] and other Cushite branches, to whom succeeded the descendants of Abraham already mentioned, with the Moabites and Ammonites; all of whom the Greeks called Nabathæi, from Nebaïoth, the eldest son of Ishmael.[3]

At one period the country of the Nabathæi included most of the tract lying between the gulf of 'Aḳabah and the Euphrates; it is particularly described by Diodorus Siculus,[4] as containing the bituminous lake of the Dead Sea and a strong steep fortress, only approached by a difficult narrow road;[5] evidently the remarkable city of Petra, which became the capital after this people had partly ceased to be nomadic. Most of this territory was the gift of Abraham to the sons of his concubines.[6] Although mountainous and rocky, it produces wool, goats' hair, honey, wax, wheat, and barley; and the princes of Kedar were the merchants who supplied Tyre with lambs, rams, and goats.[7] In the time of Ahab, King of Israel, Mesha, King of Moab, contributed an hundred thousand lambs and an hundred thousand rams, with the wool;[8] and about the same period the Arabians, in addition to a tribute of silver and other presents, furnished to Jehosophat, King of Judah, 7700 sheep and 7700 goats.[9] The chief town and capital of all Arabia was Arecem, the Rekem of the Arabs;[10] so named, says Josephus, after

[1] Genesis, chap. XIII., v. 10.

[2] Pure Arabs, a branch of the Kenites and of the family of Jethro, Moses' father-in-law.—1 Chron., chap. II., v. 55; Judges, chap. IV., v. 11.

[3] Genesis, chap. XXV., v. 13; chap. XXVIII., v. 9; Isaiah, chap. IX., v. 7.

[4] Lib. II., cap. xxix.

[5] Ibid.

[6] Genesis, chap. XXV., v. 6.

[7] Ezek., chap. XXVII., v. 21.

[8] 2 Kings, chap. III., v. 4.

[9] 2 Chron., chap. XVII., v. 11.

[10] Numbers, chap. XXXI., v. 8.

Rekem, one of its kings, who built it; but the Greeks call it Petra,[1] and the Hebrews Sela, from its rocky situation.[2]

The town, which contained the palace of Aretas, the King of Arabia,[3] is situated in a deep and narrow rocky fissure, 2000 paces long, enclosed by inaccessible mountains, leaving only one entrance; on the sides of which this surprising city was hollowed out in the clefts of the rocks, it is said, by the Thamudites.[4]

Arabia Deserta, the next of the ancient divisions, touches the preceding from Ezra to Thapsacus,[5] and extends from Mespotamia to El Ḥajír, and also to the borders of Nedjd and Ḥijáz, or Yemen in its greatest extent. It was occupied by the Comchabeni and Aesitæ near the Euphrates; the Catanii, or Batanæi, towards Syria, and the Agabeni on the borders of Arabia Felix. Besides these there were the Rhaabeni, and lastly the Orcheni on the Persian Gulf.[6]

The principal division, Arabia Felix, is that part of the peninsula which also bears the name of Yemen; and which probably was first occupied during the western spread of mankind. The latter name has the double signification of the right, or south (the spectator looking eastward from Syria), and felicity or prosperity (youmn). It is stated, that when the sons of Kaktan, the son of Amir, the son of Szaleh, the son of Arphaxad, the son of Shem, settled in this place, the Arabs said, the sons of Kaktan will be happy;[7] and from this circumstance the name of the province is supposed to have been derived.

This limited tract was soon extended, and became the seat of the Ḥimyaritic kingdom; and it was afterwards known as the territory of the Sabeans, which in the time of Strabo was embellished with temples, palaces, and houses, like those of Egypt.[8] Under the name of Arabia Felix, it was gradually

[1] Ant., lib. IV., cap. vii., s. 1; Pliny, lib. VI., cap. xxviii.; Strabo, lib. XVI., p. 779.

[2] Isaiah, chap. XVI., v. 10; 2 Kings, chap. XIV., v. 7.

[3] Jos., Ant., lib. XIV., cap. i., s. 4.

[4] Edrisi, ed. Jaubert, tome V., pp. 334, 360, Recueil de Voyages et Mémoires, &c.

[5] Flügel, Gesc. von Arab., p. 2.

[6] Pliny, lib. V., cap. xix.

[7] Jihán Numa, chap. XLIV., p. 483.

[8] Lib. XVI., p. 767.

extended, till, in the time of Marcian, it reached the shores of the Persian Gulf, when it contained five kingdoms, 54 provinces, and 164 towns, in addition to numerous islands.

According to Ptolemy it had, on the north, Arabia Petræa and part of Arabia Deserta; on the east, the Euphrates and Persian Gulf; on the south, the Arabian Sea or Indian Ocean; and on the west, the Arabian Gulf.[1]

The Thamudites were the first people who inhabited the sea-coast of this district; to these succeeded the Sedeni, next the Darra, then the Bambari, and finally the Arsoe.[2]

[1] Lib. VI., cap. 7. [2] Ibid.

CHAPTER XXV.

PEOPLE AND SOCIAL STATE OF ARABIA.

Fixed and Nomadic Inhabitants.—Ancient Arabs.—Written Character.—Language.—Religion.—Astrology and Idolatry.—Fairs.—Philosophy and early Knowledge.—Tanks and Architecture.—Persons.—Dress and Weapons of the Arabs.—Women's Dress.—Food of the Arabs.—Houses, Huts, and Tents.—Government.—Modern Religions.—Marriages.—Deaths.—Mourning Women.—Men's Occupations.—Women's Occupations.—Tent Life.—Commercial Caravans.—Pilgrim Caravans.—State and Decline of Knowledge in Arabia.—Characters given of the Arab.—His Qualities.—Truces, War, &c.—Fidelity to Engagements and general Character.

THE fixed inhabitants constitute much the smaller part, and the nomadic inhabitants the larger part of the population of Arabia; the people have been usually considered as derived from two Shemite branches, viz., the descendants of Kaktan and those of Ismaël, by the daughter of Mozauz, or Modhaudh, king of the Ḥijáz; but those who hold this opinion overlook the previous occupation of the country by the sons of Ham, among whom the Amalekites occupied Bahreïn, 'Omán, and the Ḥijáz.[1] The two races are distinguished by the difference of their occupations: the posterity of Ham practise agriculture, while the descendants of Shem lead a nomadic or pastoral life. And, it may be added, as an indication that these two branches of the line of Noah have had possession of the country, that in Southern Arabia there are found the names of Seba, Havilah, Sabtah, Raamah, Sabtecha, Sheba, and Dedan, the sons and grandsons of Cush,[2] and also those of Sheba, Havilah, Almodad, Hazarmaveth, Hadoram, and Ophir, the sons of Joktan.[3]

[1] Arabic MS., 7357, in the British Museum; translated by Dr. Aloys Sprenger. [2] Genesis, chap. X., v. 7. [3] Ibid., v. 26–29.

According to the Arabian historians, 'Ad, king of Yemen, led the greater part of the giant (powerful) race of Ham into Africa, and made a settlement along the Nile; and it is stated in the history of Arabia, written by King Juba, about thirty years before Christ, that the people living between Meroe and Syene, were not originally Ethiopians, but Arabs of the first or Cushite branches.[1] To these branches belonged the Tasim and Jadis (in Bahreïn), the Adites (in Yemen, and part of Arabia Petræa), the Thamoudites, the Amalekites, the Jorhamites, the Obailites (Abil or 'Obaïl), the Benî Abd Dhakhan, and the Omayyim or Omaim.[2] These were the Arab el Ariba, the pure Arabs, or Arabs by excellence (Koulass), who are now extinct, with the exception of some traces of the Amalekites (Imlik or Amlik), and the Adites, who are disseminated amongst the modern tribes.

Besides the preceding tribes, there were on the border of Syria, the Casluhim, the Capthorim, the Horim, the Rephaim. the Emim, Zuzim, and Zamzummim,[3] all branches of the Canaanites, many of which have disappeared; but, according to the historians of the country, the Berbers of the present day are descendants of Ham through those branches.

In the Appendix to this volume are given three tables, exhibiting the three great branches of the Arab family. The first contains the descendants of Ham; the second, those of Shem; and the third the mixed race, or that which descends from Ishmäel; and there are added a series of tables exhibiting the names of the modern tribes with their numerical strengths.

The history of the country is almost entirely confined to that of the second and third branches of the people; who, having never been conquered, have remained free from admixture with any foreign race. In general they have confined themselves within the limits of the peninsula; the Tobbáï, however, during the period of their greatest prosperity, carried their arms to central Asia, and, at a later period, religious enthusiasm enabled the Muslim Arabs to subdue a consider-

[1] Sharpe's Early History of Egypt, p. 96.
[2] Arabic MS. in the British Museum, 7357.
[3] Gen., chap. XIV., v. 5; Deut., chap. II., v. 10 and 11.

able portion of Asia, the northern shores of Africa, and even to enter Europe itself. The Arabian empire then extended from the confines of Tartary to the interior of Africa, and from the western part of India to the shores of the Atlantic. But, with the exception of the bold attempt of the Wahhábí Ibn Sihoud, Arabia has since exercised no influence beyond its own boundaries.

The Cushites having been the first people who emigrated from Mesopotamia, their language was necessarily one of the most ancient which has been used by mankind; and there are fair grounds for believing that this is what is now known as the Himyaritic, which is understood to be still spoken by the tribe of Ehhkeli, in the country near Mirbat and Zhafur,[1] and is almost identical with the dialect in use amongst the inhabitants of Mahré and Shehrí.[2] It is exceedingly rich in the articulations and sounds;[3] and has a character of a square form, to which much similarity may be traced in that which is used in the languages of Phœnicia and Abyssinia, both of which are derived from the Aramaïc.

The inscriptions in the Musnad, which have been found at Nakb-el-Hajar, also at Hiṣn Ghoráb and Jebel Ḥamúm, three miles from the village of Mayokí in Wádí Sheïkáwí, sufficiently connect the inhabitants of this part of the country with the ancient Tobbáï. The language here spoken is supposed to be the remains of that which was used by the 'Aadites, who, according to general belief, occupied Hadramaút, Shehr, Mahrah, and some of the territory more northward.

It appears to have been adopted by the followers of Kaktan instead of their own, which was the Souriyyanih branch of the Aramaic; this last is supposed to have been used by that people when they quitted the plains of Mesopotamia; and also at the period when Abraham migrated from thence. The

[1] Quatrième Lettre sur l'Histoire des Arabes avant l'Islamism, par Fulgence Fresnel, p. 39.

[2] Arabic Geo. MS. in the British Museum, translated by Dr. Aloys Sprenger; Edrisi, ed. Jaubert, tome V., p. 150, Recueil de Voyages, &c.

[3] Fulgence Fresnel, Quatrième Lettre sur l'Histoire des Arabes avant l'Islamism, p. 37.

Souriyyanih, therefore, seems to have been a language intermediate between the Chaldean and that of the Canaanites. It is nearly the same as the Arabic of the Korán, which was one of the two ancient languages of Arabia.[1] An ordinary dialect now generally prevails throughout the territory.

Without doubt the Cushites carried with them from Babylonia the religion of the patriarchs, a good outline of which appears in the tenets of Khaled Ben Sanan Habsita. These are, first, one God, who is the Creator and Governor of the world; secondly, the resurrection of the dead; and, thirdly, the punishment of vice and the reward of virtue.[2] To this pure religion soon succeeded "the adoration of heavenly spirits, as mediators between man and one immutable Holy Being, and to these they raised temples and altars for sacrifices and supplications, to which were subsequently added fastings."[3]

It may easily be imagined how powerfully the first wanderers through Arabia would be attracted by the softened light of the Queen of Stars, which at once illumined their steps during their lengthened journeys, and regulated the periods of time; and it is not, therefore, surprising that the moon became the object worshipped by 'Ad and his subjects.[4]

But, ere long, the 'Adite worship was superseded by that of Saba the grandson of Yarab, who was surnamed Ab-del-Shams, servant of the sun,[5] no doubt because he established the religion of Baal; and probably, also, because he adopted as a measure of time, the solar in preference to the lunar year.

The Canaanites worshipped both the sun and moon; and on the adoration of these two heavenly bodies was engrafted that of the seven planets, the twelve signs of the zodiac, and twenty-four constellations; these became the objects of worship in Yemen. But, in other parts, other objects of adoration were chosen. The Lahemites and Gadonites, for

[1] Fulgence Fresnel, Quatrième Lèttre sur l'Histoire des Arabes avant l'Islamism, p. 37.

[2] Ecchellensis, Chron. Orien., Appendix C, 6, p. 148. [3] Ibid.

[4] Universal Hist., by Abú Múḥammed Mustapha ben Saïd; translated by Dr. Aloys Sprenger.

[5] Volney's Supplement to Larcher's Herodotus, p. 193.

instance, worshipped the planet Jupiter; the Beni Asad, Mercury; and the Maisanites, the eye of Taurus, (Aldebaran).[1] Almost every tribe had a particular idol: the Hodhailites of Medinah worshipped Say; the Madhagites, Yagut; the Taminites, Faras. There were also the Syrian Gods, Asaf and Naiclá;[2] and Survá and Ya'uk, two idols which, it is pretended, were worshipped in the time of Noah.[3] Afterwards deceased men became objects of adoration: but some, as the Korashites and Benî Kenana, worshipped the Creator, (Aziz); others paid divine honours to angels or genii, whilst some denied all kinds of revelation, and followed the very lowest kind of idolatry. The tribe of Kodhail worshipped Sawa; the tribe Modlig and the tribes of Yemen, Yagtruth; Dhu el Kela worshipped the eagle (Nasr); Hamdan worshipped Ya'uk; and Tafif, Allat. But the followers of Shem generally, and the descendants of Abraham more particularly, continued to be pure theists, until their tenets were gradually lost in Sabaism, which became general in the time of the Israelites, when even the ornaments about the necks of the camels, particularly, one of a crescent shape[4] had reference to this idolatry.[5]

Astrology always formed a part of Sabaism, in which mode of faith the heavenly bodies were peopled with divine intelligences, by whom it was supposed the lives and actions of men were regulated. The Arabians believed the predictions of astrology, but their faith was not so comprehensive as that which prevailed in Chaldea and Egypt, where a separate class of men, devoted to astronomy, professed, from celestial observations, to deduce a knowledge of coming events. Amongst the Arabs the regularity of the movements of the heavenly bodies was made subservient to a more practical purpose, and the stars became objects of interest as the guides of their wanderings; whilst the return of the seasons, the phases of the moon, and other phenomena were observed with care, on account of their use in regulating the ordinary concerns of

[1] Volney's Supplement to Larcher's Herodotus, p. 193. [2] Ibid.
[3] From the Kamus, by Dr. Aloys Sprenger.
[4] Isaiah, chap. III., v. 18. [5] Judges, chap. VIII., v. 21.

life. The Arabs, in fact, maintained that no individual deserved to be considered an astrologer who was not thoroughly acquainted with the science of astronomy.

No doubt, at the period of their migration into Arabia, the Cushites possessed some knowledge of astronomy, and this may have been extended by the arrival of the Kaktanites, and the descendants of Abraham from Mesopotamia

The great pastoral wealth of the Arabian chiefs in ancient times enabled them to dispense, especially to strangers, an extensive hospitality. Men were employed in the day time to collect, and even compel, guests to come in; and that this generosity might be equally indulged at night, beacons were kept burning to point out to the benighted traveller where he might find shelter and entertainment. If the stranger chanced to be one of the rawí, or travelling historians of those days, or even a muhaddith, that is, a reciter of tales, a class of men who availed themselves of the opportunity to offer occasional compliments to the host and his guests, he was loaded with presents to an extent which sometimes impoverished the donor. A circumstance of this nature gave rise to the proverb, "like the generosity of Hatïm Taï." Such hospitality was not confined to the great, for the tent or house of an ordinary chief, like those of Abraham and Lot, was always open, and the host frequently sat at the door for the purpose of inviting the wayfaring man. After being refreshed, the stranger proceeded on his way, to enjoy at his need the hospitality of another chief; and he was usually furnished with a small supply of food suitable for the continuation of his journey. Even an enemy was sure of a hospitable reception.

The pagan Arabs abstained from incursions and every kind of hostility during the four sacred months of the year, and likewise during the continuation of many of the ancient fairs, which were established for the benefit of commerce and the extension of social intercourse between distant places. One fair, which lasted nearly a month, took place in Dumak-el-Fandel, at certain periods, for the purpose of buying, selling, and barter; another took place in Hijáz, near the present temple of Mekkah, probably on the plain of Arafat. There

was one in 'Omán, another in Arem, and another in Kaisesh-Shajz, which continued several days. A fair was held at 'Aden for aromatic drugs, precious stones, and other valuable merchandise, and one at Rabiya, in Hadramaút, where were sold goat's leather, and cloths of different colours, which were manufactured in I'rán. But the fair at 'Akath was the most interesting of all. Here poets competed with one another for a prize, and the poem of the victor was copied in letters of gold.[1] This fair, and indeed nearly all those which were instituted for commercial dealings have ceased since the time of Múhammed, whose religion and policy have been most prejudicial to the country.

The fair of Oukazh, was not only a great annual market, at which all the tribes of Arabia met for the purposes of commerce, but it served as a focus, in which was collected the literature of the country. Here poets, who were also warriors, met to celebrate their individual exploits in verse, and thus peaceably contend for the honours due to military merit. This fair was held between Taïf and Nakhlah, and commenced with the new moon of Dhoú'lqadah, which was the commencement of a period of three months, during which all hostilities were suspended. Whilst the fête lasted, the competitors appeared in masks; and, in the recitations, their voices were supplied by those of the public criers, who remained near them, and repeated aloud their words. As the competitors were unknown to one another, the meeting could not give rise to any quarrels; but, on the contrary, it was the means of preserving a spirit of emulation among the different tribes there assembled. Moreover, this congress of poets contributed to unite in one the various dialects, and improve the language of Arabia.[2]

Before the time of Múhammed, the chiefs of Arabia not only prided themselves on a long line of ancestors, but gloried in the number of followers, the extent of means at command for their support, and freedom from the vice of avarice. In

[1] Arabic MSS. in the British Museum, translated by Dr. Aloys Sprenger.

[2] Lettres sur l'Histoire des Arabes avant l'Islamism, par Fulgence Fresnel: notes, p. 31–33, première Lettre.

fact, in those days, an obligation was conferred by receiving a favour. The education of the Arab comprehended the arts of swimming and horsemanship: he was taught to throw the jerid; to use the lance, the sword, and the battle-axe, and to practice a sort of mounted archery. He was frequently exercised in mock combats; and he was almost constantly engaged in racing, hawking, or hunting. A feudalism prevailed in Arabia; and the military institutions of the country were essentially chivalric: youths of rank, as soon as they became qualified, were admitted to the rank of warriors, and to the enjoyment of all the privileges of that class; and, like the knights of Europe, they considered war as the only occupation in which, consistently with their dignity, they could engage. The tribe was led into the field by its chief, and the chief fought for victory; but his followers fought for him; and not unfrequently, in order to save the effusion of much blood, a war was decided by champions selected by both parties. A due subordination to the chief of the tribe was maintained; but there existed a spirit of companionship among the members, which secured mutual support in battle. The banner of the tribe was the rallying point; but when a prodigious effort was to be made, a young and beautiful maiden on horseback took its place, that, by her presence, she might incite the warriors to the performance of such acts of valour as the occasion should demand.

In addition to the preceding circumstances, in which the customs of the ancient Arabs resembled those of Europe in the middle ages, may be mentioned trials by ordeal; the point of honour in keeping the promise of protection, and the suspensions of hostilities on certain days of the year, particularly during the seasons of the great festivals.

During the times of ignorance, as those were called, which preceded the epoch of the Hijrah, the religion which the Arabs had derived from Mesopotamia and Chaldea, had departed from its original purity. Some persons even denied the existence of a Creator, asserting that Nature was the source and preserver of life, and the majority were sunk in the grossest idolatry.

The philosophy of Arabia in the earliest ages may be collected from the dialogues in the Book of Job: it is evident that the stars were then divided into constellations; for in one passage[1] the Deity calls upon the Patriarch to say whether he can bind the delights of *Chimah*, and loosen the bands of *Chesil*, which have been interpreted to signify the Pleiades and Orion. A star, or cluster, is also mentioned under the name of Mazzaroth; and it is remarkable that the isolation of the earth in space is indicated[2] by its being suspended from nothing. The balancing of the clouds, the formation of rain, and the effects of frost in contracting the breadth of water, are noticed,[3] together with the quarters of the horizon from whence proceed tempests and fair weather.[4] Concerning the arts, we find written characters in use, and the practice of engraving on stones.[5] Mining and smelting operations are alluded to; and various precious stones enumerated.[6] Molten looking-glasses, probably metallic mirrors, are mentioned;[7] and the shortness of life is illustrated by comparisons with the swiftness of post-messengers and ships.[8]

Respecting natural history, it will be found that many beasts and birds are incidentally noticed in the same book; and the plants which are mentioned prove that botany must have been attentively studied; agriculture was practised, and the sounds of the harp, the organ, and the timbrel, were heard at the social meetings of the people

Owing to the nature of the country, and the mode of living, the people of Arabia have had but little opportunity of displaying their ingenuity in the erection of buildings; yet the structures in Tehámeh, 'Omán, Nedjd, and the Hijáz, which are almost entirely in the Saracenic style, show much taste. The Khánats, elsewhere described, are precisely similar to those of Persia; and the excavations of Petræa, Yemen, and the Hijáz, are vast monuments of the skill and industry of the ancient people of the country. The great dyke of Mareb, among other structures, is in that style of architecture which

[1] Chap. XXXVIII., v. 31, 32.
[2] Chap. XXVI., v. 7.
[3] Chap. XXXVII., v. 10, 16.
[4] Ibid., v. 9, 22.
[5] Chap. XIX., v. 23, 24.
[6] Chap. XXVIII., v. 1–18.
[7] Chap. XXXVII., v. 18.
[8] Chap. IX., v. 25, 26.

was brought from Arabia, through Africa, into Spain; and in Grenada, Cordova, Seville, and Gibraltar, are tanks, similar to those of the East, which were constructed by the Arabs or Moors: these, from the perfection of their coating, continue to be water-tight though some of them, as those under the castle of Gibraltar, must have been in use upwards of eleven centuries. They consist of a series of subterraneous apartments, containing reservoirs which are connected together by means of earthen pipes proceeding from the innermost tanks, which receive their supplies of rain water from the heart of the limestone rock.

The ancient fortress, on the summit of Mount Agatha, in the Termino of Mercadel, in the island of Minorca, contains two remarkable cisterns for rain water; both unquestionably Moorish, as is evident from the nature of their construction, as well as an Arabic inscription on one of the towers of the enclosure. These vast reservoirs differ from those of Gibraltar, by being raised buildings, instead of excavations, and they are at the same time of much greater dimensions, being together capable of containing 2173 tuns, or upwards of half a million of gallons. The enclosures to contain the water are constructed of large blocks of concrete, known by the Moorish name of Tapia, which is composed of sand, lime, and pebbles, well tempered, thoroughly wrought together, and then moulded in wooden frames; walls of this kind possess strength, solidity, and durability, equal to those of stone itself,[1] particularly when covered with a coat of cement. The latter, which is called Jabba, appears to have been nearly the same as that used in the tunnels under the city of Alexandria, as well as in the stone khánats occasionally met with in Barbary.

The Arab is raw-boned, rather below the middle stature, but muscular, well formed, very active, and particularly swift of foot. His eyes are dark, approaching to black, which is the colour of his hair and beard; the latter is particularly scanty, whilst the former is generally thick, and frequently left in its natural state. On the whole, he has an inquisitive

[1] A wall on the Moorish castle at Gibraltar offers a fine specimen of this kind of building, not only with respect to the nature of the materials, but also to the manner in which the frame was removed as the work advanced.

and suspicious expression, but without the harshness which belongs to the Mongolian countenance. His voice is rather effeminate, and does not, therefore, accord with his manly complexion, which is a dark brown, tinged with olive. His dress is probably as simple as it was in the days of Abraham; and its form is apparently the same as that which is indicated by Herodotus.[1] That of the ordinary Bedawín consists of a thick cloak of moderate width, having, up and down it, alternate stripes, either of brown or black, and white. Beneath the cloak, and under a pair of ample cotton drawers, is worn a thick shirt, of the same material; the drawers are kept in their place by means of a girdle of embroidered leather, about three inches and a half broad, containing sometimes a small curved dagger, with an ornamented hilt; but more generally only a clasp-knife, suspended by a chord on the right side. Strong sandals, or coarse shoes, of red, or, more frequently, yellow leather, cover the feet, and the legs are rarely encumbered with stockings. Instead of the ordinary turban of other eastern people, the head and the greater part of the face of the Bedawín are protected by a yellow striped kerchief, made of silk and cotton, one end of which is allowed to fall behind, and two others on the shoulders; the kerchief has a row of points of the same materials, neatly plaited, by way of border. This head-dress, called a kefíyeh, is kept in its place by means of a peculiar cord turban, of mixed colours, composed of camel's hair; the cord is about an inch in diameter, and is rolled five or six times round the kefíyeh, as near the top of the head as possible. On his finger are several turquoise rings.

In the summer time the Bedawin is content with the cotton shirt; while the sheïkhs and richer individuals wear, at this season, a long dress, either of bright-striped silk, or printed calico.[2] When travelling, an Arab has commonly an abba in addition. This is a large outer cloak in one, or, at most, two pieces, and of the simplest make, being almost square, and having an opening for the neck, with one on each side for the

[1] Lib. VII., cap. lxix.

[2] See Plate XXIII.

arms. The Arabs seldom shave the head, and the hair is either plaited, or left in a natural state, falling in a profusion of ringlets which sometimes almost hide the face. They take more pains with the trappings of their horses, and the ornaments of their camels, than with their own persons; and they pride themselves on the number of trinkets worn by the females belonging to the family.

Arms may be considered an indispensable part of the dress of an Arab, for he is seldom, if ever, without them. The ordinary weapon is a bamboo lance, about 13 feet in length, ornamented with two round tufts of black ostrich-feathers near the point, which is tipped with iron, usually square, and about eight inches long.[1] In addition to the lance, he frequently has a couple of javelins to hurl at his enemy when he is unable to reach him with the lance. The bow and arrow are occasionally, though rarely, seen. A much curved sword is the common weapon, and the Arab also carries a small round leather shield, slung at his back. An iron mace, bristling with pointed spikes at the larger end, is also an ordinary weapon of the Bedawín; but when this cannot be procured, he contents himself with a short stick, having a large round knob at the extremity, which is generally ornamented with rude carving. In close quarters, this primitive weapon would deal out a severe blow; and, in addition, the Arab is generally provided with a common sling for throwing stones, when game, or his enemy are at a certain distance.

These last are, however, as may be supposed, the weapons of the very poorest people. Whenever it is possible to obtain one, the Arab uses a long matchlock-gun, and two powder-horns, one filled with fine powder for priming, and the other, which is much larger, containing ordinary powder for loading. He also has several leather pouches pendent from his shoulders, containing different implements for keeping the matchlock in repair, and carrying wadding, spare match, tinder, flint, and steel.

But the Arab is equipped in the most approved style, when,

[1] See Plate LXXXIII.

instead of the powder-horns and other articles, he is provided with a particular kind of belt, which is either worn round the waist, or over the shoulder, and contains a certain number of separate charges; each enclosed in a piece of reed corked at the upper end. The balls are apart in a leather pouch, so that the whole is ready for use in a moment. Chain armour of steel, with an iron helmet; also padded armour, made of soft leather, are occasionally seen in some parts of Nedjd, as well as the adjoining territory of Yemen: whatever the armour be, it is constantly worn, for it is the custom of the Arab to be at all times equally prepared for hostilities; a feeling of security being quite unknown to him.

The day commences with prayers; but a scarcity of water, or, at least, the difficulty of carrying it, compels the Arab to dispense with most of the ablutions enjoined by the Korán; yet, considering the circumstances in which he is placed, and particularly his wandering life, the habits of the Arab are cleanly. Even in the Desert, he always washes his hands, before, as well as after a meal; and he appears to take more pains with his face and teeth, than is customary among Europeans. According to Burckhardt,[1] the tooth-ache is unknown in Arabia.

Gravity of demeanour, and natural politeness, approaching to formality, appear to be an inseparable part of the Arab's character. He never enters, nor leaves a tent, without exchanging the usual forms of recognition and salutation with all those who may happen to be present. These salutations which include kissing on each cheek, when the parties have not met for some little time, are repeated with untiring patience through the round of visits, which occupy each successive day.

The women are nearly of the same complexion as the men, but they have rather less of the olive colour. Their faces, particularly round the eyes, together with their hands and feet, are stained with indigo, which is worked under the skin with the point of a needle, so as to represent stars and other

[1] Bedawín and Wahhábí, p. 54.

figures. Their eyelids and lips are stained with purple, and their nails, as well as the soles of their feet, and the palms of their hands, are dyed with henna,[1] of an orange colour. The custom of painting the face existed in the time of Jeremiah ;[2] and it has been supposed that Job's third daughter took her name from the implements used in this operation.[3]

In the left cartilage of the nose is worn a large gold ring, for which is sometimes substituted an ornament, consisting of two or three circular plates of gold, in the form of a rosette, in the centre of which, attached to the pin passing through the side of the nose, is a turquoise or some other stone.[4] Numerous rings of gold, silver, or glass, according to the means of the wearer, adorn the wrists or arms, while large ornaments of silver, iron, or glass, surround the ankles; the metal ornaments are hollow, and sometimes there are attached to them a number of small bells. These are called khalkhal, and the rings hejil.

Coarse cotton trowsers, drawn close round the ankles, and loose above, are worn, while a long shapeless dress, of a deep blue colour, and of the same material as the trowsers, extends from the neck to the feet; the latter are almost invariably bare. The head is either bare, or covered with a dark blue cotton kerchief, which is thrown over the black, and sometimes matted hair. Veils and wrappers, which almost hide the face, are in use among the sedentary Arabs; but the Bedawín females only cover the face when they are on a journey.[5] When young, they are pretty; but, owing to their exposed life, they early become ill-favoured, and, in this respect, the men have greatly the advantage.

The Arabs take two meals in a day, the lighter in the morning, and the more substantial one after sunset; but coffee is taken several times in the interval. They live chiefly on vegetables, such as rice, wheat, and dhurrah, or barley-

[1] The Lawsonia alba of Linnæus, whose leaves are dried and powdered for the purpose.

[2] Though thou rentest thy face with painting.—Jer., chap. IV., v. 30.

[3] Cornu-Stibii of the Vulgate.

[4] Probably the nose-jewel mentioned by Isaiah, chap. III., v. 21.

[5] See Plate LXXXIV.

bread, half baked. They, however, readily eat jerboas,[1] lizards, hedgehogs, locusts, and, in general, every animal which they happen to meet with during their journeys, except the hog. Locusts, strung together, are exposed for sale in some of the petty bazaars; these are usually broiled, although it is by no means uncommon to eat them without any kind of dressing; and the liver of the sheep is eaten in a raw state.[2]

The milk of the camel, which is poor and slightly saline, forms a part of the food of the Arabs and of their horses, and sometimes an inferior kind of butter is made from it. The flesh of that animal is so much esteemed, that when lameness, illness, or any other cause arrests its progress during a journey, it is speedily killed and divided amongst all who have any claim to a share of what is sought with the utmost avidity.

Cheese, and goat's or sheep's milk, dates, bread, or dhurrah, some boiled rice mixed with butter, a preparation of bruised wheat called burghúl, or a cake composed of honey and butter, form the chief food of the Bedawíns. The common evening meal of the poorer sort is a dish called ayesh, of flour and sour camel's milk, made into a paste and boiled. On the arrival of a stranger, a kid or lamb is either baked whole, or put into a pilaf. Fish is not much in request, nor is it eaten from choice even when it happens to be abundant, which is often the case near the banks of the Euphrates and Tigris. The favourite beverage is sour milk, called Leben, the preparation of which is understood everywhere throughout Arabia. Cheese is universally eaten, and in some places it is very good. Throughout Mesopotamia, and especially in the market of Baghdád, it is scarcely inferior to our Chedder. But the greater part of the Arab cheese is of a very different quality; it is usually formed into small lumps, less than the size of a bean, much salted, and is kept in leathern bags for use, both at home and on a journey.

Butter is almost as common as cheese, and it is made in a most primitive manner. A skin half filled with milk being

[1] The Anizéh regard the jerboa as a great dainty.—Burckhardt's Bedawín and Wahhábí, p. 35.

[2] Ibid., p. 138.

suspended between the poles of a tent, or from a tripod stand is made to swing from side to side, either by the hands alone, or by means of a rope, until the butter is formed. When fresh it is pretty good; but when kept long it is scarcely more than tolerable oil. All that portion which is not required for their own consumption is sold or exchanged for wheat, barley, clothes, and the other things required in an Arab family.

The buildings at the north-western extremity of the territory, both ancient and modern, have frequently been noticed; and the buildings at the western side[1] scarcely differ from those on the eastern, or Mesopotamian side. The latter are of rubble masonry, with terraced roofs; and usually contain upper as well as lower apartments, which are generally of small size, badly built and imperfectly lighted. But an inferior abode, a kind of hut, made of wattles or other light materials, is occasionally constructed; this is sometimes a mere cube, scarcely exceeding six feet on each side, at other times it is round, and terminates with a dome which is covered with cloth; in each case the entrance is through a very low door. The building is movable, so as to suit a people in a half-nomadic state, and may be considered as having an intermediate place between stone houses and tents. The latter differ from those of the Persians, Kurds, and Turkománs,[2] chiefly in being of a more portable construction. The shape is generally oval, and the material is of black goat's hair, mixed with that of the camel; this is usually supported by two poles eight or ten feet high, which are placed along the middle; but when the tent is more spacious, as is that of the sheïkh, shorter poles are placed at intervals, usually three towards each side, and three in the middle. A low, movable curtain, often of wool, closes the tent on the side exposed to the sun or cold, according to the season, and another curtain separates the men's apartment from that of the women; the former contains the packsaddles of the camels, against which the men recline.

[1] As described by Niehbuhr, vol. II., p. 229, of Heron's translation, and by Mr. Cruttenden, I.N., Memoirs of the Royal Geo. Soc., vol. VIII., part 3.

[2] See above, p. 243–368.

The Ababde, on the borders of Egypt, and some other tribes, use a flat-roofed tent, of very small size, supported by several slight poles, but so low that there is only space to sit in an upright posture;[1] and the Ssleib (the hunting Arabs) have one rather smaller, which is supported by two poles in the centre: it has a pent-shaped roof, which slopes till it almost touches the ground; and as asses are used instead of camels, to carry the tents, a diminution of weight in the latter is of great importance, When the encampment is formed, the animals are parked round their proprietor's tent; and the interior of the latter contains the simple utensils belonging to an Arab family.

Except a few persons who have permanent habitations during the winter, the lives of the Arabs are nomadic, and the pastoral vocation is alone considered by them as worthy of man. Many of them follow strictly the laws of the ancient Rechabites, for they neither build houses nor sow seed, and they dwell in tents.[2] Slaves, when they have any, are treated in every respect as part of the family. The comfort, and even the wealth of an Arab depends upon his camels: every man has at least one; with ten a man is considered poor; with thirty or forty his circumstances are easy, and with sixty he is rich.[3]

Among the great tribes the government is strictly patriarchal, with gradations of authority, according to the number of people, from the head of a single family to the malik or sheïkh el kebír, whose power extends over a number of tribes.

In the book of Job there are frequent allusions to a regular system of governnent in Arabia, and particularly to the administration of justice; the Hebrew lawgiver himself condescended to follow the advice of his Arabian father-in-law in appointing men of truth and hating covetousness to be rulers over thousands, and rulers over fifties, and rulers over tens.[4] Among the Arabs at the present day, the individual

[1] See Plate LVIII.

[2] Jeremiah, ch. xxxv., v. 7; Diod. Sic., lib. xix., p. 649.

[3] Burckhardt's Bedawín and Wahhábí, p. 39. [4] Exod., ch. xviii. v. 17–26.

possessing the greatest property in a tribe, if at the same time he have a reputation for bravery and liberality, is elected sheïkh; and the Malik is chosen from among these to preside over several tribes.

Unless there should be some decided failure of means or capacity, the sheïkhship is generally continued in the same family, although in some rare instances a change is made in favour of a braver, and more generous individual belonging to another. The sheïkh does not, however, derive any revenue from his followers, but, on the contrary, his patriarchal position obliges him to keep an open house; for which his own property, and a proportion of what is derived from the employment of the tribe as carriers, added to a share of the tribute, and occasionally of the plunder, afford the means. He has the privilege of leading the tribe against an enemy, and, in conjunction with the chief men, of settling the terms of peace. He also regulates the movements of the camp, fixes the site to be occupied, and has the right of entertaining strangers. As head of the tribe, he is at once the lawyer and the judge, and when his authority fails to reconcile the quarrels of his people, he decides upon the case, and dispenses justice, subject, however, to an appeal to the malik; and, in reality, his power is very limited. There are few written laws, except those framed by Múḥammed himself; but to these have been added various customs handed down for ages from father to son; so that the petty governments of Arabia have become mixtures of theocracy, monarchy, and democracy. The sentence of the sheïkh, which may extend to life, is frequently commuted at the intercession of a third party, with the addition of a present; but at the same time there is an understanding that wherever the delinquent goes, he is bound to declare his own guilt, as well as the sentence, and the name of his benefactor.

An Arab taken in the act of robbing an individual belonging to his own camp, is condemned to lose his right hand; but custom allows him to save the extreme penalty by forfeiting five she camels.[1] But when a man who has robbed those of

[1] Burckhardt's Bedawín and Wahhábí, p. 100.

another tribe, is taken by those whom he has plundered, he is laid at length in a hole about two feet deep, with his hands tied, his feet chained, and his hair twisted to a stick on each side of his head. Tent poles, corn sacks, and other heavy articles are then heaped over him, leaving barely the power of breathing, so that his alternative is either a miserable death, or the payment of the highest possible ransom.[1] In the case of an attempt to rob the pilgrims, the usual mode of punishment is to impale the robbers at the moment the caravan starts for the next station, leaving them to perish on the stake, or to be devoured by wild beasts.[2]

In the case of an unseen murder, the accused is obliged to lick a hot iron with his tongue. If burnt, he is pronounced guilty; and if not he is set at liberty: but he is liable to forfeit a camel to the judge.

Besides the preceding punishments, there are some peculiar to the Arabs which are singularly cruel; but, happily, now almost obsolete. To extort money, the Anizéh sew up the individual to the neck in a fresh camel's skin, which, being quite tight at first, causes such pain as it dries, that he soon gives in. Another punishment is to put him into a well covered with skins till he is almost suffocated. Elsewhere an iron visor is gradually screwed tighter under the chin till the effect is produced; or a bag of red pepper is tied over the mouth and nostrils, which being necessarily inhaled with the breath, painful suffocation is speedily the consequence. But the most refined cruelty said to be exercised by the Arabs is the prevention of sleep, a whip being applied for this purpose till the protracted torments of the unfortunate individual are terminated by death.

No cruelties are ever exercised upon an individual who has in a formal manner sought the protection of the chief of the tribe whose hostility he has reason to dread. One form of appeal is to seize the tent pole of the sheïkh, and call out for his protection; another is to throw a stone and hit him,

[1] Burckhardt's Bedawín and Wahhábí, p. 93.
[2] Burckhardt's Travels in Arabia, vol. II., p. 129.

to spit upon him if near enough, or to slip up unperceived, and tie a knot on his handkerchief.

The Sunnie religion, which has been already described (page 86), has as yet maintained its place in the country notwithstanding the efforts made to destroy it by its formidable opponents, the Shi'as, the Zeïtes, the Abadites, the Messekhilites, and other schismatics, one branch of whom, the Wahhábí, has been nearly successful. These last, who may be considered as the Protestants, or rather the Puritans, of the Muslim, had their beginning within the sacred territory itself; where a humble individual, Ab-del-Wayab of Der'ayyah, inculcated a pure theism. The Wahhábí acknowledge one God, and they consider the doctrines of the Korán as of divine origin; but they maintain that Múhammed was an ordinary individual, and that any sort of worship to him or to his disciples, should be punished as idolatry. They have neither imáms nor priests, and they observe no fasts; moreover, they enjoin the destruction of all buildings dedicated to saints. Friday, which was venerated in Arabia before the time of Múhammed, is their sabbath. Civil and religious equality appear to be the main objects with them; and it was part of their plan to banish the Turks, as well as other people who do not properly belong to the peninsula; on this account their religion is favoured by the Bedawíns, who at one time spread its doctrines to the banks of the Euphrates, and the shores of the Persian Gulf. Superstition prevails throughout Arabia in great force. The supposed power of the evil eye is, perhaps, one of the most ancient and most rooted of their prejudices: and accidents occurring in a tribe or family, such as the death of an individual, or the loss of a camel, are ascribed unhesitatingly to some stranger who had, as they suppose, cast his eye upon the man or animal. The effect of enchantment, they think, is indicated in a long-continued illness, such as paralysis, epilepsy, &c.; but more especially in the sudden loss of reason: and against all these evils the Arab considers himself in a manner protected by wearing an amulet round his neck or arm.

Dreams are supposed to foreshow every future event to indi-

viduals; and journeys are undertaken or important actions performed at fortunate moments, which are indicated by astrologers. A pretended necromancy also prevails in the country; for there are individuals, like the witch of Endor, who profess to bring up within a magic circle any individual who may be named. Arabia is the land of fiction and romance, and tales of good and evil genii are still repeated by the travelling bards, who to the great delight of a large circle of hearers, sitting round the remains of a charcoal fire in the sheïkh's tent, by such tales, or by singing traditional songs, repay the hospitality which they receive.

Polygamy is sanctioned by the laws of Arabia, though the people rarely avail themselves of the privilege, one wife being considered sufficient. But divorces being permitted without a reason being assigned, a woman is often sent back to her family on the slightest suspicion; a she camel must, however, be sent with her. The woman has also the power of divorce, and if unhappy, she may return to her parents. She cannot be reclaimed by her husband;[1] but unless the latter should pronounce the divorce (ent ta' leka), she is prohibited from contracting another marriage.

The out-door occupations of females in the desert afford opportunities of something like an acquaintance being formed by parties before marriage, a circumstance which can scarcely occur in a town; but if a youth have not seen the lady whom he wishes to have for a wife, he depends upon the report of a female friend or relative; this being satisfactory, he sends two or three individuals to make a formal proposal to the father. If the parties belong to any of the principal families, and especially if they are of different tribes, the embassy is made with great state, and is sometimes accompanied by the youth himself; in which case the lady has a private opportunity, by looking between the curtains, of judging for herself. Having privately expressed her approbation to her parents, a lengthened discussion between the families takes place concerning the dowry; this being at length reduced within reasonable

[1] Burckhardt's Bedawín and Wahhábí, pp. 63, 64.

limits, a kind of prayer, followed by a draught of camel's milk, confirms the contract, and rejoicings suited to the station of the parties are made, both before and at the marriage. Among persons in ordinary circumstances, the father, on receiving a proposal, consults his daughter, and returns an answer. If affirmative, presents are sent to the family, according to the lover's means, and about five days later he kills a lamb, before witnesses, near the lady's tent, when the flowing of the blood completes the contract. Great feastings, with music and dancing then take place; and during the succeeding seven or eight days, the camp is a scene of confusion from the sounds of drums, horns, trumpets, and other instruments; at length the bride is conveyed in procession to her future home, seated on horseback, in a kind of sedan, and completely hidden either by the curtains or the bridal presents thrown over it. Great rejoicings take place on other occasions, as the birth of a son, the foaling of a mare, or the arrival of a guest.[1]

But the course of true love does not always run smooth, even in Arabia; and sometimes, when the consent of the parents is withheld, a meeting of the parties by night takes place by appointment, and this is followed by a flight, the lover providing swift horses for himself and his mistress.

Immediately on their birth, children are named from some circumstance or locality which happens to strike the mother's fancy;[2] and at the age of six or seven circumcision takes place. This ceremony was practised by the ancient Arabs, and it is still celebrated with feasting and rejoicing, in which usually several families join, for it generally happens, by a little arrangement, that there are several boys to be operated on at the same time. The flesh of camels and sheep, the latter roasted whole, is on such occasions distributed amongst the poorer people of the tribe.

Deep and loud lamentations beginning in the tent of a person just deceased, announce the fact to the rest of the camp; and before the body is quite laid out, the mourning women, who are hired for the purpose, commence their

[1] Burckhardt's Bedawín and Wahhábí, p. 192. [2] Ibid., p. 55.

lamentations. Two of them stand with drawn swords, repeating mournful poetry made for the occasion; and if it be death according to the course of nature, the chief lamentation is that the deceased has fallen without battle or golaya (a foray); some of the women, having their feet stained with indigo, go round the camp at the same time, putting ashes on their heads, tearing their hair, and constantly calling out "death without battle!" or if the man has been killed, extolling his valour, and inciting the tribe to be ready to revenge his death. The funeral takes place in the simplest way, and almost immediately after death; the women bewailing, and the men following the corpse. The body is carried on an open bier, which is unceasingly passed from the shoulders of one set of bearers to those of another; and at length it is deposited in a shallow grave, the head a little elevated and facing the east, In the case of a sheïkh or principal warrior, his camel, stained a deep gray, approaching to black, is led after the body of his master, bearing his cloak and arms, all placed in disorder; and some tribes bury the sword, turban, and girdle with the body. The men of the camp mourn three days, without change of dress, and the women seven, fifteen, or forty days; the latter wear a black borko, or face veil, a black gown, and even a black shift.[1] But those who have lost a near relative mourn during two or more years; and the children, of each sex, cut off their tresses of hair in testimony of grief for the loss of a father. The sedentary Arabs, and sometimes also the Bedawíns plant two cypress-trees by the grave of a friend, and ornament it with flowers, which they afterwards tend with care, in token of affection.

Watching their flocks is the only occupation out of doors to which the sons of the desert submit; and their amusements are hawking, boar-hunting, and horse exercise, in which they use very short stirrups, that they may be enabled, by raising themselves up, to give more effect to the lance and the jerid. Within the tent the occupations of the men border on those which properly belong to women, such as

[1] Burckhardt's Travels in Arabia, vol. II., p. 274.

milking the animals, and weaving with a simple loom, called muton, consisting of three sticks. They also use a distaff, keeping in motion as the latter twists and untwists in spinning the wool or cotton. But cooking, fetching and carrying water, like Rebecca,[1] taking the camels to the pasture ground and to water, with the cares of the family at large, devolve almost entirely upon the women. As in the days of Abraham, the latter have a portion of the tent to themselves;[2] for a second tent is rarely possessed even by the inferior sheïkhs, and sometimes two and even three families live together.

The outer part of the tent is appropriated to the use of the men, and to a horse when there is one; it also serves occasionally as a place of shelter for some of the feeble goats and sheep. The inner apartment is the cooking place, the provision store, and the place in which the table and kitchen utensils are kept. The latter are extremely simple, and comprise a hand-mill, with two stones for grinding meal; a pestle and mortar for pounding coffee, two or three coffee-pots of different sizes, with a proportion of cups; a kind of portable oven, a large copper pot, an iron girdle for baking bread, some wooden bowls and coarse wooden spoons, a circular table-cloth made of ornamented leather, a napkin sufficiently long to encircle it, so as to serve all the guests; and lastly, a coarse carpet, or a mat if the carpet cannot be had.

The Arabs meet at intervals during the day, but more particularly at night, and usually in the sheïkh's tent, which is considered as free to all, and particularly to the passing stranger. And in the event of receiving a mission from another tribe, even if it be to declare war, the rites of hospitality take their course before the business is entered upon. Their simple manner of life does not admit of much variety of occupation, and the evenings are generally passed in conversation, with a small cup of coffee now and then, or in playing at dice or dominoes occasionally. They also have a kind of lottery which is decided by arrows previously marked in a particular way; these being drawn out of a bag or covered vessel,

[1] Gen, ch. xxv., v. 5.

[2] Ibid., ch. xvii., v. 6, 9.

the holder receives a prize or blank, as chance may have decided. These amusements, with the addition of music from one or two of the rude instruments of the country, such as the rababa (a sort of primitive guitar), a kind of bagpipe, a hautboy, or a trumpet, serve to while away the time. At certain periods, however, the tent is enlivened by the visit of a pedlar going from camp to camp, to tempt the females with his finery, and interest the men by retailing news of the other tribes. Another, and perhaps more interesting visit is that of the muhaddith, the rawi, or the improvvisatore, who at once animates and charms the circle by traditional songs, tales, and the recitation of pieces of poetry, often made at the time of delivery, and suited to circumstances, the host and his tribe being lavishly complimented.

With the exceptions of the preceding and some few other occupations and amusements, the nomadic life is alternately one of listless idleness or extreme activity; the greatest energy being called forth when a predatory excursion is undertaken. On such occasions a certain number of the tribe, armed and mounted, make a rapid movement in order to surprise and fall upon some ill-protected point; returning with all speed, and bringing, if successful, the flocks and other spoil which they may have obtained. Not unfrequently they find that their own tribe has, by a similar foray, during their absence, been surprised and plundered. An engagement is usually preceded by a wild dance, in which the men, taking hold of each others' hands, vociferate a war-song.[1] But the disposition to engage in a pitched battle, or even in an ordinary open fight, has long since passed away. The tent of the sheïkh is open at all times to the men of the tribe, many of whom assemble there when any public measure is contemplated; and on some of these occasions a venerable chief may be seen seated with his guests on carpets round a charcoal fire, giving brief directions, whilst coffee is being prepared and served, for an intended movement, which, according to the season, may commence at night, at daylight, or the following morning.

[1] See Plate XCI.

The Arab, feeling himself at home in every part of the desert, requires few preparations, even for the longest journey; yet scarcely any scene is more animating than that which is presented by a tribe on the march. In the centre of an encampment is the tent of the emír or sheïkh, which, as well as the others, has the lance of the proprietor planted upright at the entrance, and is surrounded by horses, camels, sheep, and goats. A change of residence being determined upon, the task of getting ready the provisions and culinary utensils devolves upon the women; and this being accomplished after the evening meal, all is considered to be ready. Next morning, the mixed flock of sheep and goats, accompanied by their keepers and many dogs, also the spare and brood camels, with their young, proceed onward some two or three hours before the camp is in motion. Three or four experienced guides, mounted on light camels are placed in advance, and a certain number of the horsemen of the tribe serve as a guard, watching carefully in front, and scouring to some little distance beyond each flank. Some of the shepherds bring up the rear of the flock, and these have generally in their bosoms one or two of the youngest lambs or kids, covered by their cloaks. Whilst this company advances slowly on, the camp is in the full bustle of striking tents and loading camels. These operations require time, especially as the women, in the performance of the tasks allotted to them, do not, as in Europe, receive aid from the men. But the work being completed, the animals with the heavy baggage, such as tents, bags of grain, rolls of carpet, pots and pans, and fowls suspended in light baskets made of date branches, are sent forward. The women then take their places, each man endeavouring to prevent his wife from being exposed to the gaze of other men when getting to her shebrye, or haudag. This is a sort of palanquin enclosed by richly-fringed crimson curtains, and is sufficiently large to permit the occupant at pleasure either to sit or lie at length. It is mounted on a camel, and every Arab who can afford the expense provides one for his wife. The negresses and other female attendants, as well as the children, are also accommodated on camels, the women gene-

rally in a shekdof, which is a simpler machine than the former, being little more than a large pannier slung on each side of the animal; it is, however, enclosed by curtains, like the shebrye. The women belonging to the poorest class of Bedawíns have merely an open seat on the top of a rolled tent, or of the bedding, and not unfrequently they have to carry a child or two, either on the lap or in small baskets slung on each side; while thus seated they are frequently employed in kneading bread for the coming halt.

The loading being a gradual operation, the animals move onward in successive groups, each group under the care of some Arabs on foot, who are employed in proportion of one to two, or, perhaps, three camels, which they guide in a track a little on one side of those taken by the preceding groups; so that each section finds pasture for the animals. Thus an Arab tribe, when in motion, covers a considerable space in width as well as length; the separate sections closely resemble one another; for each consists of a string of camels carrying tents, household stuff, women, and children, all advancing towards the intended halting-place. These, on account of the flocks, ought to be at a very moderate distance from one another; but when a want of water obliges the divisions to make a long march, a portion of the people advance as rapidly as they can, leaving the rest, with the flocks, to follow; and another day is allowed to these to reach the camp. Here not unfrequently a halt of two or three days takes place. Whenever the ground favours it, the spot selected is on one side of the line of march, so as not to be visible to other bodies who may happen to take the same route. The camp is formed speedily, and without any particular order being followed in placing tents. The moment the sheïkh has selected the spot which he intends to occupy, the Bedawíns plant their lances in the ground, and, having fastened their horses to them, leave the arrangements to the women; these hasten to their several locations, pitch their tents near their husbands' horses, and prepare the evening meal. When the sheep, goats, &c., arrive, they are placed round the tents to which they belong, and the encampment is complete. Although one of these

camps covers a considerable space, especially when the scantiness of the pasture renders it necessary to pitch the tents at considerable distances from one another, it is often difficult, in the wide desert, to find it without a special guide. While on the route, a column is rarely met with, but one may be occasionally seen on the verge of the horizon. Such is the march of an Arab tribe in peaceable times, but a movement is not unfrequently made under very different circumstances; when, for example, the tribe is pursued by one that is hostile, a long forced march is made, the flocks being left behind, and perhaps entirely abandoned. The retreat is protected by the horsemen belonging to the tribe, together with a number of mardouffs; these are camels, each carrying two armed men, who are provided with a bag of dates, another of flour, some water, and a proportion of ammunition; and they have everything requisite for their defence.

During a retreat of this kind the people sleep and take their food without halting. In order that they may not fall from their camels while sleeping, they stretch themselves at length on the animals, placing their feet in a bag on each side of its neck. The food is prepared by women at certain distances from one another. One, mounted on a camel loaded with wheat, continues grinding with a handmill, and passes the meal to another, who is provided with leathern water-bottles, suspended on each side of her camel; she having prepared the paste, the latter is passed to a third female, who completes the operation by baking the bread in thin slices on a chafing-dish or portable oven, which is heated with wood and straw. This bread, with a proportion of cheese and dates, are then distributed by her to those persons whom it is her province to feed, and the frugal meal finishes with a draught of camel's milk. The latter is drawn from the animals as they walk; the men using for this purpose cadahs, or large wooden bowls, which are passed from one to another. For the protection of persons and property in passing the desert on commercial expeditions, merchants associate themselves together in considerable numbers, under regulations to which the different chiefs along the intended route become, less or more, parties. Such asso-

ciations have always been called caravans, whose lines of route extend into the interior of Africa on one side, and the distant steppes of Central Asia and China on the other. These caravans are of four kinds; in one kind, called a heavy caravan, the merchandise and persons are conveyed on elephants, camels, dromedaries, and horses. Another and lighter description has very few elephants; in the ordinary caravan camels alone are employed; and the fourth kind, which is chiefly confined to Tartary and the bordering countries, is one in which the goods and persons are carried by horses. The term ship-caravan is applied to a number of ships which sail together on a trading voyage.

In the case of the third kind of caravan, which is the most usual in Arabia, some well-known and influential sheïkh engages, from different tribes, a certain number of refecks or associates, who join him in furnishing the merchants with the means of conveying their goods from one place to another, under the protection of a necessary proportion of armed men as guards, the whole being under the chief himself, who then becomes the caravan bashi. This individual, with the assistance of some of his immediate followers and the refecks, regulates the hour of the movement, the direction of, and the duration of the march, the disposition of the look-out parties in front, and on the flanks; likewise the place of encampment, and the arrangements for each night. In short, an Arab chief, in such circumstances, considers himself responsible for the well-being of the whole; and, if attacked, he defends his charge to the utmost; he is generally able, however, by negotiation, through the refecks, to avoid coming to extremities when threatened. The Aggiel Arabs are the most general carriers through the desert, and they are on the whole preferable to the others, being to a certain extent on friendly terms with the two great tribes the Anízéh and the Shammar; and if the regulated contribution be previously paid at Aleppo or Damascus, safety is secured in case of meeting with either of those tribes, some one person being sent from each city with the caravan as a guarantee. It is, however, more usual for a caravan to take chance, in the hope that the extent of the

desert will enable it to escape the dangers to which it is liable. Each camel, which is laden with merchandise, carries two bales of suitable weight, well protected by wax-cloth; besides these, and some few spare camels, a certain number of animals are appropriated for the tents, baggage, provisions, and water of the individuals in charge of the goods, as well as of the persons belonging to the caravan. One Arab is allotted to every two, and sometimes only to every three camels. The march generally continues from seven to ten hours, commencing about sunrise in winter, and in the early part of the night in summer. The whole body moves in two or three parallel lines, and, in each, a certain number of animals are united to one another by ropes, but with sufficient freedom to allow them to browse on the rhetem and other shrubs which they may find. On arriving at the destined halting-place, the goods are placed on the ground in a circle, the Arabs assisting one another to unload the camels; and the latter, after being allowed to feed for a short time, lie down in a circle round the goods, within which last the Arabs make themselves comfortable for the night. The remainder of the camp is, however, formed without any particular order, except that it is an object to spread the tents over as little ground as possible, in order to diminish the probability of being discovered. Baking bread, cooking rice, &c. speedily follow the halt, and, by the time night has fairly set in, nearly all the fires are extinguished. With these precautions it is rarely that a caravan is surprised during the night; and by mutual assistance, during about three-quarters of an hour at daybreak, it is again set in motion, the scouts and flankers disposing themselves so as to obtain timely notice of the approach of an enemy. With the exception of halts now and then at certain watering-places, the caravan thus proceeds day by day to the end of the journey, clearing, when in motion, about two miles and a half per hour.

The necessity which every Múhammedan is under of visiting the so-called holy cities, has given rise to special caravans, which, coming from the most distant parts, meet for this purpose in Arabia. Of the devotees, some come from India, entirely by sea, by the way of the Arabian Gulf; others come by

water, only as far as the Gulf of Persia, from whence they cross the country; but Damascus and Cairo are the grand points of union, the former for the pilgrims from Eastern Persia, Central Asia, &c.; and the latter for those from different parts of the continent of Africa. A pasha of rank is annually appointed by the sultan to take charge of the caravan at each of those cities, and provide for the safety of the pilgrims.

Men of every rank, and sometimes distinguished females, form part of such caravans. The historian El Fasy relates that the mother of Motassem Ibn Allah,[1] performed the pilgrimage A.H. 631, with 120,000 camels. At an earlier period, viz., A.H. 97, 900 camels were required to transport the wardrobe only of Soĺyman Ibn el Malek; and, in our time, the wife of Múhammed 'Alí was distinguished by the magnificence of her tent, and her truly royal equipage, 500 camels being employed in carrying her baggage from Jiddah to Mekkah.[2]

Ever since the káliphs were in the habit of accompanying it, the Syrian haj has been more numerous than that which goes from Africa. Both are, however, regulated by the sultan's hatti-sheriff; and the branch from Constantinople, which may be considered the principal, collects in its passage through Anatolia, the pilgrims from Northern Asia. It finds at every station a kárvánseráï, and is protected by the different páshás while passing through the territories which they respectively govern, till it arrives at Damascus. Here it halts, in order to purchase provisions, and make other preparations, including the acquisition of Arabian camels, which become absolutely necessary for the accomplishment of the remainder of the journey. The rich hajji form a party by themselves, amounting sometimes to as many as forty or fifty individuals, including females. The latter are accommodated in a shebrye or shekdof, and occasionally, for those who are wealthy, there is provided a kind of palanquin, called tack-y-van, having four long shafts, by which it may be suspended between two mules or two

[1] The last of the Abassides.

[2] Burckhardt's Travels in Arabia, vol. II., p. 44.

camels. Few ordinary travellers undertake the journey at their own risk, or with their own camels, since this would subject them to the ill-treatment of the mekowem. The latter furnish camels, provisions, tents, and servants for some twenty or thirty individuals, who, besides the camels for their baggage, have each one with a man to lead it at night; they provide also water, coffee, breakfast and dinner, at the cost of about 200 dollars, from Damascus to Mekkah.[1] Processions through the streets of Damascus, and to the mosques, announce that these preparations have been completed, and that the páshá is about to depart. He quits Damascus by the gate of Mekkah, accompanied by the pilgrims, who bring with them, for sale, shoes, slippers, embroidered stuffs, and European goods, Cashmere shawls, and other productions of their various countries, in order to diminish the expense of the journey. The different sections of the caravan are placed in geographical order, according to the towns and provinces to which they belong, an arrangement absolutely necessary to facilitate the formation of the encampments, and to prevent disorder, especially during the night. A body of cavalry forms the advance, another is posted in the rear, to bring up stragglers, and the rest of the guards, with some field-pieces, occupy convenient intervals in the long line of people, some of whom are on foot, others on camels or horses, and who are composed of various nations and classes. The signal to march or encamp is given at the pleasure of the páshá by firing a gun. In addition to the general superintendence of the páshá, there is an officer who takes charge of the order of march whilst in motion; another is responsible for the well-being of the camp; a third is intrusted with the arrangements for its defence, in the event of an attack by the Bedawíns during the march; a fourth takes charge of the supplies, and keeps the accounts of expenditure for the troops, &c.; and a fifth is the astrologer, who makes known the lucky days and hours for the performance of any important operation. A camel bred for the purpose, being stained yellow with henna, and covered with a rich carpet, reaching

[1] Burckhardt's Travels in Arabia, vol. II., pp. 6, 7.

almost to his feet, bears the mahmal already described, as covering the ka'bah. Most of the other camels, especially those leading the sections, are also coloured yellow, and have gaudy trappings, with plumes of red ostrich-feathers on their heads, and flags on each side. The marches are so regulated that both the Damascus and Cairo caravans reach Bedr at the same time, each having spent 32 days on the road: six more days carry them to Mekkah, which they enter together; and they remain there three days, waiting for those from Baghdád, Baṣrah, and India; all of these usually arrive in time to march in one great body to Arafát.

The necessary supplies for this concourse of people are carried either in the manner already mentioned, or by a certain number of individuals making a common stock; but a locomotive bázár forms part of the suite, and, where there are inhabitants within a short distance of the route, milk and other supplies are brought for sale. The caravan, however, comprises many good Muslims, with whom the pilgrimage is a nominal, and trade the real object. Besides the sale of stockings, shoes, and other useful articles by the way, the camps of the Hajji, in and around Mekkah, are converted into one great mart from the moment the pilgrims have gone through the first part of the forms prescribed in approaching the ka'bah. This of itself secures the envied title of Hajji; but a visit to Arafát, in the manner already described, becomes necessary to complete the pilgrimage; and, although not enjoined, it is considered meritorious to extend it to Medina.

Into this country the arts and sciences were early carried, and here, at a time when Europe was sunk in barbarism, they were carefully fostered by the wealth and power of the sovereign. During the reigns of the Kháliphs, Bagdád, Cairo, Baṣrah, Cufa, Orfa, Aleppo, Damascus, Alexandria, and almost every other city of note not only possessed a collegiate establishment, but also contained a number of learned men, who formed the most distinguished part of the community; and the seats of government became the resort of poets, astrologers, astronomers, and philosophers, from all parts of the

world. Some few of the ancient collegiate establishments are still nominally in existence, as well as a portion of the public libraries. These, and some inferior schools attached to the principal mosques, are, however, all that remain of the splendid establishments of Al Mamoun, the Augustus of Arabian literature; and scarcely the feeblest trace of former knowledge is any where to be met with amongst the present inhabitants of the country, while the gigantic strides which have been made in Europe are either totally unknown, or are felt to be quite beyond their grasp. In no branch of science is the decline so remarkable as in astronomy. Observations of the heavenly bodies continued, probably, to be made in the country from the times of the ancient Chaldeans; and, on the establishment of the throne of the Khalifs at Baghdád, by the employment of superior instruments, the values of several important elements were determined with considerable accuracy. Among these are the obliquity of the ecliptic, the precession of the equinoxes, the length of the year, and the excentricity of the solar orbit. By the orders of Al Mamoun, a degree of a great circle of the earth was measured at Cufa, and another at Rakkah; and the mathematician Albatani made considerable improvements in trigonometry; while, to the labours of Moorish or Arabian astronomers at Cordova and Seville is due the introduction of astronomy in Europe. In Arabia, at present, an astronomical observer is unknown, and the science is reduced to the formation of rude almanacs, for purposes connected with astrology.

Every branch of natural science is in an equally low state. At one time Arabia could boast of the great physicians Al Razi, and Abdallah ibn Sina, the latter of whom enjoyed the title of prince of physicians;[1] but the healing art in that country is now reduced to the preparation of a few of the very simplest medicaments, almost entirely from vegetables. In surgery they only practice outward applications, such as cataplasms; and they bleed either with a knife or a large crooked needle. Inoculation for the small-pox has been long in use.

[1] Arabic MS., 7357, in the British Museum.

There are many remedies peculiar to the country, such as immersing the body up to the neck in sand or earth, to cure a fever; placing it in the skin of a horse, or other animal freshly flayed, to relieve serious bruises or wounds; and they cauterise with red-hot needles, to relieve rheumatic or gouty pains. Sword and gun-shot wounds are attempted to be cured by pouring into them boiling-hot melted butter; while bruises, inflammations, &c., are assuaged by the leaves of the prickly pear, roasted on embers, and applied to the part affected; but the physician of the present day, though he unite in himself the mixed vocations of farrier, cattle-doctor, apothecary, and chemist, can scarcely subsist. To the Arabs, however, we owe much with respect to medicine; the healing properties of plants were treated at large by Ibn Al Baitar;[1] and camphor, naphtha, jalap, with other ingredients, came to us from Arabia. The apothecary, called *as szandala*,[2] was made responsible that his drugs were genuine, and sold at reasonable prices; and a knowledge of botany and chemistry, with the art of preparing medicines, were stated to be qualifications necessary to a physician. To these, however, was added skill in astrology.

Besides astronomy and medicine, the ancient Arabs were skilled in mathematics and the mechanical arts. Ibn Al Haitama produced a work on geometry.[3] Múhammed Ben Maruf another on horology, which included descriptions of solar dials, and both sand and water clocks.[4] And Ahil 'Az Ismáël Al Jezíreh described the art of manufacturing astrolabes, quadrants and other mathematical instruments. The use of numerals came to us from the East, through the intervention of the Arabs, to whom we are also indebted for the arts of preparing superior steel, dressing leather, and dying with indigo. Finally, in addition to the work of Abú Bekr Ben Wakshia,[5] on agriculture, there have been some valuable treatises in Arabic, on the management of cattle, and the cultivation of rice. In the times of the Khalifs the Arabs are said to have been acquainted with a species of compass.[6] Among

[1] Arabic MS. in the British Museum, translated by Dr. Aloys Sprenger.
[2] Ibid., 7357. [3] Ibid. [4] Ibid. [5] Ibid.
[6] Baïla'. Hibdjaki describes a rude compass, consisting of two cross pieces

them a police and a regular taxation[1] were established, and public libraries formed. These last, in addition to a school, are, as we have seen, still part of the establishment of a mosque; and, besides these schools, there are madressehs (colleges) in the large towns.

In the former seminaries an ordinary education is given in grammar, rhetoric, and poetry; the main object of study is, however, the Korán, the higher branches of education being confined to the colleges, in which are taught, it is said, history, biography, statistics, philosophy, metaphysics, and eloquence.

Scimitars, javelins, hatchets, knives, &c., are enumerated by Arrian,[2] as articles of trade among the Sabeans, whose country was also celebrated for the manufacture of armour inlaid with gold. This last kind of manufacture no longer exists; even the steel of Damascus, Baghdád, and Yemen is now but little better than that of other places, and the artists of Arabia are now reduced to a few gold and silver smiths, engravers, and gunsmiths. Besides those who follow the occupations of carpenters, blacksmiths, coppersmiths, shoemakers, saddlers, and boat-builders, there are many Arabs who employ themselves in making tents, rough carpets, large bags of camel's hair, or articles of mixed silk and cotton.

By way of reproach, the Bedawíns designate the towns'-people and cultivators, *ahl el madar* (dwellers in houses of clay, or in the rok s); themselves being ineverything connected with civilization far behind the fixed inhabitants. Very few of them can either read or write; but their wants being few, they do not feel the lowness of their condition; whilst their vanity suggests that their race is the first on the earth. The Bedawíns, however, have a thorough knowledge of all that concerns the breed and care of animals, and they are adepts in hawking and hunting; indeed, almost every great sheïkh has a number of hawks, and a pair of fine Macedonian greyhounds, for running down the gazelle.

of wood floating in a bowl of water, by which (A.H. 640) a vessel was guided from the coast of Syria to Alexandria.

[1] See above, p. 252–265.

[2] Periplus maris Erythræi.

The Arab is an excellent swimmer, dexterous in crossing rivers, by means of inflated skins and rafts, and an expert diver; he is likewise a good boatman, and, considering all his disadvantages, a tolerable navigator. He is also capable of enduring great fatigue, and many privations.

It is difficult to imagine any contrast more striking than that which is presented by the Bedawín in a town, and the same man when breathing the air of the desert. In the latter case, although indifferent to the beauties of nature, his spirits become elevated; the indolence and silence which characterizes him in a town is exchanged for the highest degree of animation; and he indulges his lively imagination in inventing or relating tales, and at intervals, on a journey, screaming out some wild song, which, however agreeable to himself, and encouraging to his camel, is any thing but harmonious to a stranger. His cheerful disposition, his frugal repasts, and an active, hardy life, are well calculated to secure the best possible state of health, with unimpaired faculties, till an advanced age; his quickness of sight and hearing are scarcely exceeded by those of the North American Indians, and the habits of an erratic life have taught him to trace the footsteps of any particular individual or animal. This singular power is called *kiafat*, or *athr*, according to Burckhardt, and is said to be more particularly possessed by the tribe of Modlij.[1] An Arab has been known to trace the footsteps of his camel for six days along a sandy valley, which had been crossed in every direction by thousands of other footsteps, and also to name every individual who had passed.[2] He is accustomed also, by placing the mark of his foot at a certain spot, in a particular direction, to make known to his friends that he has been there, and also the route he has taken.[3] His tact enables him to find his way across the desert independently of the compass, which is rarely used by him on land. Ludovicus Bertrommanus, however, mentions that his pilot or guide used a compass, when taking him

[1] Arabic MS., 7354, in the British Museum.

[2] Burckhardt's Wahhábí and Bedawín, p. 212.

[3] Ibid.

from Damascus to Mekkah in 1503;[1] but this is an unusual circumstance, and I never perceived that the positions of the stars were made to serve as guides by night. It is customary with the Arabs to raise small heaps of stones at certain places in the wilderness, to enable them to recognise their situation; and this is also done in order that they may distinguish one reach of a river from another, when there happens to be nothing else of a marked character on the ground. Their confidence in the correctness of their movements is greatly diminished at night, when they cannot distinguish the small differences in the localities; but during the day they travel to the well or place of encampment with sufficient precision. Those who have had occasion to avail themselves extensively of the services of the Arabs, will readily acknowledge that they are rarely, if ever, mistaken in the general direction of any place in the wilderness; in fact, a messenger can at any time be found to carry a letter across the desert, from Damascus or Aleppo to Baghdád or Basrah. For such a journey the messenger sets out with no other provision than a bag of dates, and a little water.

The Arab people are of two distinct classes, the fixed and the nomadic, the latter being the most numerous; the former class includes the inhabitants living in the towns bordering upon the river Euphrates, the western shores of the Persian Gulf, Omán, &c. There are some also in Arabia Petræa, and near, or upon the western coast of the Peninsula. The people of the towns on this coast are not free from pride and prejudice; but the latter has been much diminished among them by their commercial intercourse with the people of Europe. They appear to be industrious and temperate, and are not addicted to piracy. Their skill in navigation is, however, very small, and they are only able to carry on a coasting trade. Their neighbours in Yemen are remarkable for a greater degree of vivacity, and they evince a sociable and commercial disposition.

The hardy mariners of Abothubee, and the adjoining territory were once strongly addicted to piracy, and the

[1] Purchas' Pilgrims, vol. V., b. ii., p. 226.

unfortunate crews of ships which were taken, were often compelled by them to "walk the plank;" but the activity of the English cruisers has happily put a stop to such practices, and has compelled the people to apply themselves, for their subsistence, to the pearl-fishery and commerce; so that, now, the navigation along the coasts of Arabia and Persia is liable only to the usual dangers of the seas.

Some portion of the people on the western side of the Persian Gulf came, at a period not very distant, from the opposite coast; and, in consequence, the inhabitants of that part of Arabia resemble the Persians in some respects; whilst the inhabitants of the towns along the river Euphrates are an unmixed race. But, in all, we cannot fail to recognise the branches from that wild stock whose hand is against every man.

The character given of the Arabs by Ammianus Marcellinus scarcely differs from that which is indicated in the Scriptures. That writer describes them as a people who are to be desired neither as friends nor enemies; who are not governed by any laws, nor subject to any kind of restraint; they are compared to ravenous kites snatching up their prey in their flight, but not tarrying if it requires time to carry it off.

A later writer, speaking of the Bili, an African branch, says these Arabs are capable of all kinds of guilty actions; they are greedy, faithless, sanguinary, and of depraved manners. If vanquished, they disperse; and if victorious, they show no mercy. They have no respect for religion; and, although punished by the Almighty with various calamities and infirmities, they do not profit by them.[1]

Among the Bedawíns war is commenced on almost any grounds; but the most frequent cause is some quarrel concerning water and pasture.[2] In order to collect the warriors when several tribes combine together to make war, a young maiden dressed in black, having her face and hands stained of the same colour, and being seated on a she-camel, blackened for the purpose with smoke and oil, proceeds from one tribe

[1] Edrisi, ed. Jaubert, vol. V., p. 132, Recueil de Voyages et Mémoires, &c.
[2] Burckhardt's Bedawín and Wahhábí, p. 83.

to another, calling on the people to recruit, and assemble at an appointed place. A brief message of war and defiance is at the same time sent to the intended enemy, and the latter generally meets it in the same tone and spirit. But in the unusual event of a pacific answer being returned, preliminaries are, after long discussions, settled, and generally a marriage follows. This is called *hasnat*, and, on such occasions, each chief kisses the blade of his adversary's sabre; after which, seven stones are put into a hole made in the ground with a lance, as a token that the hitherto hostile parties have buried their discord for ever.

The tactics of war among the Arabs consist only of manœuvres to surprise, and, if possible, disperse the enemy. With the exception of the Shammar tribe, however, all consider an attack by surprise as fair only when made during daylight: the excursions are predatory, being directed upon some weak point to carry off part or all of the flocks as booty, which is shared with those who are left to guard the camp. On the other hand, the friends of those who have suffered never fail to contribute towards the reparation of the loss.[1] The warriors being mounted on horses or light camels, the movements are made with rapidity; and consequently the most vigilant circumspection is necessary on the part of the menaced tribe to avert the danger. In addition to the ordinary precautions, four scouts are sent out occasionally, in different directions, who, applying their ears close to the ground, are able to distinguish the approach of a body of men at a considerable distance. In these forays the capture of a mare is considered as a great achievement, and, when these animals are surrendered in battle, the lives of the owners are spared agreeably to Arab custom; but prisoners of war are generally stripped of their clothes, put in irons, and otherwise harshly used, till an exorbitant price is paid for their ransom; this is also the fate of a whole tribe, when it falls into the power of one which is stronger.

The Arab is distinguished by an overweening pride of birth, and an extreme sensibility to injuries; he is, moreover, cruel,

[1] Burckhardt's Bedawín and Wahhábí, p. 180.

vindictive, and avaricious; guilty often of adding murder to robbery, and of perpetuating a feud indefinitely, however trifling may have been its cause.

The Bedawín despises agriculture, and every kind of sedentary occupation; and, in the exercise of his pretended right to levy a tax on passing goods, he waylays the caravans, for the purpose of plundering them, or of extorting money from travellers. Even the sacred rights of hospitality have been violated by him when the property of his guest has excited his cupidity. Plunder and revenge are, in fact, the governing principles of the Bedawín, and to these tend alike his habits and education; even the life of the offender does not always suffice to atone for an injury, the members of his family, or the leading members of his tribe, being often made to suffer with him.

Amongst the better qualities of the Arab, one of the first places belongs to hospitality, which, without hesitation, is extended to every acquaintance, and, during a truce, even to an enemy. The individual in whose favour this virtue is exercised becomes part of the family of his host, and the latter will often defend his life at the expense of his own. The Arab is, in general, justly entitled to the character of being both faithful and generous; and often in entertainments and deeds of beneficence, he practises the most profuse liberality. His knowledge of mankind is derived merely from the observations which he is able to make on the persons with whom he happens to be brought in contact. He is moderate in his diet, and he seldom displays the unseemly workings of anger, although he is not by any means deficient in feeling. A few kind words go very far toward appeasing his anger; for he is in the main kind-hearted, willing to be useful in his way, and, above all, remarkable for his extraordinary patience and resignation under every kind of trial and disappointment. He is besides altogether content with his lot in life; and, even when poor, he readily slaughters a kid on the arrival of a stranger at his tent.[1]

[1] Burckhardt's Bedawín and Wahhábí, p. 141.

The Bedawín Arabs are witty, sagacious, cheerful, and of a very jocose disposition;[1] they are fond of a good meal, particularly when given by another, and they frequently meet at the dwelling of the sheïkh, in order to enjoy one, or to listen to music and recitations. They seem to be almost indifferent to religion, even the forms of the Múhammedan worship being disregarded by them. They live in harmony with the Hebrews, and are not decidedly hostile to Christianity. They are very indulgent to their children, particularly to the boys, who are permitted not only to sit with the men, but even take part in the conversation. The female sex is much respected by them;[2] they even tolerate, in their wives, a difference of religion, and, generally, the Bedawín women enjoy more freedom than any others in the East.

The reputation of the Bedawíns for liberality, kindness, and a strict attention to their engagements, is attested by many travellers; among others, by Mr. Griffiths,[3] and Colonel Capper. The latter relates an instance of politeness and liberality that would have done honour to the most polished European.[4] Burckhardt relates of two Arabs a circumstance which almost throws the deed of the good Samaritan into the shade. The companion of a Bedawín, whilst travelling, being attacked with the small-pox, the latter built for him a hut, attended him as a nurse till he recovered, and daily solicited alms for their common support. The Bedawín was then taken ill of the same malady, and unfortunately died; but, while living, he experienced the like attention from the man whose life he had saved.[5]

A Bedawín enters slowly and reluctantly into any engagement for the performance of a service; but, the terms being settled, the performance of his part may be considered certain. It is well known that the Bedawíns habitually transport

[1] Burckhardt's Bedawín and Wahhábí, p. 208. [2] Ibid., p. 81.

[3] Travels in Arabia, p. 386.

[4] Passage to India, by Colonel James Capper. This officer states that a sheïkh, when the money (500 dollars) for his payment was delivered to him in a bag, refused to have it counted.

[5] Travels in Arabia, vol. I., p. 117.

valuable goods belonging to merchants from the different sea-ports to Damascus and Aleppo, and from those cities across the desert, under a guard of their own people. In the narrative of the Expedition, it will be seen, that stores of all kinds, including ammunition and fire-arms, and supplies of cash, amounting on the whole to several thousand pounds, were transported by Arabs from the estuary of the Orontes, and from Aleppo to the river Euphrates; and, although they were accompanied by only one or two Europeans, and sometimes by none, they took no advantage of the circumstance to appropriate to themselves any part of the treasure. Agreeably to custom, the Arabs were generally paid in advance; but the money was faithfully returned when the local authorities prevented the fulfilment of their engagement, and in every instance the contracts into which they entered were performed with the utmost fidelity.

Some writers have ascribed to the Arabs every vice which disgraces human nature; while they have acknowledged in them very few of the virtues which ennoble it; and others, by dwelling too largely on their virtues, have fallen into the opposite extreme. Both parties appear to be equally wide of the truth, and it may be more justly asserted that, in the character of this people, good and evil nearly equally prevail. It has, at least, been the lot of the writer of this work to witness, in the Arabs, the extremes of both these qualities during the voyage down the Euphrates, as well as during the extensive journeys which he had previously made among them.

END OF VOL. I.

APPENDIX.

TABLE I.—FIRST BRANCH OF THE ARAB RACE.

HAM.

CANAAN.

BONDIAAN.

BOR, or BER.

MAGHIS.

and SADJIK.

1. AADASCH.

2. NEFOUS.

3. ISARA.

Bornous.

He had 6 Sons; and Amsigh, the youngest, who married Teski, an Arabian, had also 6 Sons, from whom were derived the principal Berber branches.

4. LEWA THE GREAT.

5 Sons; from two of whom, Lewate and Sefra, came two large branches of the Berbers.

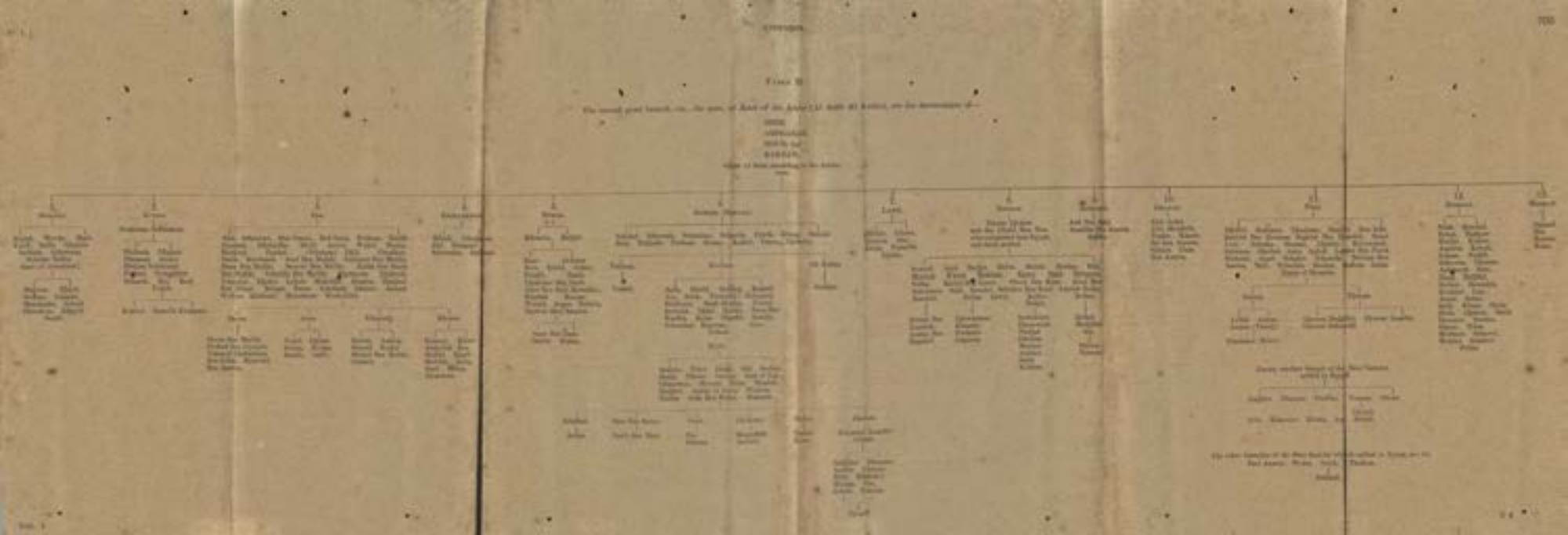
5. YAHIA.

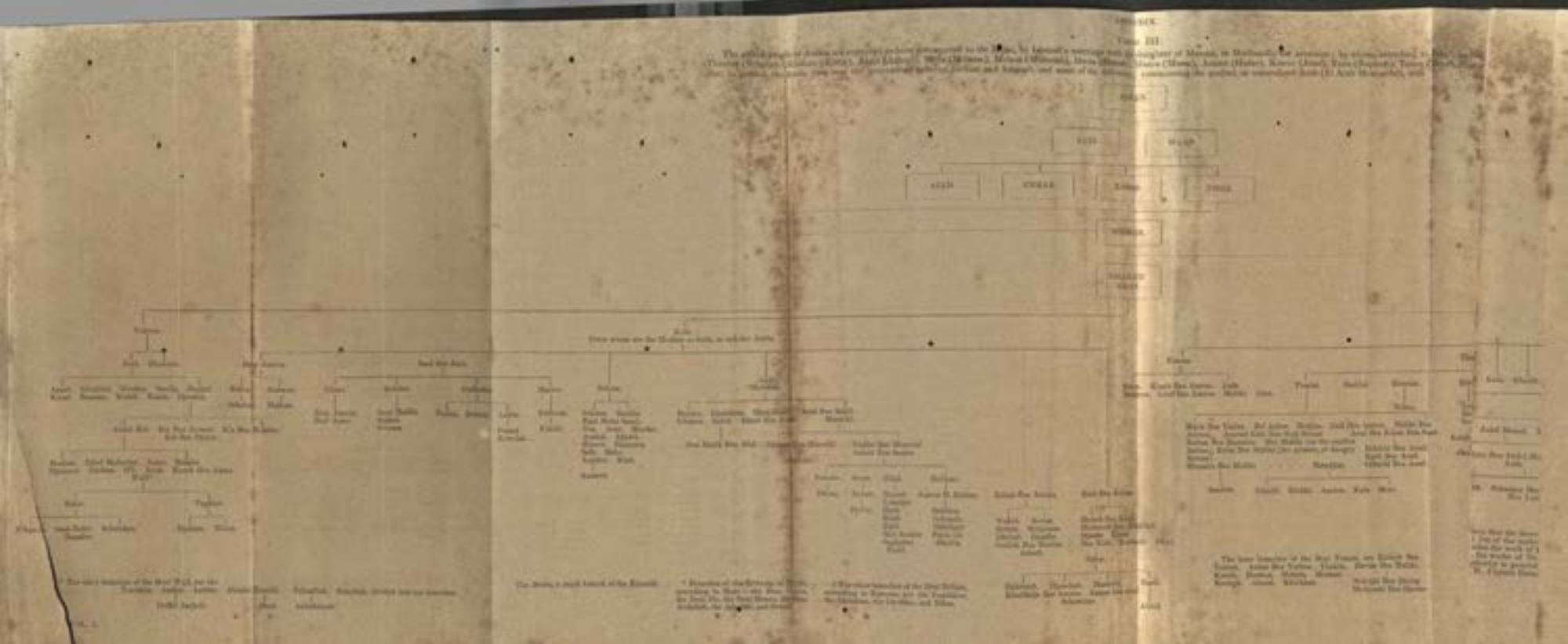
Saul.

Who had 5 Sons; and from Senaté, the youngest, was derived a principal Berber branch.

6. TEMSIT.

10 Sons.





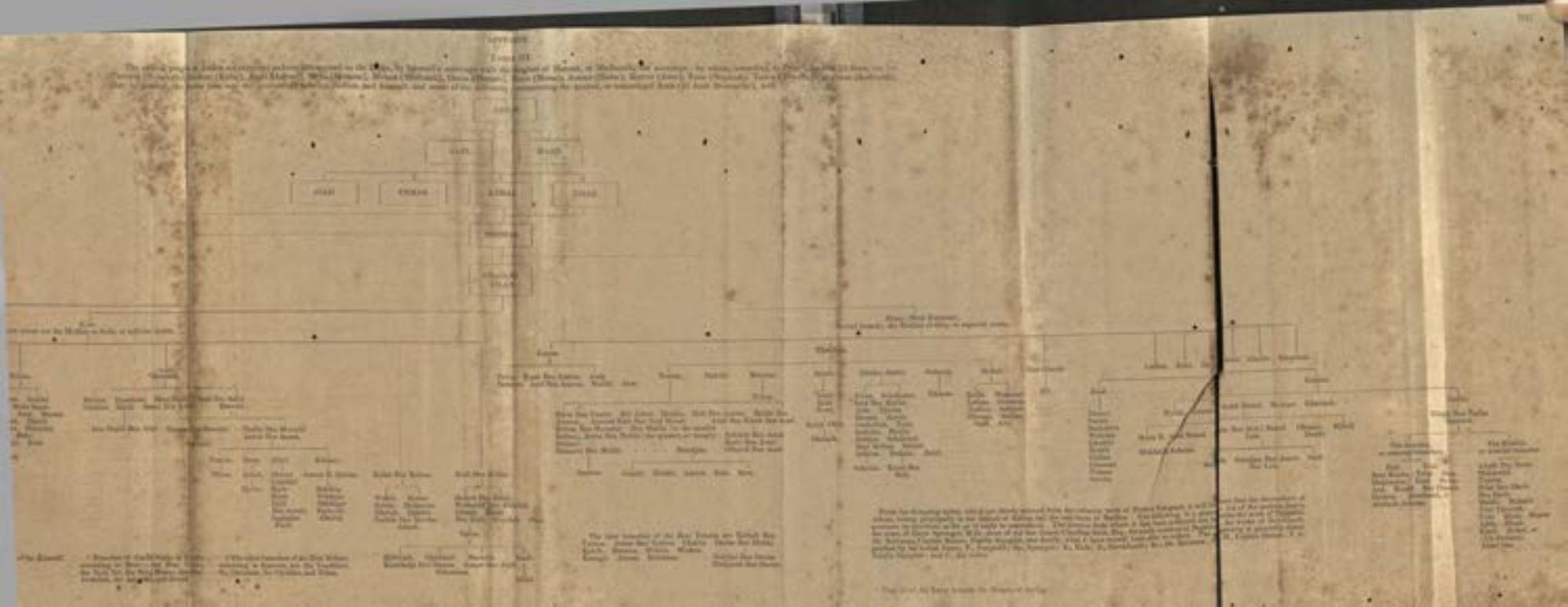


Table No. IV.

MODERN TRIBES OF ARABIA.

No. I.—Tribes of Arabia Petræa, the Southern part of Syria, and the Hija'z.

Authority.	Tribes.	Horse.	Foot.	Families.	Population
R.	Adwán[1]	8,000	25,000	..	287,000
R.	Aitabah[2]				
Sp.	Al Korashiyyat				
R.	Bali	7,000	30,000	..	308,000
P.	Beni Aabs				
P.	Beni Aadhiré				
R.	Beni Ansa'ah	..	9,000	..	63,000
P.	Beni Dabian				
P.	Beni Dhirmré				
P.	Beni Djoschm				
P.	Beni Fehm				
P.	Beni Ghirtafirn				
P.	Beni Khosaa				
P.	Beni Khoschaam				
P.	Beni Kinirné				
P.	Beni Kareisat				
P.	Beni l-sret				
R.	Beni Makhzum	1,300	10,000	..	88,200
R.	Beni Masud	3,000	10,000	..	112,000
R.	Beni Monablah	500	6,000	..	49,000
P.	Beni Morret				
P.	Beni Moseine				
P.	Beni Masstalik				
R.	Beni Nodhiriz				
R.	Beni Sad	..	5,000	..	35,000
R.	Beni Salim	500	8,000	..	63,000
R.	Beni Saloul	..	4,000	..	28,000
R.	El Aidi and Shemban	700	4,000	..	37,800
R.	Harb, divided in four parts—Beni Ali, Beni Sobh, Beni Amer, Beni Ouf[3]	10,000	40,000	..	420,000
R.	Hashid and Batul	1,000	8,000	..	70,000
R.	Hodheil, or Hodhail[4]	..	8,000	..	56,000
R.	Johainah	500	10,000	..	77,000
B. 1/113	Kebákeb				
B. 232/236	Koreysh				
Sp.	Medwah				
R.	Otaibah	1,000	10,000	..	84,000
B. 2/85	Oklob				
R.	Ramathin	100	20,000	..	141,400
R. & B. 2/85	Rashid	..	10,000	..	70,000
P.	Shomran				
R.	Sherarat	1,000	20,000	..	154,000
R.	Solaim	150	20,000	..	142,000
R.	Sobai	800	10,000	..	81,200
R.	Thakif	800	3,000	..	32,200
R. & B. 2/85	Zobaid	500	3,000	..	28,000

[1] One of the same name in Tehámeh and Nedjd.
[2] One of the same name in Nedjd.
[3] From Medina to Khaibar.
[4] These live in the mountains.

No. I.—Tribes of Arabia Petræa, the Southern part of Syria, and the Hijáz—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
Ro. 1/197	Sawalihah and clans, Awarimeh, Kurrashy; Dhuheiry and clan, Aulad Sa'îd or Sa'îdiyeh				
Ro. 1/198	Aleikat				
Ro. 1/198	Muzeing				
Ro. 1/199	Aulad Suleiman				
Ro. 1/199	Beni Wasel				
Ro. 1/201	Jebelîyeh, slaves of the convent, the Tebna, Bezia, and Sattla clans				
Ro. 202	Tiyahah				
Ro. 202	Haiwât				
Ro. 1/120	Tawarah				
Ro. 1/120 208	Ma'âzeh				
Ro. 2/274	'Alawîn				
Ro. 2/273	Amran				
Ro. 2/274	Arabah				
Ro. 2/274	Azazimeh				
Ro. 2/273	Dhŭllâm				
Ro. 2/273	Jehâlîn				
Ro. 2/273	Sawarikeh				
Ro. 2/273	Jebarat				
Ro. 2/273	Henâjireh				
Ro. 3/272	Muweilih				
Ro. 4/278	Beni Na'im				
Ro. 4/278	Yukin				
Ro. 2/272	Dawâírah				
Ro. 2/273	Rashâídeh				
Ro. 2/243 308	Ra'abineh				
Ro. 2/243 344	Keisiyeh				
Ro. 2/124	Mutawelly				
Ro. 2/148	Mukârîyeh				
Ro. 2/134 178	Ta'âmirah				
Ro. 2/247	Hejâya				
Ro. 2/280 307	Rihah				
Ro. 2/280	Ghawârineh				
Ro. 2/308	Ehteim tribe and subdivisions, Yamin and Abu Nuseir				
Ro. 2/308	Mas'ûdy				
Ro. 2/308	'Abbâd				
Ro. 2/308	'Abbâdîn				
Ro. 2/308	Mushalikhah				
Ro. 2/308	Ibn Ghunum				
Ro. 2/308	Baharat				
Ro. 2/308	'Ajârimeh				
Ro. 2/308	Beni Sukhr				
Ro. 2/308	Beni Hamîdeh				
Ro. 2/323	Tekiyeh				
Ro. 2/345	Yemeniyeh				
Ro. 385	Jebarat				
Ro. 385	Wahâideh				
Ro. 389	Henady				
Ro. 391	Zeyadad				
Ro. 391	'Amarîn				
Ro. 469	Tiyahah				
Ro. 469	Sŭlît				
Ro. 489	Safieh				
Ro. 535	Ma'az				
Ro. 553	Ammârîn				

No. I.—Tribes of Arabia Petræa, the Southern part of Syria, and the Ḥijáz—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
Ro. 553	Hejâya				
Ro. 554	Kefâi'a				
Ro. 554	Liyathineh				
Ro. 554	Kawajifeh				
Ro. 554	Hebahibeh				
Ro. 554	Sa'ûdîyeh				
Ro. 554	Jaîlât				
Ro. 554	Fellâhîn				
Ro. 555	Jawabireh				
Ro. 555	Beni Hamideh				
Ro. 555	Melahîn				
Ro. 584	Terabin				
Irby, 377	Hadjeyeh				
Irby, 255	Fidon				
Irby, 255	Isbaah				
Irby, 308	Salhaan				
Irby, 348	Jellaheen				
Irby, 356	Goahrnays				
Irby, 366	Wahabees				
Steph, 87, 72	El Alouin				

No. II.—Tribes of Teha'meh, Yemen, and San'a.

Sp.	Aduwites				
R.	Adwán[1]	2,000	4,000	..	56,000
R.	Al Abe el Karem	1,500	6,000	..	53,000
Sp.	Ab-du-l Tarrett				
R.	Al Keleb	2,000	10,000	..	98,000
R.	Al Mahdi	1,000	5,000	..	49,000
R.	Alma	500	2,000	..	21,000
R.	Al Mofid	6,000	22,000	..	238,000
R.	Al Marrah	2,000	15,000	..	133,000
Sp.	Asharians				
R.	Asir	5,000	30,000	..	280,000
R.	Azhar	1,000	3,000	..	56,000
R.	Badhal				
Sp.	Beni Amhiyan				
R.	Beni Asad	500	3,050	..	28,350
R.	Beni Aszfar	4,000	6,000	..	140,000
R.	Beni Dhabab	1,000	5,000	..	49,000
Sp.	Beni Joram				
B. 381	Bagem				
P.	Beni Dil				
Sp.	Beni Dhowail				
P.	Beni Djoheiné				
Sp.	Dhu Dhibyán				
R.	Beni Mirwa	200	2,000	..	16,800
P.	Beni Moawiié B. Bekr				
Sp.	Beni Rabí				
R.	Beni Shedad	5,000	..	..	70,000
Sp.	Beni el Khi'áṭ				
P.	Beni Soleim				

[1] Two others of the same name in the Ḥijáz and Nedjd.

No. II.—Tribes of Tehámeh, Yemen, and San'á—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
P.	Beni Soleiman				
R.	Beni Tanel	500	10,000	..	77,000
R.	Beni Wahib	3,000	20,000	..	182,000
P.	Benoul Harris B. Kaab				
R.	Berham	..	10,000	..	70,000
P.	Beni Ghadhiret B. Ssassa				
B. 390 2 388	Beni Heteym				
P.	Beni Hewasin				
Sp.	Beni Ibeid				
R.	Beni Karidhah	500	6,000	..	49,000
B. 3 381	Beni Kholán				
R. & B.390	Dowasir[1]	200	20,000	..	142,800
R.	Dhu Dhu rashid	2,000	10,000	..	98,000
R.	Elfaza	1,000	5,000	..	49,000
R.	El Habab	500	5,000	..	42,000
R.	Elh Saba	..	40,000	..	280,000
R.	Elh Sahahr	..	30,000	..	210,000
Sp.	El Mo'áfir				
R.	El Mohlif	1,000	5,000	..	49,000
R.	Ez Zerdïk	1,000	5,000	..	49,000
R.	Ghamid	6,000	20,000	..	224,000
Sp.	Hobaïsh				
R.	Ibn Dahman	1,000	5,000	..	49,000
R.	Ibn el Asmar	1,000	3,000	..	35,000
R.	Ibn Shakban	2,000	20,000	..	168,000
R.	Kohtan, and Al-asum, Al Karder, Beni Hajir	..	30,000	..	308,000
Sp.	Ma'zibatt				
R.	Mo'awiyah	500	3,000	..	28,000
R.	Nasirah	330	2,000	..	18,620
R.	Obeïdah	4,000	20,000	..	196,000
R.	Senhan	3,000	10,000	..	112,000
R.	Shahran	2,000	15,000	..	133,000
R.	Sharf				
B. 467 Ro. 1 99	Terabin				
R.	Wadi'ah	300	4,000	..	32,200
B. 3 381	Beni Yam, composed of Okman and El Marra	..	1,500	..	10,500
R.	Zahran	6,000	25,000	..	259,000
B. 375	Abyda				
R.	Ad	1,200	1,500	..	27,300
B. 3 374	Ahl Aryef				
R.	Al Kethir[2]	1,000	1,500	..	24,500
Sp.	Al Miratt				
Sp.	'Ali Rakim				
B. 3 374	Asabely				
Sp.	Bab				
B. 383	Begoums				
Sp.	Belad Nahr				
P.	Beni Aaklan				
Sp.	Beni Abbás				
B. 3 373 P.	Beni Bekeïl				
P.	Beni Djosam				
Sp.	Beni es Sanúr				

[1] Another of this name in Nedjd.

[2] Another of the same name.

No. II.—Tribes of Tehámeh, Yemen, and San'á—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families	Population
Sp.	Beni Harith				
P.	Beni Hamdan				
P.	Beni Haschid				
Sp.	Beni Jadhimah				
P.	Beni Kinde				
Sp.	Beni Ja'dah				
P.	Benoul Leis				
P.	Beni Masin				
P.	Beni Modhidj				
P.	Beni Mourad				
R.	Beni Nahd				
P.	Beni Nomeir				
Sp.	Beni Rarbú				
Sp.	Beni Sabah				
Sp.	Beni Zubej				
P.	Beni Selii				
B. 374	Beni Shefra				
Sp.	Beni Shehab B. Khaulan				
P.	Beni Seloul B. Ssassaa				
P.	Beni Sobeid or Sebid				
R.	Beni Yemen	1,000	3,000	..	35,000
Sp.	Djimar.				
B. 369	Djehadela				
Sp.	El Awanuk				
Sp.	El Weban				
Sp.	Fashirites				
Sp.	Hozar				
Sp.	Huznoy Rodá				
B. 374	Ibn Katlan				
Sp.	Lahaj				
Sp.	Ma'den				
B. 375	Sahhar				
Sp.	Shibám				
B. 375	Sofyan				
R.	Si'aryun	800	1,500	..	21,700
B. 375	Shouawy				
Sp.	Ta'dites				
R.	Dharwah	..	..	..	127,400
R.	En-Nawi	1,000	2,000	..	28,000
R.	Selatin	3,000	3,000	..	63,000
R.	Szobaihiah	2,000	..	..	28,000
P. B. 385	Beni Kelb				
P.	Beni Kioleib				
P.	Beni Saalebé				
P.	Beni Jeim				
P.	Beni Aada B. Menat				
P.	Beni Aadewiiet				
P.	Beni Abd Sohems				
P.	Beni Amrou B. el Ghaons				
P.	Beni Barik				
P.	Beni Bedjil				
P.	Beni Boreimex				
P.	Beni Daons				
B. 399	Derayeh	..	3,000	..	21,000
P.	Beni Eschdjaa				
P.	Beni Fakim				
P.	Beni Fisaré				
P.	Beni Ghaffar				

No. II.—Tribes of Tehámeh, Yemen, and San'á—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
P.	Beni Hassan, B. el Howeires				
P.	Beni Hedjion				
P.	Beni Kaain				
P.	Beni Kolab				
P.	Beni Kiesib				
P.	Beni Meslemex				
P.	Beni Naamet				
P.	Beni Nassr				
P.	Beni Nimr B. Kaseth				
P.	Beni Ríbab				
P.	Beni Saaid B. el Aass				
P.	Beni Saaid B. Korsh				
P.	Beni Saa'd B. Seid Minat				
P.	Beni Sabi				
P.	Beni Selith				
P.	Beni Sehl				
P.	Beni Soheim				
P.	Beni Wakkass B. Kiabb B. Ebubekr				
P.	Beni Webr B. el Adhbath				
P.	Benoul Erdom or Ordom				

No. III.—Tribes of Nedjd, Nedjd el Aridh, Nedjd-Ḥija'z, Yemameh, and Hisn Dharié.

R.	Aitabah	800	2,000	..	25,200
R.	Abdah	1,000	3,000	..	35,000
R.	Adwan[1]	500	2,000	..	21,000
B. 405 / C. 44	Aggiel				
R.	Al Kethir[2]	1,000	3,000	..	35,000
P.	Beni Hansala				
R.	Beni Hosaim	700	3,000	..	30,800
Sp.	Beni Ijlan				
Sp.	Beni Kelab				
P.	Beni Kodhaa				
Sp.	Beni Kotaïl				
P.	Beni Ókaïl				
P.	Beni Senbos				
P.	Beni Thaïi				
P.	Beni Thimim				
P.	Beni Yerboua				
R.	Dalamishah	1,000	4,000	..	42,000
R.	Dawasir[3]	1,500	80,000	..	581,000
R.	El Aslam	1,000	2,000	..	28,000
R.	El Szokur, or Mahkur	500	1,500	..	17,500
R.	El Thafirah	2,000	7,000	..	77,000
R.	Fodhul	700	3,000	..	30,800
Sp.	Ishan				
R.	Motour	2,000	7,000	..	77,000

[1] Two others of the same name. [2] Another of the same name
[3] Another of the same name in Tehámeh.

No. III.—Tribes of Nedjd, Nedjd el Aridh, &c.—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
B. $\frac{2}{358}$	Meteyr				
R.	Sabai	800	2,500	..	28,700
R.	Sohul	800	3,000	..	33,200
R.	Zab	500	1,000	..	14,000
R.	Zanbi	1,000	5,000	..	49,000
R.	Sherarat	500	3,000	..	28,000
P.	Beni Aadjel				
P.	Beni Aadjellan				
P.	Beni Aamir B. Abdol-Kaïs				
P.	Beni Aamir B. Kebiaa				
P.	Beni Aamir B. Koreis				
P.	Beni Aamir B. Ssassaa				
P.	Beni Anber				
P.	Beni Darim				
P.	Beni Esed				
P.	Beni Dhabbet				
P.	Beni Dhabiné				
P.	Beni Dhibáb				
P.	Beni Djadet				
P.	Beni Djairfer				
P.	Beni Ghani Ben Aassan				
P.	Koscheir				
P.	Maharib				

No. IV.—Tribes of Jaffea, Hadramau't, and Shehr.

Sp.	Aileh				
Sp.	Anian B. Yera B. Seba el asghar				
P.	Beni Mehré				
Sp.	B. San Yárib B. Koktán				
Sp.	El Surh				
Sp.	Heraz				
Sp.	Tabuk				
B. $\frac{1}{85}$	El Hadáreme				
C. H.	El Rasites				
C. H.	Subeïhá	..	..	..	12,000
C. H.	'Akrabí	..	..	..	2,700
C. H.	'Abd 'Alí	..	..	..	10,000
C. H.	Yafa'i	..	..	..	20,000
C. H.	Fudhlí	..	..	..	15,000
C. H.	Urlaji	..	..	..	5,000
C. H.	Diyabi				
C. H.	Wahidí	..	..	..	12,000
C. H.	Berishi				
C. H.	Hammum	..	..	..	42,000
C. H.	Somálís				
C. H.	Rúm Harmás, or Beni Seïban				
C. H.	Wadí Misenát				

No. V.—Tribes of 'Oma'n.

P.	Beni Homeïr				
R.	Beni Keteb				

No. V.—Tribes of 'Omán—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
P.	Beni Saaide.				
R.	Beni Thaher	..	3,000	..	21,000
R.	Beni Yas	..	5,000	..	35,000
R.	El Monaszir	..	2,000	..	14,000
W.	Beni Reyan				
W.	Beni 'Abú 'Alí				

No. VI.—Tribes of Bahreïn, the Pirate Coast, and El Ah'sa.

P.	Beni Djodeine B. Malik				
P.	Beni Kis				
P.	Beni Malik				
P.	Beni Saad				
L. C.	Aula Khalifa	..	..	..	19,650
W.	Jawásímé				
W.	Menasir				
W.	Beni-As	..	..	..	60,000
W.	Mekama				
R.	El Amair	700	4,000	..	37,800
R.	El Tobur	200	2,000	..	16,800
R.	Mohashir	500	1,000	..	14,000
R.	Omar	200	2,000	..	16,800
R.	Szobarh	300	1,500	..	14,700
C. S.	Omoor				
C. S.	Beni Khalid				
C. S.	Ramah				
C. S.	Subeah				
C. S.	Ariman				
C. S.	Oosteiba				
C. S.	Hurruh				
C. S.	Miscoo				
C. S.	Saadeh				
C. S.	Misroo and Meimoon				

No. VII.—Desert Tribes.

Bk.	El Mouali and its tributaries:				
Bk.	El Akeidat				
B.	El Djemadjemé				
B.	El Hadheifa				
B.	El Medaheisch				
B.	El Turke				
B.	El Hadédieïn and its tributaries:				
B.	El Berak				
B.	El Medjel				
B.	El Seken				
B.	El Ssoleïb				
B.	El Fylé				
B.	Ahl Djebel Haouran and its tributaries:				
B.	Beni Adhum				
B.	El Gheiath				
B.	El Hassan				

No. VII.—Desert Tribes—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population
B.	El Kerad or Kurds				
B.	El Mezaid				
B.	El Raoufa				
B.	El Ssammarat				
B.	Haddie				
B.	Schenabele				
B.	El Serdíe and its tributaries:				
B.	Arab el Dhaker				
B.	Arab el Ouaked				
B.	El Faddhal and its tributaries:				
B.	El Adjrémié				
B.	El Herouk				
B. Ro. $\frac{2}{533}$ $\frac{1}{120}$	Haweitât and tributaries:				
B.	El Dja'si				
Ro.	El Alawîn				
B.	El Mesk				
B.	El O'mr'an				
B.	El Resaï				
Ro. $\frac{2}{533}$	El Bedun				
Ro. $\frac{2}{533}$	'Abú Rashid				
B.	El Abad				
B.	El Aonathem				
B.	El Bedïeat				
B.	El Billi				
B.	El Dadjé				
B.	El Djehaouasche				
B.	El Hatabie				
B.	El Kanatelé				
B.	El Meschalckha				
B.	El Rescheïdé				
B.	El Scheïrat				
B.	El Zefeïfa				
F. S.	El Ammour				
F. S.	El Hassné				
F. S.	El Daffir				
F. S.	Beni Sakhrer				
F. S.	El Serhaan	..	..	5,000	22,500
F. S.	El Sardie				
F. S.	Salkeh				
F. S.	Beni Tay				
F. S.	El Dualla				
F. S.	Emir Zahed				
F. S.	Emir Douhi				
F. S.	Sellame				
F. S.	Cassem				
F. S.	Beni Kraleb				
F. S.	El Harba				
F. S.	El Ollama				
F. S.	El Wualdi				
F. S.	El Cherarah				
F. S.	El Achgaha				
F. S.	El Fedhay				
F. S.	El Mediann				
F. S.	Mouayégé				
F. S.	Mehayede				
F. S.	El Cafla				

No. VII.—Desert Tribes—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
F. S.	El Gioullan				
F. S.	El Giahma	..	..	7,600	34,740
F. S.	El Ballahiss				
F. S.	El Masbekhir				
F. S.	El Nahiinen				
F. S.	El Krassa				
F. S.	El Mahlac				
F. S.	El Meraikrat				
F. S.	El Zeker				
F. S.	El Hadida[1]	..	4,000	..	28,000
F. S.	El Bechake	..	..	500	2,250
F. S.	El Chiamsi	..	..	1,000	4,500
F. S.	El Fuaher	..	..	600	2,790
F. S.	El Salba	..	..	800	3,870
F. S.	El Fekaka	..	..	1,500	6,750
F. S.	El Fedhan	..	..	5,000	22,500
F. S.	El Sabba	..	..	4,000	18,000
F. S.	El Messahid	..	..	3,500	15,750
F. S.	El Salka	..	..	3,000	13,500
F. S.	Beni Dehabb	..	..	5,000	22,500
F. S.	Fidans				
F. S.	Sabhas				
F. S.	Fehrab				
F. S.	Beni Tay	..	..	4,000	18,000
F. S.	El Hamarnid	..	..	1,500	6,750
F. S.	El Daffir	..	..	2,500	11,250
F. S.	El Hagiager	..	..	800	3,870
F. S.	Khresahel	..	..	500	2,250
F. S.	Berkajé	..	..	1,300	6,120
F. S.	Mahimen	..	..	300	1,620
F. S.	Bouharba	..	..	500	2,250
F. S.	Beni Toulab				
F. S.	Sachrer				
F. S.	El Henadi				
C.	Abde Fer	..	..	..	5,000
C.	Abdilla	..	..	..	3,000
C.	Ajagera	..	..	..	6,500
C.	Ajidad	..	..	..	5,000
B.	Aoulad 'Alí				
B.	El Hammamede				
B.	El Djedaleme and tributaries:				
B.	El Kéreïnat				
B.	El Tourschat				
B.	El Meschatta and tributaries:				
B.	El Aouadh				
B.	El Ateifat				
B.	El Mekeïbel				
B.	El Taiour				
B.	El Meschadeka and tributaries:				
B.	Arab el Taïar				
B.	El Lahhaoueïn				
B.	El Meuzikat				
B.	El Touloulh				
P.	Beni Aamilet, or Omeilet				
P.	Beni Adhbash				

[1] Many asses.

No. VII.—Desert Tribes—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
P.	Beni Kolab				
C.	Beni Lam	..	..	..	40,000
P.	Beni Melik				
P.	Beni Taghleb				
C.	Beni Tumeen	..	300	..	2,100
C.	Chaab	..	26,000	..	182,000
C.	Ditto small tribe	..	600	..	4,200
C.	El Bawra	600	..	..	8,400
C.	Anizeh				
B.	El Fedha'an				
B.	El Seba'a				
B.	Ibn Ghebeïn				
B.	Ibn Ghedzour				
B.	Ibn Imhid				
B.	Ibn Kaï Schisch				
B.	El Hossenni				
B.	El Matarefé				
B.	Selga				
B.	El Maouadjé				
B.	El Medheïan				
B.	El Seleïmat				
B.	Tana Madjed				
G.	El Cheteen	..	300	..	2,100
B.	El Hessené and tributaries:				
B.	Aueïmar				
B.	El Hedjadj				
B.	El Keddaba				
B.	El Meheïnat				
B.	El Refaschè				
B.	El Schemsi				
B.	El Sc'hera'abé				
B. & C.	El Masalikh and its tributaries:				
B. & C.	El Betsan				
B. & C.	El Lehhetemi				
B. & C.	El Semmalek	..	..	..	12,000
B. & C.	Beni Reschoua				
B. & C.	El Roualla and its tributaries:				
B. & C.	Darïé				
B. & C.	El Doghama				
B. & C.	El Feregge, El Ktaïsan				
B. & C.	El Nassir, El Zérak	..	..	..	18,000
B. & C.	Hedjilis, Sabhan, and				
B. & C.	Ibn Aouïdjé				
B.	El Omhallef and its tributaries:				
B.	El Bedour				
B.	El Bela'aisch				
B.	Ferdja				
B.	El Soualemé				
C.	Hayaza				2,000
C.	Isbad, or Isboa				30,000
C.	Ismaelet				5,000
C.	Jerisa	..	..	1,000	4,500
C.	Lasang				5,000
C.	Shaady				5,000
Ro. $\frac{1}{197}$	Sawalihah				
Ro. $\frac{1}{197}$	Sa'idîyeh				
C.	Sahan	..	..	..	6,000
C.	Salatein	..	..	..	8,000

No. VII.—Desert Tribes—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population
C.	Shama Toga	300	300	..	6,300
C.	Selja				8,000
C.	Shamar, Little	..	..	..	4,000
C.	Sheïkh Ben Hazil Ben Ali	..	..	..	200,000
C.	Sheïkh Jebour	..	..	..	4,000
C.	Shoog Soof	..	..	..	10,000
B. 309	Would Alí				
C.	El Assena				
C.	Moale				
C.	Anafje				
C.	Bowie				
C.	Bactiaris				
C.	Sinjar				
C.	Jutiba				
Ro. 584.	Hawazim				
C.	Beni Saïd	..	..	5,000	22,500
C.	Bohamid	..	..	300	1,350
C.	Bohamiet	..	..	500	2,250
C.	Bushaban	..	..	1,500	6,750
C.	Ditto	..	..	1,500	6,750
C.	El Mooli	..	..	600	4,500
C.	Hadydyeen	..	..	500	2,250
C.	Hassena	..	..	1,500	6,750
C.	Subha	..	..	1,100	4,950
C.	Zaid	..	..	200	900
C.	El Weldah	..	..	4,000	18,000
C.	Buchamed	..	..	300	1,350
C.	Crow	..	..	300	1,350
C.	Deir				
C.	El Ashera	..	..	70	315
C.	El Bumlia	..	..	150	675
C.	El Gater	..	..	500	2,250
C.	El Rubra Macheda	..	..	80	360
C.	Kayag	..	..	300	1,350
C.	Mattrassne	..	..	500	2,250
C.	Moherag	..	..	150	675
C.	Myadeen	..	..	400	1,800
C.	Raheba				
C.	Sayal Jabour	..	..	150	675
C.	Ussuf Safa	..	..	200	900
C.	Zako el Gerane	..	..	300	1,350
C.	El Borhama	..	..	1,300	5,850
C.	El Ub Keir	..	..	300	1,350
C.	El Ukli	..	..	500	2,250
C.	Sheitat	..	..	400	1,700
C.	Bohabour	..	..	1,700	7,650
C.	El Bagarra	..	..	100	450
C.	Bergarne	..	..	200	900
C.	Bottome	..	..	150	675
C.	El Hebe	..	..	200	900
C.	Boahed	..	..	100	450
C.	Boabaid				
C.	Silman	..	..	600	2,700
C.	Ssleib, who live by hunting in the desert				

No. VIII.—Tribes of Mesopotamia, &c.

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
C. & R.	Al Ba'ih	..	..	..	25,200
C. & R.	Al Biat	..	..	..	8,400
C. & R.	Al Hamid	..	..	..	7,700
R.	Al Kesh'am	..	..	..	14,000
R.	Al Kethir	..	..	..	30,800
R.	Al Wawi	..	..	..	6,300
R.	Bawiyah	..	..	..	14,000
R.	Beni Hokaim	..	..	..	21,000
R.	Beni Lam	..	..	..	49,000
R.	Beni Malik	..	..	..	56,000
R.	Beni Mansúr and its tributaries:				
R.	Beni Haikan	..	..	..	56,000
R.	Jezair and Al Múhammed				
R.	Beni Said	..	..	..	28,000
R.	Beni Temín	..	..	..	23,800
R.	Delaim and tributaries:				
R.	Al Burdajin Al Budfhar Al Bualwan El Múhammed	..	..	..	10,500
R.	El Ajwad	..	..	..	56,000
R.	El Aubakiah	..	..	..	2,100
R.	El Katlah	..	..	..	14,000
R.	El Khaza'il	..	..	..	56,600
R.	El Karumah	..	..	..	11,200
R.	Er Rat	..	..	..	7,000
R.	El Tinabiyin	..	..	..	9,800
R.	El Zakarit	..	..	..	7,700
R.	Shabib	..	..	..	49,000
R.	Talihal	..	..	..	14,000
R.	Wehem	..	..	..	13,300
R.	Zarbi	..	..	..	16,800
R.	Zobaid, Al Tahis	..	..	..	53,000
R.	El Sultan, Es Said				
C.	Al Hafaye	..	..	..	14,700
C.	Beni Rekab	..	..	..	14,000
C.	Beni Tamen el Ajiwud	..	..	..	1,085
C.	El Badour	..	..	..	13,300
C.	El Bir Ahmed	..	..	..	9,000
C.	El Jonareen	..	..	..	9,030
C.	El Togia	..	..	..	8,400
C.	Shualat	..	..	..	14,700
C.	Sherafyeen	..	..	..	2,170
C.	Zehelhia el Ajiwud	..	..	..	2,520
C.	El Sadour, El Abdalla	..	..	..	14,700
C.	Bousalí	..	..	..	2,800
C.	Al Jumahan	..	..	..	4,340
C.	Beni Atatidge	..	..	..	23,100
C.	Beni Nahad	..	..	..	2,170
C.	Beni Said	..	..	..	2,905
C.	Beni Tameen	..	..	..	2,170
C.	El Abidad	..	..	..	1,085
C.	El Edgedala	..	..	..	1,085
C.	El Huisan	..	..	..	2,170
C.	Lonaba	..	..	..	1,442
C.	Shereefat	..	..	..	735
C.	Shereefat el Malidge	..	..	..	1,085
C.	Taydala	..	..	..	5,600

No. VIII.—Tribes of Mesopotamia, &c.—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
C.	Abu Mŭhammed	..	..	..	14,000
C.	Al Alias	..	..	..	2,250
C.	Anina	..	..	..	144,900
C.	Beni Mansur; or, Meser ulsad	..	..	..	56,000
C.	Beni Said	..	..	..	1,350
C.	Beni Hachem	..	..	..	42,000
C.	El Alian and Gomer	..	..	..	675
C.	El Aye	..	..	..	2,700
C.	El Buchayen	..	..	..	1,350
C.	El Bussass	..	..	..	225
C.	El Bulabar	..	..	..	700
C.	El Frahy	..	..	..	1,400
C.	El Fuhali	..	..	..	1,800
C.	El Hult	..	..	..	56,000
C.	El Jauber	..	..	..	3,500
C.	El Khreis	..	..	..	225
C.	El Kuzzy	..	..	..	2,250
C.	El Meterat	..	..	..	450
C.	El Sabija	..	..	..	675
C.	El Tamria	..	..	..	1,800
C.	Furuz Alla	..	..	..	4,200
C.	Korna	..	..	..	4,200
C.	Meidan	..	..	..	8,626
C.	Sheïkh Zobeid	..	..	..	1,240
C.	Shugi Shug	..	..	..	22,000
C.	Zergan	..	..	..	1,543
P.	Bekr				
P.	Bibiaa				
P. C.	Charafat	300	..	..	4,200
C.	Giatbe	300	..	..	4,200
C.	Mondley	300	..	..	4,200
C.	Gahra				
C.	Amarat Sheïkh Ibn Hazal	8,000	..	..	112,000
C.	Abdullah Ibn el Megid	600	..	..	8,400
C.	Sheïkh Ibn Cayar	2,000	..	..	28,000
C.	Sheïkh Ibn Chohlan	8,000	..	..	112,000
C.	Sheïkh Ibn el Tahid	600	..	..	8,400
C.	Sheikh Ibn Gendel	800	..	..	11,200
C.	Sheïkh Ibn el Saeur	1,400	..	..	19,600
C.	Sheïkh Ibn Feger	400	..	..	5,600
C.	Sheïkh Mulhem Mŭhammed	1,200	..	..	16,800
C.	Sheïkh Mohsen	4,000	..	..	56,000
C.	Sheïkh Keshun Weld Soliman el Awagi	800	..	..	11,200
C.	Sened Alaide	400	..	..	5,600
C.	Sheïkh Somer	2,000	..	..	28,000
C.	Tendeche	1,200	..	..	16,800
C.	Fedhan	8,000	..	..	112,000
C.	Masilik Sheïkh Ibn Ceiche	7,000	..	..	98,000
C.	Sabhah	8,000	..	..	112,000
C.	Beni Khalid[1]	400	..	..	5,600
C.	Hadidin	1,000	3,000	..	26,600
C.	Hamour	600		..	8,400
C.	Lukel	1,000	600	..	9,800
C.	Moualis	600	1,000	..	15,400

[1] Palmyra.

No. VIII.—Tribes of Mesopotamia, &c.—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
C.	Alayé Mutohir	25,000	..	..	350,000
C.	Beni Khalid[1]	7,000	10,000	..	168,000
C.	Harib				
C.	Hanterjba				
C.	Houtjman	3,000	..	..	42,000
C.	Soubeih	10,000	..	..	140,000
C.	Suhul				
C.	Isbour el Auklí	..	..	200	900
C.	El Bayana	..	..	150	675
C.	El Bukayer	..	..	100	450
C.	Bushame	..	..	100	450
C.	Bushamel	..	..	1,750	7,875
C.	Bumria	..	..	180	810
C.	Mishada	..	..	160	720
C.	Jerifa	..	..	50	225
C.	Bohaid				
C.	Urgeran	..	..	85[illegible]	3,825
C.	Habam	..	..	25[illegible]	125
C.	Zowia	..	..	25[illegible]	[illegible]
C.	Janana	..	..	100	[illegible]
C.	Le Greer	..	..	90	[illegible]05
C.	Bohard	..	..	100	450
C.	Bohaize				
C.	Budjab				
C.	Isbaur				
C.	Robarta				
C.	El Boita				
C.	El Mershed				
C.	Boahaza				
C.	Zoba	..	..	3,000	13,500
C.	Howabie				
C.	Sheitan				
C.	Bogummer	..	..	200	900
C.	Hatonia				
C.	Effendini				
C.	Birnoon				
C.	Boanamer				
C.	Hit and its Arabs				
C.	Bussoid, Bordene	..	..	800	3,600
C.	Souad, Balywan				
C.	Sofia, Bo Alwan (Buffaad)	..	..	300	1,350
C.	Balawan				
C.	Tora	..	..	500	2,250
C.	Maroofa				
C.	Buchushan				
C.	El Haimer				
C.	Bohanda				
C.	Bumhia				
C.	Bahawal				
C.	Beta				
C.	Namshaid	..	..	100	450
C.	Meyedra	..	..	500	2,250
C.	Mazadia	..	..	300	1,350
C.	Bulha	..	..	1,400	6,300
C.	Hijan	..	..	170	765
C.	Suelimanieh	..	..	200	900
C.	Le Gra				
C.	El Awadi	..	..	30	135

[1] Zobeir.

No. VIII.—Tribes of Mesopotamia, &c.—*continued.*

Authority.	Tribes.	Horse.	Foot.	Families.	Population.
C.	Kualem	..	..	240	1,080
C.	El Jouaneen	..	..	600	2,700
C.	Abou Toba	..	..	600	2,700
C.	Zaidad el Hashme	..	..	450	2,025
C.	Kalat el Buzaid	..	..	20	90
C.	Jelat Bider	..	..	40	180
C.	Sheïkh Suleiman áli				
C.	Jeboyla	..	..	100	450
C.	Tabige	..	..	250	125
C.	Shamar, composed of—				
C.	Abdi Arabs	..	..	1,000	4,500
C.	Hit (see p. 723 for population)				
C.	Auna	..	..	2,800	12,600
C.	Libba	..	..	500	2,250
C.	Hadissa	..	..	400	1,800
C.	El Oos	..	..	500	2,250

[illegible]ulation, 12,426,121, in addition to the numerous tribes whose numbers have not as yet been ascertained.

No. II.

ABSTRACT *of a Report on the Natural History of the neighbourhood of Bír, on the Euphrates, presented to* COLONEL CHESNEY, R.A., F.R.S., &c., *by* MR. AINSWORTH.

DR. HELFER, a German naturalist of considerable attainments, and who joined the expedition at Bír on his way to explore central Afghánistán, exerted himself greatly in illustrating the natural history of the environs of that town and of Port William. It is to be regretted, however, that the time of his residence was limited to the most unfavourable season of the year —the last months of summer, when the country is subject to a burning sun and want of rain, and the winter, when the cold is prejudicial to the development of animal and vegetable life. Scarcely had the spring commenced when the steam-boats departed on the voyage.

During his stay Dr. Helfer, nevertheless, found means to make a large collection of objects of natural history, and several important discoveries. He found that the larger mammalia were neither abundant nor easily approached: he satisfied himself of the existence of the *Canis lycaon* or black wolf in the Sadjour, and of two sorts of foxes; the most common was the *Canis corsa*, the *Isatis* of Buffon. The *Mustela* of the plains he opines to be *M. Sarmatica*. He ascertained the existence, in the same neighbourhood, of the common leopard, the *Felis chalybeata* and the *F. caracal*. The domestic mouse he found to be a new species; the common hare, so frequent at Amelia depôt, was seldom observed, and the rabbit was quite wanting. He remarked that the bats belonged to the genera *Rhinolophus* and *Nycteris*. The *Erinaceus auritus* was observed by Dr. Helfer at Aleppo, and Mr. Ainsworth noticed it at Hawan in Mesopotamia: a species of *Talpa* in the possession of the latter gentleman is new. The wolf and the jackal are common, but the hyena is met with only on the Amanus. The *Hystrix* was observed at Bír, and it is most common in shaded rocky places, as at Seleucia Pieria. The Caucasian goat is met with in the Taurus, and a beautiful variety of the common goat of the country attracted general attention. Dr. Helfer found the horns of the *Ovis ammon* in a house at Azass: the sheep are the large-tailed variety which is common in Southern Russia.

The collection of birds made at Port William and at other stations contains several undescribed species: the type, however, is decidedly European. The summer birds depart in October, and the winter birds do not remain long. The species belonging to the class of *Accipitres* are very common in the East. A specimen of the *Vultur percnopterus* was kept some time at the house at

Antioch: it is less common at Bír than at the latter town or at Aleppo. The *Vultur fulvus* is also occasionally met with. The genus *Falco* is much used for hunting, and several undescribed species were observed. One solitary owl was frequently seen among rocks and ruins; and Dr. Helfer considers it as the *Strix Uralensis*. Among the *Passeres* are three species of *Muscicapa*, the *Ampelis garrulus* or *fallax*. The *Edolius* is probably accidental. The *Turdus saxatilis* was noticed in the gardens of Bír: there are also many *Motacillæ*. Of the *Alaudæ* there are five species, one of which is new: the *Parus major* and *P. ater* are observed; and the *Regulus* is a bird of passage. There are also many *Fringillæ*; and the common sparrow follows man even into his dwelling-place. All the European species of *Corvi*, and some which are new, are there. The genus *Alcedo* furnished three species, and none of them are European. Among the *Gallinaceæ* a single *Lagopus* was shot by Colonel Chesney. The *Tetrao francolinus* was met with, but is not so abundant as in the plains of Jilwan. Among the partridges are the *Perdix cinerea*, *P. rufa* and *P. Græca*; and of pigeons there were several kinds. In the rocks was found the *Columba livia*. The *Grallatores* furnish the *Otis tarda*, and there are many species of *Charadrius* and *Tringa*. The *Ibex religiosa*, which was not observed at Port William, was found by Mr. Ainsworth to build in a few solitary trees at Serug, in Mesopotamia. At the former place the *Machetes pugnax*, as well as the *Scolopax rusticola* and *Gallinula*, was common.

The Euphrates furnished the *Fulica porphyrio* and a few *Palmipedes*, among which the *Anser procellarius*, *A. larus*, and the *Pelicanus onocrotalus*. The *Anser Nubica* is found breeding between Port William and Biles.

Several interesting species belonging to the class of reptiles have been obtained. The plains furnished two species of tortoise, one of which resembles *T. Græca*, but is new. The Orontes furnished us with one species of *Trionyx* which, if not the *Trionyx Euphratica*, is a new species; it was discovered by Colonel Chesney. The Euphrates has afforded, besides the *Trionyx* to which Olivier first gave a name, two species of *Emys*.

Of *Lacertinæ* the plains have afforded three species, and other localities seven additional ones. Old ruins gave three species of *Gecko*. The chameleon, frequent in the valley of Antioch, is not met with at Port William. The family of *Ophidia* is numerous. Three species of *Coluber* were the only poisonous ones. At Port William no snakes exceeding a length of three feet were met with, but in the close, hot, and humid climate of Mourad Páshá, a marsh pent up between mountains, they were found exceeding six feet in length. Seven species of *Batrachia* have been collected.

The dry months did not afford an abundant harvest of insects. The species belonged almost entirely to the families *Orthoptera* and *Hymenoptera*, principally some *Truxales*, *Locustæ* and *Acridii*, with some striped *Lepidopteræ*. There were also some *Pimeliæ*, two of them very abundant. At the same season the tents at Mourad Páshá were over run by a *Scolopendra*, a species differing from the African, and attaining a length exceeding three inches.

A fortnight after the rains came on Dr. Helfer had already obtained two hundred species of *Coleoptera*. Among these are many genera which have

been exclusively supposed to belong to the temperate and northern parts of Europe, or which have only some representatives in southern regions.

Such are the brachelytrous beetles, of which seven hundred species belong to Britain, and of which forty were found in North Syria. Of the *Pselaphi* five species were found. Insects that live much upon plants, it might naturally be expected, are not numerous; but the *Curculionides* amount to sixty species, and there are many *Melascinæ*. *Coccinellæ* in abundance. *Chrysomelæ* not so numerous. The genus *Carabus*, as a type, only afforded one species, *C. Hemprichii*. The *Scarabidæ* only furnished two species; and of the *Lamellicornes* there were but few.

No. III.

WILD ANIMALS OF ARABIA AND MESOPOTAMIA.

The lion (*Felis leo*), the leopard (*Felis leopardus*), in the Amanus and Taurus; the panther (*Felis pardus*), in the Lebanon and Amanus; bears, brown and black, lynx and black-eared lynx, in the wooded districts; the wolf (frequent), and black wolf (*Canis lycaon*), hyena striped and white; jackal (*Canis aureus*) very common; foxes (*Canis corsac*) near the Euphrates, and (*Canis vulpes*) in the Taurus; boar (*Sus aper*), numerous; porcupine (*Hystrix cristata*), frequent; wild horse (*Equus*), wild ass (*Onager*), stag (*Cervus elaphus*), fallow deer (*Cervus dama*), roebuck (*Cervus capreolus*), and several species of antelope; ibex goat (*Capra ibex*), Caucasian goat (*Capra Caucasius*), and other varieties; the wild cow (in Jóf); the ratel, sable and genet, in the mountain districts; the otter (*Lutra vulgaris*), the common beaver (*Castor fiber*), the Siberian jerboa (*Dipus jaculus*), the common jerboa (*Dipus sagitta*), the Sarmatian weasel (*Mustela Sarmatica*), the pine martin or martlet (*Mustela martes*), the mole of the ancients (*Georychus typhlus* and *Aspalax typhlus*), the polecat, numerous; the Alpine marmot (*Arctomys marmotta*), dormice, the great and common mice numerous, and various squirrels, numerous; monkeys, near Aden; hares of two kinds; rabbits, rare; and a new species of *Gerbillus* from the forest of Amran near Racca on the Euphrates, of which Mr. Ainsworth gives the following description:

Class—*Rodentia*. Order—with perfect clavicles. Family—*Murini*. Genus—*Gerbillus*.

Generic characters.—Molar teeth simple, with transverse tubercles. Hinder feet longer than the fore feet. The toe and little finger at a short distance from the others. Tail long, covered with hair without any tuft. The first grinders with three, the second with two, and the third with one tubercle. Ears moderately sized. Fore feet short, with four toes and a rudimentary thumb. The hind legs long, having five toes with nails. Each foot with a proper metatarsal bone.

Division.—*Gerbilli*, with hind legs moderately elongated and rather thick body.

Specific description.—*Gerbillus*.—Dark bluish gray or brown on the back; beneath, dirty white; at the sides bluish gray and brown on the surface. The coat is thick. The tail black above and below, with two lateral brown

lines near the point of departure. Cheeks white and forehead black. Ears open, prominent, but not long. Whiskers long. Upper incisives, with a longitudinal furrow. Length of the body ten inches, of the tail seven inches. Under surface of the bones of the hinder extremities alone deprived of hair.

The *Gerbillus tamaricinus* of Pallus, which this species approaches, is only six inches in length. The coat is yellowish gray above, and with the tail has brown rings. The *Mus longipes* of the same author, *Gerbillus meridianus* of Desmarest, is only a little more than four inches in length, and is associated by Cuvier with the *Dipus Indicus* of General Hardwicke, in which the tail is longer than the body, and like the meridianus resembles the dormouse in size, although in point of colour it approximates more than any other species to the *Gerbillus* of the Euphrates.

I observed one of these animals that came by its death in a curious manner. In running along a branch of a bramble bush, its tail had been caught by a spine and held fast, and having fallen in this position it was unable, from the great length of the tail, to regain its footing, and thus perished.

This species lives in the marshy woods of the forests of Amran, below Racca, and on the Mesopotamian side of the Euphrates. The vegetation of these woods consists of tamarin and poplar, nearly equally distributed. Jasminia, rubus, rosa and wild mulberry less frequent, and a climbing asparagus.

DOMESTIC ANIMALS.

The camel, the horse, the ass, the mule, the common buffalo, the common bull and cow, the bull and cow with hunch, the goat (long-haired), sheep of two kinds, viz. the Tartarian, with an enormous tail, and the Bedawín sheep with an ordinary tail, a little larger than that of sheep in Europe. Cats of three kinds, viz. the common, the mixed breed, and the Persian; the town dog, the Turcoman dog, and cross breeds including those of the fox and dog, and the wolf and dog; also the shepherd's dog, and the Macedonian greyhound.

No. IV.

BIRDS.

I.—BIRDS OF PREY.

The eagle (*Aquila*) of several kinds, Bonelli's †eagle[1], including the osprey (*Falco ossifragus*); the cinereous vulture (*Vultur cinereus*), equal in size to the condor, Gesnerian vulture (*Vultur percnopterus*), common in all towns; the falcon (*F. gentilis*), the kestril† (*F. tinnunculus*), the kite (*F. milvus*), European goat-sucker or dove hawk (*Caprimulgus Europæus*), sparrow hawk (*Accipiter*), raven (*Corvus corax*), jackdaw (*C. monedula*), magpie (*Garrulus pica*), carrion crow (*C. corone*), hooded crow (*C. cornix*), great horned owl (*Strix bubo*), barn-owl (*Strix flammea*), passerine owl (*S. passerina*), little owl† (*Athena nudipes*), Indian owl (*A. Indica*), Ural owl (*S. Uralensis*); the locust-eater, a kind of thrush (*Turdus seleucus*), common bee-eater (*Merops apiaster*), blue-headed bee-eater (*M. cæruleocephalus*), hen harrier† (*Circus cyaneus*), marsh harrier† (*C. rufus*).

II.—DIVING TRIBE.

Common pelican (*Pelicanus onocrotalus*), stork (*Ciconia*), cranes (*Gruidæ*), demoiselle crane† (*Anthropoides virgo*), the heron (*Ardea*), seven species, aigrettes (*Ardea cinerea*), flamingoes (*Phœnicopterus*), swans (*Cygni*), cormorants (*Pelicanus carbo*), Paddy birds,[2] painted divers (*Colymbi*), teal† (*Querquedela crecca*), widgeons (*Mareca Penelope*), wild ducks† (*Anas boschas*), pintail duck† (*A. caudacuta*), gadwall† (*Chauliodes strepera*), white-fronted goose† (*Anser albifrons*), common shoveller (*A. clypeata*, black scoter (*A. nigra*), king or gray-headed (*A. regale*), Nubian (*A. Nubica*), and Bramin geese (*Tadorna rutila*); sea gulls (*Procellarius*), grackle (*Graculus*), king-fisher, two species (*Alcedo ispida* and *A. rudis*), fighting ruff or shore sand-piper (*Machetes pugnax*), common merganser (*Mergus merganser*), eared grebe (*Colymbus auritus*), ruddy shieldrake† (*Tadorna rutila*), coot† (*Fulica atra*), tern† (*Sterna leucoptera*).

III.—SINGING BIRDS.

Nightingale (bulbul of Syria), song thrush (*Turdus musicus*), missil thrush†, blackbird thrush (*T. merula*), lesser rock thrush (*T. saxatilis*), ferruginous thrush (*T. rufus*), garrulous roller (*Coracias garrula*), star-

[1] The birds whose names are marked thus (†) were collected by the Officers employed in the Expedition to the Euphrates, and presented to the Geological Society of London.

[2] See Ives's Journey, p. 252.

ling† (*Sturnus*), more brilliant than ours; skylark† (*Alauda arvensis*), the most rare; crested lark (*A. cristata*), the most common; shore lark (*A. alpestris*), calandra lark† (*A. calandra*), black lark (*A. Tartarica*), great titmouse (*Parus major*), cole titmouse (*P. ater*), linnets† (*Linaria*), goldfinch (*Carduelis*), bullfinch (*Pyrrhula*), warbler (*Silvia*), blue-throated warbler (*Phœnicura Suecica*), blue redstart (*Tithys*), rufous sedge warbler† (*Salicaria galactotes*), serinn finch† (*F. serrinnus*), tawny pipit (*Anthus rufescens*).

IV.—GAME BIRDS AND OTHER LARGE DITTO.

Common pheasant (*Phasianus Colchicus*), and another, called dike bus-ráwwy, Barbary partridge (*Perdix petrosa*), common partridge (*Perdix cinerea*), Greek or red partridge (*P. Græca*), black partridge, quail not common; Cyrus bird, less than a partridge, in flocks of millions (*Pterocles arenarius*), quail† (*Coturnix*), capercailzie or wood grouse, francolin (*Perdix Francolinus*), woodcocks, four species (*Scolopax*), ptarmigan (*Lagopus*).

V.—BIRDS OF PASSAGE.

(*Cuculus canorus*) common cuckoo, gold crest (*Regulus*), swallows (*Chelidones*), two species, oriole (*Oriolus gracula*), departed in October, (*Garrulus pica*) came in October; black ostrich (*Struthio camelus*), great bustard (*Otis tarda*), little bustard (*Otis tetrax*), hoopoe (*Upupa epops*), common everywhere; Indian turtledove (*C. risoria*), pigeons† about fourteen species (*Columba*), gray wagtail (*Motacilla boarula*), doubtful sparrow† (*Pyrgita petronia*), fig-sparrow (*Beccafico*), siskin or aberdevine (*Carduelis spinus*), green grosbeak (*Coccothraustes chloris*), howbara (*O. houbara*), taxicola two species, pied creeper (*Motacilla*), woodcock† four species (*Scolopax*), squatarolle (*Squatarola*), lapwing† (*Tringa*), cracker (*Rallus*) two species, purple gallinule (*Fulica porphyriaca*), ortolan bunting† (*Emberiza hortulana*), yellow bunting† (*E. citrinella*), gray wryneck (*Yunx torquilla*), little egret (*Ardea garzetta*), greenshank† (*Totanus glottis*), dunlin or purre† (*Tringa variabilis*), wren (*Troglodytes Europæus*), spotted fly-catcher† (*Muscicapa grisola*), fieldfare† (*Turdus pilaris*), red wing† (*Turdus iliacus*), pied wheatear (*Saxicola leucomela*), whinchat† (*Saxicola rubetra*), wall-creeper (*Tichodroma phenicoptera*), common ibis (*Ibis sacra*), keptaschka lapwing† (*Vanellus keptaschka*), little sand-piper† (*Tringa minuta*), Temminck's tringa† (*Tringa Temminckii*).

Description of the bird called in Arabic Taïr-el-Ráouf, *that is to say,* "The Magnanimous Bird."

A bird of the heron species, or rather between the heron and the stork, is known in the plains of Aleppo and Aintab by the name of *Taïr-el-Ráouf.*

This bird is of a grayish white, the breast white, the joint of the wings

tipped with scarlet, and the under part of the beak is also scarlet, the upper part is of a blackish gray; the beak is nearly five inches long by two-thirds of an inch wide; the circumference or the eye is also red, the feet deep yellow, and the bird in its general form strongly resembles the stork, but its colour is rather darker; it is four feet high by nine in spread.

These extraordinary birds are seen in large flocks, and it is known that they have the surprising habit of forming a kind of momentary artificial embankment across the rivers Saggéour and Kouweïk; having for this purpose chosen the shallowest spot, they range themselves side by side in several close ranks, and sit down with their tails to the current and their feathers spread out; by this contrivance they in some degree check the course of the water, which in consequence overflows at the chosen spot, and one of the flock, previously placed as a sentinel a little distance from the rest, gives as a signal a cry not unlike that of the stork, but much more shrill, upon which the rest of the flock dart upon the fish, frogs, toads, &c., which are then almost without water, and make a sumptuous repast of all that are thus caught.

No. V.

REPTILES.[1]

Species 1. *Trionyx* (or *Gymnopus*, according to MM. Duméril and Bebron).

THE following description is drawn up by W. Martin, Esq. from a dried specimen, of which the sternum was unfortunately removed by the animal preserver.

Total length, from the tip of the muzzle to the end of the tail, two feet; width, about one foot; head and neck, measuring to the anterior edge of the carapace, seven inches and three-quarters. Carapace slightly convex and oval, slightly truncated posteriorly; composed of nine costal plates, the ribs being eight in number: a double mesial furrow runs along the back leaving a slightly convex elevation between them: between the first, and most anterior, of these plates and the second are two depressions, each about half an inch in diameter, placed near the mesial line, and separated by a space less than a quarter of an inch in extent. The whole upper surface of the carapace, excepting at the margin, irregularly reticulate. The depressions between the costal plates are well marked. The length of the carapace is nine inches, and the breadth seven inches and three-quarters; on the sides of the body the coriaceous membrane extends about two inches beyond the lateral margins of the carapace, the ribs themselves extending about one inch and a half beyond the carapace. Towards the hinder part of the body the membrane gradually increases in width, and over the tail it had attained a width of nearly six inches, of which about two inches and a half are free. The head is in the form of an elongated triangle; the snout is considerably produced and attenuated: the width of the head at the base is two inches and a quarter; the total length of the skull is three inches five lines; the space from the eye to the upper lip beneath the nostrils is eleven lines; the space between the orbits is five lines: on the vertex above and between the orbits the skull is smooth and convex. In both the fore and hind feet the first or front claw is the largest. The tail is rather short and thick; its length is about four inches and a half. When alive this animal was of an uniform mud colour, slightly tinted with olive green.

In many respects this animal agrees with the *Gymnopus Ægyptiacus* (*Trionyx Ægyptiacus*), as described by M. Bebron; but neither the head nor the margin of the carapace is spotted with yellowish white, as in the latter species; besides, the two nearly confluent depressions, on the anterior

[1] The reptiles named in the text of this Appendix were collected by the Officers in the Expedition to the Euphrates, and were presented to the Geological Society of London.

part of the carapace, are not alluded to in the account of *G. Ægyptiacus*; they are, however, very conspicuous in the animal in question. There are, it may be added, no pellucid scales, placed in a transverse direction, on the under surface of each elbow, nor are there any depressed convex tubercles, either anteriorly or posteriorly, on the cartilaginous expansion of the carapace, as are often, though not invariably, found in the *G. Ægyptiacus*.

With respect to the *Gymnopus Euphraticus* (*Trionyx Euphraticus*) originally described by Olivier (Voyage en Perse, tom. iii. p. 453, tab. 41), the carapace is described as being broader behind and before, which, if reference be intended only to the osseous disc, is not the case in the present animal. As in that species, however, the circumference of the carapace is smooth, and the skin is folded at the elbow-joint, above, but does not simulate scales. The circumstance of a mesial depression, or, rather, double channel, with a convex line between, down the vertebral column, is not noticed as characteristic of the *G. Euphraticus*, nor are the smooth anterior oval foveæ. Still, however, it is not improbable that the animal in question may be identical with that described by Olivier; but it remains to be seen whether his species be distinct from *G. Ægyptiacus*, a point which his short and imperfect account does not enable us to solve.

2. *Gymnopus* (undetermined).
3. *Agama mutabilis.*
4. *Scincus cupreus.*
5. *Coluber Cliffordii.*
6. *Coluber Chesneii* (Martin).

This last species is allied to *Col. Hippocrepis*, but differs in the shape of the muzzle (which is more acute), in the figure and extent of the nasal and labial plates, and in the disposition of the markings.

The labial plates are small and numerous, and in one specimen several are divided.

The posterior frontals are small, and in one specimen are divided into two.

The anterior frontals are contracted.

The superciliary plates are convex; the eyes are small.

The scales of the trunk are small, imbricate, and without a keel.

The head is pale yellowish brown, the plates beautifully freckled, or finely marbled with dark brown; a brown band traverses the superciliary and verticle plates from eye to eye, and then descends on each side obliquely to the angle of the mouth. The labial plates are bordered with dusky brown, or deep gray.

The ground colour of the body above is yellowish brown; a series of square spots of a brown, or olive-brown colour, extend from the back of the neck, above the median dorsal line, to the end of the tail. On the sides of the neck begins a line of the same colour, which soon breaks into elongated narrow marks, which, towards the middle of the body, become confused, broken, and irregular.

The superior margins of the abdominal plates are tinged with gray or dusky brown.

The whole of the under surface of head, body, and tail, pale yellow. Caudal plates, 69 pairs in one specimen, and 57 in another.

Length of head and body	1 foot 11 inches
Length of tail	$4\frac{3}{4}$ „

7. *Coronella multicincta* (Martin). Allied to the "*Couleuvre à capuchon*," but has the muzzle much shorter and rounder; it differs also in the distribution of colours.

The head is broad, the eyes very small, the muzzle very short and blunt. The head is gray, finely and closely marbled, and dotted with black; a ring of which colour encircles the neck. The ground colour of the trunk above is pale cinereous gray, barred with transverse marks of black, broadest in the middle, and having a disposition to assume the arrow-headed form; they unite with the black of the abdomen alternately, so that their direction across the back is not directly transverse, but obliquely so.

Length of head and body	1 foot $1\frac{1}{2}$ inch
Length of tail	$2\frac{1}{2}$ „

8. *Coronella modesta* (Martin). Head small; muzzle short, but moderately pointed; eyes small. Scales of upper parts smooth and small; universal colour, yellowish gray. A black band passes from eye to eye; a second crosses the occiput; and a third, of a more decided tint, encircles the back of the neck. In a specimen from Trébizonde, procured by K. Abbot, Esq., the marks on the head are more obscure.

Length of head and body	9 inches
Length of tail	$2\frac{1}{2}$ „

9. *Coronella pulchra* (Martin). Head long, flat, and pointed at the muzzle; eyes moderate.

Scales small and smooth.

General ground colour ashy gray; the head above beautifully marbled, and mottled with black; an irregular mark crosses each superciliary plate, and extends upon the verticle; and a mark of the same character traverses each occipital, and extends upon the sides of the occiput. A black mark runs below the eye to the margin of the lips, and a second to the angle of the mouth; a series of blackish spots begins on the back of the neck, and runs down the back, where they become larger, and often broken into a double alternating series; a line of smaller and deeper black spots runs along each side, and the upper margins of the abdominal plates also are irregularly mottled with black. The plates of the abdomen are minutely and obscurely freckled with dusky black.

Length of head and body	1 foot $1\frac{1}{2}$ inch
Length of tail	0 „ $3\frac{1}{2}$ „

10. *Vipera Euphratica* (Martin). Allied to *Vipera elegans*, but differs in the disposition of the plates around, and between the nostrils, and in the style of its colouring. A large fossa indicates, as in *Vip. elegans*, the aperture of the nostrils, and within this a valve, only to be seen when the fossa is opened, stretches obliquely across, forming the posterior margin of the nasal canal, as it extends from the bottom of the fossa.

The rostral plate is large and rounded above; the muzzle is larger and swollen; the eyes sunk, but are not overshadowed, as in *V. elegans*, by a single superciliary plate; the scales, however, which occupy its place, are somewhat larger than those covering the top of the skull between the eyes. A large elongated scale intervenes between the nasal cavity and the rostral plate. The scales between the nostrils are larger than those which succeed them; the labials are rather small, the fourth from the rostral being the largest—their number on each side is ten. The scales on the top of the head are small, keeled, subacute at the points; those of the trunk are large, flat, elongated, with round points, and narrowly keeled.

Subcaudal plates 47 pairs.

Body stout and robust, gradually tapering to the apex of the tail.

The general colour of the upper surface is brownish gray, minutely freckled with black, the dots of which are more clustered on the sides, in some places, and at regular intervals, giving the appearance of obscure clouded *fasciæ*, or *nebulæ*. The plates of the under surface are pale yellow, obscurely mottled, and dotted with dusky gray.

Length of head and body . . .	4 feet 5 inches
Length of tail	$7\frac{1}{4}$ „

11. *Bufo Arabicus.*
12. *Bufo variabilis.*
13. *Hyla arborea.*
14. *Testudo* (tortoise).
15. *Gecko.*
16. *Iguanidæ* (family of lizards).
17. *Lacertinidæ* (ditto).
18. *Ophidia* (family of snakes).
19. *Ameiva* (great spotted, or ameiva lizard).
20. *Batrachia* (frogs.) Seven species in the upper districts only.
21. *Crocodilus* (crocodile).

Description, *by* Dr. Helfer, *of a particular species of Turtle caught in the Euphrates.*

Classis—*Reptilia.*
Familia—*Chelonii.*
Divisio—*Molles.*
Genus—*Trionyx* (Geoffroy).

Absque squamis et integumentis duris, cute molle partes duras skeleti tegente.
Partes laterales declives molles.
Pedes palmati vix elongati, tribus digitis ungulatis.
Nasus prolongatus probosciformis.
Cauda mediocris vix retractilis.
Ani foramen apertum.

Specific Description.

Flat, the hard skeleton prominent forward, with a declivity towards the back, and a slight carina in the middle, with bulky membranaceous lobes on the sides; more conspicuous behind.

Head and neck perfectly retractile, feet partly so, tail not at all, but entirely covered by the lobes.

Skin bright, shining on the back, and smooth and plain; but towards the sides and behind wrinkled, much more so on the head, neck, and feet; the under sides much plainer everywhere.

Upwards, of a green-olive colour, with large, irregular greenish-black spots, six of which on the lobes behind assume a regular triangular form, besides others dispersed in an irregular manner, like small rice grains. The under side is everywhere of a pale yellowish, or roseate-reddish colour, whiter towards the extremities, with elevated spots, but especially on the extremities, resembling an exantheme (*morbilli*) in collateral ranges. On the side of the sternum a blue transversal stripe.

It is 25 inches long, without the covered tail; 14 inches broad at two-third parts towards the back, where it is largest, including the pendant lobes. The head, beginning from the neck to the end of the nose, is 4 inches long, pyramidal in shape, and ending in a small *proboscis;* flat upwards, behind the eyes; in the middle, a protuberance, *obsolete;* between the eyes carina, *obsolete,* broadest near the neck.

Nose (*probosciformis*) 9 inches long, and on the upper lip 5 lines broad.

Mouth wide, open with two pendant and rather small lobes on the sides. The upper jaw covers the under side.

Lips corneous, bare, and of a light yellow colour, ending in both jaws, which are substituted for teeth; they are very strong, and well adapted for organs of mastication. The under lip is considerably shorter.

Tongue thick, narrow, and flatter on the lower part, and divided by a small carina into two sections; on the upper part are prominent succulent, glandulous protuberances, a blue stripe (a blood-vein) running in the middle.

Neck rotund, or circular, about 5 inches in diameter behind the head.

Legs turned outward, 6 inches in length, with three very strong pale yellowish, or gray-coloured claws, entirely covered when retracted with broad-webbed skin.

Tail of an extraordinary strength, 7 inches long from the beginning, and ending by degrees in a point of no more than two lines in breadth; at the beginning it is more than 3 inches broad. It lives in the Euphrates; and, on warm days, it comes on land, particularly on the sandbanks in the middle of the river, where it remains, if undisturbed, for several hours—two to five hours, or more, lying in the sun covered with mud, so that it would be sometimes difficult to distinguish it from the ground, if its tardy movements and a peculiar whistling noise did not discover it. The specimen here described seems to have been a full-grown one, many of a smaller size having been seen, but none larger.

It was very active, strong, violent (and, against the general rule of the reptile class), extremely passionate. When turned on its back, it could easily turn again, with the help of its fore-legs, and its protracted head and neck. If a piece of wood, rope, or cloth, were placed near its mouth, it would snap after it, and, if it reached it, retract its head entirely with the object, and, with the help of its strong claws, even try to tear it to pieces.

It would, if provoked, by pressing air through its nostrils, utter a sound similar to that made by some species of serpents.

No. VI.

NAMES OF FISH IN THE RIVER TIGRIS.

Tátiyát.—SMALL brown fish, with very tender bones.

Ithri.—10 inches long, full of bones.

Bunní.[1]—White-fleshed fish, small and large bones, small head, the largest about 2 feet long.

Shabbut.[2]—Red-fleshed fish, large and uncrowded bones, small head, the largest about 3 feet.

Unmaygá is the female of Shabbut, much larger than the male, sometimes 5½ feet long, and 10 oakes weight.

Jêríyah has a flat head, skin without scales, and has no bone but that of the back.

Ejzan.—Black-spotted fish; like the Unmaygá, it lives at the bottom.

Rashshash.—A pretty fish, with a stripe of reddish colour the whole length of its body on each side. In form, male and female, like the Shabbut.

Bizz.—White-fleshed, large bones, 8 or 9 feet long, the largest about 100 oakes weight.

Yahudiyah.—Like the cat-fish, long hair on the nose, and full of bones.

Marmarij.—Like a snake or serpent, the longest about 5 feet.

'Ak'ak.—Magpie-fish.

Silure (*Silurus*).

Common loach (*Cobitis barbatula*).

Barbel (*Barbus vulgaris*).

Round-tailed chub (*Cyprinus cephalus*).

Common eel (*Muræna anguilla*).

Carp, two species (*Semmak-el-Aswad*).[3]

Trout (*Salmo*), common in the Tigris.

[1] The bunní of the Nile is a kind of carp (*Cyprinus Niloticus*).—Arabic Dictionary.

[2] Shad-fish in Arabic Dictionary.

[3] *Macropteronotus.*—Ainsworth's Assyria and Babylonia, p. 45.

INDEX

TO THE FIRST VOLUME.

NOTE.—The dots which, in the text, are placed under certain letters, and indicate their powers, are, in this Index, omitted.

AAERE, near a tributary to the Jarmuk, 507
Aaïmïe, and fine fruit market near Jebel Ebú Orf (in Nedjd), 630
Ababde Arabs, tent of the, 674
Abadites, 677
Abamæus, fountain near Kiz-hisár (in Kóniyeh eyalet), 348
Abanah, or Amana river, probably a branch of the Barrada, 502. 531
Abaran, river (tributary of the Aras), 9
Abarane, river (of Eríván province), 146
Abarim, or Attarus, mountains (in El Belka), 517
Abasia, province (of the Caucasus), 130
Abásil-lí valley (of the Anti-Taurus), 292
Abb, town (of Yemen), 618
Abbas (cloak of the Arabs), 593
'Abbás ábád, town and fortress (on the Aras), 145, 219
Abd-al-Betí (in Hadramaút), 637
Abdálé Arabs (in Lahaj, near 'Aden), 618
'Abd-el-'Azíz, mountains (in Upper Mesopotamia), 49, 52, 105
Abd-el-Malik (author), 83 (*note*)
'Abdu-l-Melikí, tribe of Kurds, 250
Abearis (in Abybda, district of Yemen), 615
Abid, town (of Yemen), 619
'Abil or 'Obail, the Obailites, a Cushite branch, 659
Abila, village (on the river Barrada), 502
Abiwerd, district, tribute of, 258
Abner's tomb (at Hebron), 494
Abothubbee, pirates, &c. (of the Persian Gulf), 568, 570
Abraham's house (at Hebron), (Ramet-el-Khulil), 494
Absalom's tomb (at Jerusalem), 496
'Abú 'Alí, or Kodis Cháï, 450
——, Arisch, district (of Yemen), 611
Abú Bekr's tomb (at Medina), 599
——, Gharib, inlet of Nahr Malká (canal), 55, 56
A'-bú Is-hakí (stone), 76
Abú Ja'ber, village (on the Daradax), 415
Abybda, district of Yemen, 614, 615
Abydos, site of, 320
Acamas, probably Avdimo (in the district of Baffa), 458
Acampsis, or Jorák river (of Armenia), 12, 147
Accad, or 'Akad (third city of Nímrúd), 117
Achilles, tumulus of, 317
Acre, or 'Akká, páshálik, limits, &c., of, 461
——, climate of, 533, 534
Ad, king of Yemen, led the race of Ham into Africa, 659
'A'd, tribe in the Kuria Muria islands, 639
Ada Teppeh, rapid (in the Halys), 6
Adad, temples to (in Syria), 541
Adala, or Attaleia (in Tekéh), 311
Adamites, 88
Adánáh, town, seat of government, 355
————, description of, 355, 356
——, plain, 294
————, called Cilicia Campestris, 352
Adánáh sú, or Saúrún Cháï, 299
'Aden, city and territory, description of (south coast of Arabia), 617
Adhar, river (tributary of the Karà sú, affluent of the Aras), 9
'Adhím, river, course of (affluent of the Tigris), 30
Adiabene (province of Assyria), 120
Adis, or ada (a kind of lentil), 442, 537
Adiyamán, or Hisn Mansúr town, ancient Carbanum, 350
Adjet, Beït, or Gadh (in Judea), 492
Adman and Keman districts, contribution of, 259
Adonis, temple to (in Syria), 541
Adramit or Adramyttium (a'yánlik of Bíghah), 316
Adramyti, sanják in Karà sí district, 314, 315
Adrianople treaty of, and territory acquired by Russia, 130
Ægean Sea, 318
Aerosa, or Kibris (Cyprus), so called from its copper, 460

Aesitæ, ancient people (of Arabia Deserta), 656
Æsopus, river, now the Boklu, or Sataldere (flowing from Mount Ida), 315
Afghánistán, limits of, 91
——, and Baluchistán one kingdom, 160
——, once Ariani, 160
——, boundaries and extent, 161
——, features, 161, 173
——, rivers of, 163
——, climate and temperature, 173, 174
——, vegetable productions, 174
——, revenue of, 177
——, military force of, 177
Afgháns, character of the, 174, 175
——, call themselves Pushtánah, 175
——, their origin, 175
——, government, &c., of the, 175, 176
——, customs and amusements of the, 176
——, social state of the, 176
Afiyúm Karà-hisár, páshálik of, 337
——, town (Opium Black Castle), 336
——, limits of the páshálik, 336
——, town, probably the ancient metropolis, 336
——, manufactures of, 336
——, castle of, 336
——, excavations of, 365
Afladj, El (district of Nedjd), position, &c., of, 633
Africa and Asia, separation of, marked by two granite columns, 486
——, circumnavigated by the Arabs, 652
'Afrín, river, 407
——, its breadth, 423
Afschan, 'Aïn El (in Tripoli district), 450
Afshar, tribe and its branches, 250
——, strength of, and where found, 250
Agabeni, ancient people of Arabia Deserta, 656
Agakkáni, tribe (of lower Fárs), 251
Agatho, Mount, cisterns of the fortress on, 667
Aggiel Arabs, general carriers, 686
Aghá, a Turkish chief of a village or town, 380
Aghdsnik'h, or Akhtznies (province of Armenia), 102
Aghór, river (in Bálúchistán), 178
Aghr Tágh, valley (on the eastern arm of the Jaïhán), 300
—— (behind Mar'ash), 351
Aginés, ruins (probably Ahwáz), 203
Agoutufa, village, in the desert (towards Palmyra), 522
Agrica, district (in Colchis), 275
Agriculture of Asia Minor, 371
Agrilium (now Vezír Khán), 323
Ahen-rubá (magnet), 76
Ahkaf, desert of, extent, boundaries, &c. 634
——, lake and quicksand lately discovered in, 635
Ahman-ábád, plain (in 'Irák Ajemí), 212
Ahmed ben Múhammed, bounds Dzifár or Ahmedyat (in Mahrah district), 638
Ahmed Sháhí (Kandahár), 166
Ahmedia, plain (near Tabríz), 220
Ahmedyat, or Dzifár, capital (of Mahrah district), 638
Ahrimán (the evil principle), 85
Ahubárah (kind of bustard), 82
Ahwáz, district, taxes of, 260
Aïas, village (in Yemen), 620
Aïdín, a'yánlik of, 309
——, limits of, 309
——, town, 309
Aighry (Crooked Water), (in Shírván district), 137
Ailah, Ezion Geber, or ruins of, 596
Ailis, magal of (in Urd-ábád), 145
Ailisse-cháï (tributary of the Aras), 9
'Aïn, fountain (near Antioch), 540
'Aïnabol (Ineboli), a'yánlik (of Kastamúní), 330
'Ainaud, district and town (of Marah province), 638
Aïneh-cháï (affluent of the Kodus cháï or Hermus), 310
Ainolhurr (cat's eye), 76
'Aïn-táb, city, probably once Antiochia ad Taurum, description of, 350
'Aïn-Zarbah, deserted city (in the plain of Adanah), 300, 355
——, ruins and site of, 355
Aïroum, magal of (in Elizabethpol), 151
Aja or Edja, peak (in Jebel Shammar), 627
Ajax, tumulus of, or Mount Tepe, 318
Ají cháï (tributary of the river Aras), 9, 219
Ají river (in Azerbaïján), 219
Ají Tágh (in Sívás district), 276
'Ajlún, Jebel (Eglon), in the Decapolis, 503
'Akabah, gulf and mountains of, 561, 570
——, castle, 596
Akabat-Ailah, or Belâd-el-Hebesch (commencement of the Hijáz), 596
Akájúk Tágh (N.W. of Argaeus), 290
'Akár, Jebel (in Hadramaút), 637
'Akar-Kúf, mound of Nimrúd, or Akari Bábil, 105, 117
Akat, district, taxes of, 259
Akerman treaty, 130
Akhal-Kalaki, sanják and fortress of (in Child'er), 148
Akhdar, Jebel, Green Mountains (in 'Omán), 640
Akhdíb Tágh (in Shírván), 136, 137
Ak-hisár, plains (in Sárú Khán district), 309
Akhltskhaï, province, 130
——, position, &c., of, 147
——, and Kárs district, represent Child'er or Turkish Georgia, 147
——, sanják of, 148
Akh-sú, white water (in Shírván), 137
'Akík (stone) or cornelian, 76
Akil (or Yemani) stone, 567
'Akir, village, probably Ekron (in Judea), 492
Akjah Tágh (in Sívás district), 291
'Akká, or Saïde, páshálik, position, &c., 461
——, products of the plain of, 464
——, or Acre, town (once Ptolemais), description of, 482, 483
——, sieges, &c., history and fortifications, 484, 485

'Akká, climate of, 534
Akló Tágh (near the vale of Tókát), 287
Akmá Tágh or Beïlán mountains, 384
Akra, tributary of the Great Záb, 24
——, Haj station (in the Hijáz), 597
Akrabbim, ridge (at the northern extremity of Wádí 'Arabah), 562
Ak-seráï, district, 290
——, musselimlik, 344
——, or Archilaïs, town, 348
Akshar, plain (near the Yechil-Irmák), 289
Ak-sú, tributary of the Great Mendereh, 297
—— (Cestrus), 338
Ak Tágh, or Akájík Tágh (plain of Kaïsariyeh), 289
—— (eastward of 'Osmánjik), 286
——, in the Taurus (near Marash), 293
—— Ma' den, a'yánlik (of Chapán Oghlu), 305
Aktar Tágh (Massicytus) (páshálik of Moola), 340
Akura (district of Tripoli), 454
Alajah cháï, or Tchoterlek Irmák (in the Sívás district), 295
Alá Tágh, mountain (at the source of the Murád Cháï), 42, 328
—— (a culminating point of the Anti-Taurus), 69
——, a branch of Taurus Proper (skirting the plain of Kóniyeh), 294
Alazan, valley (in Georgia), 156
Alazani, river (tributary of the Kur), 10
Albanian gates (near Derbend), names of the, 134
Albatia, a chief town (of Assyria Proper), 120
Aleppo, páshálik, position of, 406
——, limits and superficies of, 406
——, warm district, near Antioch, 407
——, plain of, 411
——, "tells" of, 411
——, pastoral and other inhabitants of, 436
——, Millis and other Kurds of, 437
——, Turks and other agriculturists of, 437
——, Syrians of, 438
——, climate of the plain of 'Umk and coasts, 439
——, upland of, climate of, 440
——, earthquakes of, 439
——, vegetable productions, wild and tame animals, 442
——, birds of, 443
——, the taïr-el-ráouf, fish, serpents, reptiles, &c., 444
——, commercial state of, 445
——, capital, 446
—— button (disease), 441
——, exports and imports of, 446
——, improvements contemplated, 447
——, commercial houses of, 445
——, cotton and silk stuffs, and balance of trade, 446
——, town, situation, size, buildings, bázárs, &c., 432, 433
——, specimens of the ancient balistæ, bow, arrows, and artillery in, 434
Aleppo, exterior and interior appearance, 435
——, sunk village, 11 miles S. W. thence, 410
——, precautions against earthquakes, 433
——, ancient excavations and situation, 435
——, supposed site of the ancient town, 435
——, inhabitants and population, 436
Alexandria ad Caucasum (now probably Beghram), 172
—— of Troas, or Eskí Stambúl, 316
Alexandropolis (now probably Kandahár), 166
Alghete, river (Bortchalin district), 152
'Alí Abate village (in Tálísh), 139
—— Iláhíyah (a Persian sect), 88, 143
Aliges Beg, mountain (a peak of the Anti-Taurus), 68
Alinda, ancient, now Mógolla (in Moola páshálik), 341
Alindja cháï (in Nakhchiván), 145
Alindjine, magal, (in Nakhchiván district), 145
Alishtar, plain (in Luristán province), 206
'Alí Tágh (branch of Niphates near Mush), 18, 69
————, description of, 292
——, part of the Anti-Taurus (near Bostan), 292
Alitta of the Arabs, like the Mylitta of the Assyrians, 88
Alkás Tágh, or Olgassys (borders of Kastamúní), 287
Almáli Tágh, near Gemiri (in the Northern branch of the Anti-Taurus), 289
Almalic, town (in Moola páshálik), 341
Alsadamus, mount, of Ptolemy (now Jebel Haouran), 507 (*note*)
Altí Aghájí Tágh (near the plain of Amásíyah), 295
Altún sú, or lesser Záb, 26
Alvadi, village (in Tálísh), 139
Alyattes, tumulus of (near Sardís), 312
Alybes, or Chasdim (in Central Armenia), 92
'Amádíyah, or Zebari, mountains (part of Taurus in Kurdistán), 70
——, town, near the great Záb, 99
——, supposed town of the Medes, 120
Amanus (branch of the Taurus), 384
——, description of, 407
Amáseráh, Amastus, or new Sesamum (town of Kastamúní), 330
'Amásíyah, plain and town (in Sívás district), 272
——, valley of (in Sívás district), 295
——, city, description of, 304
Amassia, in Sahan (district of Yemen), 615
Amatha or Amathus, 513
Amathus or Remthá, 512
Amazons, country of, (on the southern slopes of the Caucasus), 140
Ambustæ (people of the Paropamisus), 172
Amer Robbia (in Nedjd), 633
Amharic language, 83 and *note*
——, the root of the Pehlevi, 84
Amman (Philadelphia), ruins of, once Rabbah of the Ammonites, (in Jebel-el-Belka), 517

Amorites, valley of the (now Mojeb), 518
Amotloo, plain (in Moola páshálik), 340
'Amrán, forest (on the Upper Euphrates), 48
——, town and mount (in San'á district), 616
Amri, El, range, and troglodyte habitations (in Aleppo district), 413
Anábád, group (in Taurus Proper), 300
Anadóli, vezírate, limits of, 309, 344
—— Hisár, Asiatic castle of (on the Bosphorus), 325, 326
—— Seráï, or Asiatic palace, 326
——, Velessi, 380
Anaffje, tribe (in Khúzistán), 251
Anah, ancient Anatho (on the Upper Euphrates), description of, 53
——, subject to Baghdád, 107, 110, 111
——, effects of the climate on the date tree, 106
Anakites (in Peræa), 539
Anamis or Harmozia, river, now the Minnow or Míná-áb (in Moghostán), 227
Ananias' house (in Damascus), 531
Ananour, town (in Dúchet district), 157
Anarah-rúd, fastness, and source of the 'Abízal (in Luristán), 195
Anár-darrah, town (on the Farr-ar-rúd river), 164
Anbár, ruins (on the Upper Euphrates), 55
Anchere, village (in El Ledja), 505
Ancyra, now Angora, 331
Androna, now Belád Khán-Azra (in Aleppo district), 415
Anegley, El, village in El Afladj (district of Nedjd), 633
Angame, ancient city (of Lydia), 311
Angora, city, once Ancyra of Phrygia, description of, 331
—— sú, 296
Angúli-Tágh, a branch of the Lelín Tágh (Aleppo páshálik), 407
A'ní, ancient capital of Armenia, 102
Anizéh, town of Nedjd, description of, 629
——, centre of commerce, 629
——, caravan routes from, 629, 634
—— Arabs, 511, 596, 686
Ansárí or Nosairí range (eastern side of Tripoli district), 387
Ansarians of Nábulus, origin of, 542
Ansáries (or Anzeyrys), people, 437, 468
——, tenets of the, 542
——, population of, 558
Antakí (Cyzicus), in Bíghah, 315
Antartous or Tartous (Tortosa in Tripoli district), description of, 451
Anti-Lebanon, range and water-shed, 389
——, prolongation of, description of the, 393
Antioch, bay of, 410
—— city, ancient Riblatha and Hamath the great, 424
——, remains and excavations, 425
——, walls and acropolis, 426
——, skill of the Roman architects, 426
——, modern, description, 427
——, population of, 428
Antiochia ad Taurum, probably 'Aïn-táb, 350
Antiochia (of Margiana), once Alexandria, and then Seleucia, 173
——, supposed to be Mero and Merw-el-Rud, 173
Anti-Taurus, abutments of, 4
——, and source of the Frát, 41
——, the Frát breaks through it, 42
——, two parallel branches, and description of, 68
——, its peaks and separation, 68
—— runs into Asia Minor, 69
—— of Strabo and Pliny, 69
——, geology, &c., of, 69, 390
——, separates Armenia from Mesopotamia, 69
——, southern chain, 68
——, the most elevated peak, 68
——, curves northward, 71
—— and Taurus, ridges of the, 72
——, or mountains of the Moschi, 285
——, distinguished from the Taurus, 285
——, at Acampsis valley, 285
——, direction of the, 285
——, description of, 286
——, chain along the Black Sea, 287
——, principal branch, 292
Aoorez wells, in El Woschem (district of Nedjd), 629
Apamea, ancient Myrlæa, now Moudania, 324
—— Cibotis, now Dineïr (in Hamíd district), 337
Apollonia or Arsuf, ruins on the coast north of Joppa, 490
Apollonia, now Olou Búrlú (in Hamíd district), 337
Apolloniatis, province of Assyria, 120
Apollonis (in Lydia), 311
Apsheron, peninsula of (in Dághestán), 130, 132
——, salt formation of, 132
Arab, person of the, 667
——, dress of the Bedawín, 668
——, weapons and armour, 669, 670
——, cleanliness, politeness, and gravity of the, 670
—— government patriarchal, 674
——, remarkable trait of the, instanced by Burckhardt, 699
—— Bábá, 291
Arab's politeness, sobriety, and sociability, 698
—— indifference to religion, 699
—— respect for females, 699
—— fidelity tested during the British expedition, 700
'Aráb Kír, or Aráb Keïl, once Arabraces, town and valley (in Sívás district), 272, 306
Arabah, Wádí (north of the gulf of 'Akabah), 403
Arabia, a continuation of Syria, 559
——, position and extent, 559
——, a peninsula but little known, 560
—— peninsula, a field for exploration, 560
——, mountains of, 561
——, great chain of Arabia to Medina, 563

Arabia, great chain from Medina to Mekkah and Báb-el-Mandeb, description of, 564, 565
——, cross chains at the S. E. limits, description of, 565
——, ditto through Hadramaút, Akhaf, &c. 566
——, ditto to Der'ayyah and Bahrein, 566
——, ditto from Medina, Jebel Shammar, and Palmyra, 567
——, precious stones of, 567
——, lignite coal and stink stone of, 567
——, resemblance of the Persian and Arabian Gulfs, 568
——, lakes, rivers, torrents, &c., of, 571, 572
——, ghadirs and wádís, distinction of, 572
——, the mirage and features of, 572
——, great central plateau and desert tract, description of, 573
——, sandy districts in, 574
——, pebbly surface in certain places, 574
——, great quicksand in, 574
——, the Barr, or ordinary desert, description of, 574
——, temperature of the desert, 575
——, knowledge of the interior of, 575
——, Mr. Rassam's journey, &c., 576
——, climate in different parts, rains, &c., 577
——, healthiness of the desert of, 577
——, atmospheric changes, earthquakes, &c., 578
——, samm or simoom of, 578
——, the desert adapted for cultivation, 580
——, some places now cultivated and once still more so, 580
——, wild and tame animals of, 581
——, the camel of two kinds, 581, 582
——, dromedary and three classes of camels, 583
——, capabilities of, 584
——, camels used for draught occasionally, 584
——, the horse; breeds and management of, 585
——, food of the horse in, 585
——, five noble breeds of the horse in, 585
——, buffaloes, goats, bullocks, asses, sheep, and dogs of, 586
——, hawks, ostriches, &c., of, 587
——, taïr-el-ráouf, vulture, and other birds of, 588
——, reptiles of, 588
——, locusts, fish, beavers, otters &c., of, 589
——, spices, tobacco, sugar cane, &c., of, 590
——, trees, shrubs, and flowers of, 591
——, wax, honey, goat's hair, myrrh, cassia, and other objects of commerce, 592
——, ancient divisions of, 594
—— contains fifteen districts, 594
—— Petræa, boundaries and extent of, 595
——, features of, 595
——, few towns but many villages in, 595
——, commerce of, 596
——, ancient trade by land, 651
——, sea and caravan routes, 653
——, products of, 655
Arabia, derivation of the name of, 654
——, Thamudites, Nabatheans, and other ancient people of, 655
——, gradual decay of, since the Wahhábí Ibn Sihoud, 660
——, the Cushite language adopted by the followers of Kaktan, 660
——, Deserta, 656
——, sabaism became general in, 662
——, Felix, derivation of the name, 656
——, Yemen the principal division of, 656
——, principal seat of the Himyaritic kingdom, 656
——, mountains along the S. E. coast of, 640
——, Felix, the territory of the Sabeans, 656
——, Thamudites first inhabitants of the coast, 657
——, later inhabitants of the coast, 657
——, fixed and nomadic inhabitants of, 658
—— Provincia (now the Haouran), 509
Arabian empire, extent of, 660
Arabii, ancient people (of Mekrán), 185
Arabis, an ancient town (of Mekrán), 185
Arabraces, ancient town, 306
Arabs circumnavigated Africa, 652
—— trade through Tadmor, 652
——, duties levied by the, 654
——, a branch of the Kenites are pure, 655 (*note*)
——, from Shem as well as Ham, 658
——, of the Cushite branches settle in Africa between Meroe and Syrene, 659
——, names of several branches of pure Arabs, 659
——, pure Arabs nearly extinct, 659
——, Arab el Araba, or pure Arabs, some traces of them among the Adites and Amalekites, 659
——, Berbers of the present day, 659
——, Al Arab Al Araba (or Kaktan's descendants) are the second great branch (*Appendix*)
——, mixed tribes descended from Adnan, called El Arab Mostearibé (*ditto*)
——, modern tribes of Hijáz, Syria, and Arabia Petræa (*ditto*)
——, Yemen, Tehámeh, &c. (*ditto*)
——, Nedjd (*ditto*)
——, 'Oman (*ditto*)
——, El Ah'sa (*ditto*)
——, Hadramaút, Shehr, &c. (*ditto*)
——, the Desert (*ditto*)
——, 'Irák Mesopotamia, &c. (*ditto*)
——, history of the, chiefly confined to the second and third branches, 659
——, under the Tobbaï, invaded other countries, 659
——, ancient religion of the, 661
——, astrology of the, 662
——, practical astronomy of, 662
——, idols of the, 662
——, pastoral wealth and hospitality of the, 663

Arabs, the rawi, or travelling historian of, 663
——, the muhaddith, or reciter of tales, 663, 682
——, liberality, 663, 699
——, Muhammedan religion prejudicial to society among the, 664
——, chivalry among the, 665
——, personal education, 665
——, war decided by champions, 665
——, a maiden the rallying point in battle, 665
——, ordeals by fire used by the, 665
——, philosophy and knowledge of the, in the time of Job, 666
——, ancient, used a written character, 666
——, knowledge of engraving and printing, 666
——, ships, and post-messengers, 666
——, architecture, 666, 667
——, dikes and kanáts, 666, 667
——, cisterns and tanks at Gibraltar and Minorca derived from the, 667
——, the women, 670
——, paint the face, 670
——, dress, &c., of, 671
——, nose-jewels of, 671
——, khalkhal, or anklet with bells, of, 671
——, hajil, or common anklet of, 671
——, diet of the, 671, 672
——, camel's flesh used by the, 672
——, the jerboa, locusts, and other animals eaten by the, 672
——, buildings of the, 673
——, huts and tents of the, 673
——, black goat's hair tent of the, 673
——, tents of the Ababde Arabs, 674
——, tents of the Ssleib or hunting Arabs, 674
——, slavery mild among them, 674
——, prosperity depends on their camels, 674
——, choice of a sheïkh and malik, 675
——, their sheïkh has no revenue, 675
——, is the judge and lawyer of his people, 675
——, laws and punishment of the, 675, 676
——, mixed government of, 675
——, torture practised by the, 676
——, protection granted to them by the sheïkh, 676
——, means they used to gain the protection of the sheïkh, 676, 677
——, Sunnie, Shi'ah and Wahhábí religions, 677
——, superstition of the, 677
——, polygamy permitted among the, 678
——, Friday the sabbath of the, 677
——, divorces (ent ta'leka) allowed among them, 678
——, courtships, marriage, &c. of the, 678
——, elopements, 679
——, marriage festivals, 679
——, circumcision of children, 679
——, funerals of the, 679, 680
——, days of mourning, 680
Arabs, occupations and amusements, 680, 681
——, employments of the women, 681
——, cooking utensils of the, 681
——, social meetings of the, 681
——, musical instruments of the, 682
——, predatory excursions of the, 682
——, war-dance and song of the, 682
——, pitched battles rare, 682
——, preparations for a march, 683
——, order of march, 683, 684
——, in a retreat, 685
——, shebrye or haudag, a kind of palanquin carried by a camel, 683
——, shekdof, a kind of large pannier on each side of a camel, 684
——, a tribe scarcely visible on a forced march, 685
——, mardouffs, camels carrying two armed men, 685
——, cookery during a retreat, 685
——, cadah, a bowl used in milking camels, 685
——, manner of encampment, 687
——, arts and sciences encouraged by the kháliphs, 690
——, astronomy formerly much cultivated by the, 691
——, trigonometry improved by the, 691
——, medicine and surgery of the, 691, 692
——, wrote on horology, mathematics, &c., 692
——, on manufactures, 692
——, compass said to have been used by the, 692
——, sciences said to be taught at the Madressehs by the, 693
——, trades followed by the, 693
——, vanity of the Bedawíns, 693
——, their partiality for the desert, 694
——, their skill in tracing footsteps and finding their way, 694
——, skilled in a knowledge of the positions of places, 695
——, are of two classes, fixed and nomadic, 695
——, character of them, by Ammianus Marcellinus, 696
——, Edrisi's character of the Bili, an African branch, 696
——, their manner of declaring war, 697
——, hasnat, or form of reconciliation among them, 697
——, their forays, 697
——, capture of a mare considered important, 697
——, treatment of prisoners, 697
——, fight for plunder and revenge, 698
——, hospitality, a leading virtue of the, 698
——, their moderation and patience, 698
——, tribes (*Appendix*)
Arach, or Irak (eastward of Palmyra), 526
Arachosia, province, 169
—— position of, 169
—— territories included in, 169
—— ancient city, site of the, 169
Araciana, ancient city of Parthia, 225

Arad, Aradus, or Arvad, 451
——, island, 647
Arafat, plain of (near Mekkah), 607
Aragavi, valley in Georgia, 156
Araghva, or Arhagus (river of Kartelinia), 155
'Aráïr (Aroër), on the river Arnon (southern limits of El Belka), 515
Aráj, affluent of the Sóghánlí-sú (from the Kastamúní hills), 321
Arak, a shrub used in the Hijáz for toothbrushes, 597
Aram (village of Haschid-el-Bekil), 616
—— Maachah, 522
——, also Maachati and Abel Beth Maachah, westward of Syria of Damascus, 540
—— Naharaïm, or Mesopotamia, 540
——, or Syria between the rivers, Padan Aram, or Champagne Syria, 103, 118
——, people of, called Syrians, 118
——, probable cause why the people were so called, 118
——, or Syria, of Damascus, 527
——, inhabitants from Ham and Shem, 541
——, inundation of, 624
——, ruins of two castles built by Solomon and Balkis, near, 624
—— Zobah, afterwards Chalybon and Chalcis, or Beræa, 435
——, of the Pentateuch, possibly Hobah of Genesis, 540
Aramaic, probably once the language of Túrán, 84
——, western, 83
——, eastern, 83
——, a cognate of the Chaldee, 84
——, probably at one time a common language in Írán, &c., 84
——, Parsí, a cognate of the, 84
——, or Syriac, a branch of the Aramean, spoken by the Philistines, 541
Arapachites (province of Assyria Proper), 120
Ararad, province of Armenia, 102
Ararat, plateau, 3, 65, 96
——, two peaks of, 66
——, distant appearance of, 67
——, the culminating point of the mountain system, 67
——, part of the plateau of Írán, 97
Aras, river, course of, 3, 9, 137
——, bridge, height of, 3 (*note*)
——, valley of the, 67
——, bifurcation of the river, 136
——, river bounds the land of Cush, 274
Araxa, ruins (in the valley of Xanthus), 341
Araxes, river, 9, 96, 210, 219
——, or Erashes, 11
——, derivation of the name, 11
——, various names of, 11
——, junction with the Kur, 11
——, basin of the, 67
—— and land of Cush, 267
——, fertility of the valleys of the, 273
Araxes, the principal branch of the Mesopotamian Khábúr, 49
Arayaz, plain, on the Aras river, 274
Arbat, ruins, now Irbid, village (in the Decapolis,) 513
Arbel, or Arbela (Gobil), a chief town (of Assyria Proper), 107, 120
Arbeletes, province of Assyria, 120
Arbis, or Arke, river (in Mekrán), 185
Arbrea, ancient city (of Persis), 210
Arch of Chosroes, or Ták Kesra, 35
Archilais, now Ak Seráï, 290
Architecture of Arabia, 666
Ard, species of white ant (in Tehámeh), 612
Ardaghan, cháï (in Georgia), 147
Ardebíl, plain and fortress (in Azerbaïján), 86, 219
Ardelán, district and Wálí of (in Kurdistan,) 120, 215
Ardelán, mountains of, 60
——, water-shed of, 67
Ard-el-Bethínyeh (in Peræa), 512
Ardeshir Yadkan, district and products, 256
Ard-es-Saba (land of Sheba) the royal residence, 624
Ardicoun, plain and town (of Fárs), 208
Arecem, the Rekem of the Arabs, Petra of the Greeks, and Sela of the Hebrews, 655
Aretas', palace (at Petra), 656
Arghané Máden, town and mines (near the western source of the Tigris), 13, 14
Arghoun, river (in Kartelénia district), 155
Arghyle, accounts of the effects of the Samm by the sheïkhs of the, 579
Ariani, people (of Irán), 83
'Aridh, or Nedjd el 'Aridh, 630
Ariel, of Moab, or Rabbath Moab (Areopolis), now Robba (in Kerak district), 520
Arii, territory of the (near the Caucasus), 140
——, people (now called Medes), 141
——, ancient people of Media Magna, 218
Arimathea (now Ramleh), 492
Arisban (formerly Eres or Aras), near the Caucasus, 141
Aristopholi, people (of Paropamisus), 172
Arizanti, people (of Media Magna), 218
Arjísh Tágh, Argaeus, near Kaïsaríyeh, 4, 289, 347
——, height of, 290
Ark (of Tabríz), 220
Arke or Arbis river (of Gedrosia), 185
Armalkhar, or Nahr Malká (Canal of Mesopotamia) 56
Armánás, in Aleppo, district, 407
Armánás, branch, description of, 388, 395
Armánás branch from Mount St. Simeon, or Sheïkh Bárákát, 395
Armenia, in general, 95
——, its three divisions, 95
—— Major, limits, &c., 95, 102
—— Minor, or first, second, and third Armenia, 95, 96, 102.

Armenia, contains four districts, 96
——, temperature of, 97
——, climate of, 97
——, grain and fruits of, 97
——, exports of, 98
——, mountain scenery, 98
——, contribution to Pompey, 98
——, manufactures of, 98
——, houses and social state of, 99
——, towns of, 99
——, countries bordering upon, 101
——, ancient geography of, 101
——, its advantages, 101
——, ancient boundaries and limits, by Pliny, 101
——, divisions of, 101
——, well watered, 270
——, the traditional site of the Garden of Eden, 267
——, gold in, 277
Armenian character, 99
—— cities of the first class, 102
—— gates (near the Issus), 383, 384
Armenians converted to Christianity, 100
—— subdued by the Babylonians, Assyrians, Medes, Parthians, &c., 100
——, descent of the, 101
——, figure, dress, &c., of the, 372
——, patriarchal authority among the, 372
——, religion of the, 372
——, fundamental doctrines of the, 373
—— in Syria, population of the, 558
Armenius, or Ormenius, Mount, now Durna Yaïlá-sí (on the borders of Kastamúní), 288
Armeno Chalybes, or Cushdim territory (near the Black Sea), 94
Armotloo, ruins (pásháłik of Moola), 341
Armud Belí Tágh and sources of the Karágechid-sú, 298
Arnon, river (southern border of El Belka), 515, 518
Arpah sú (tributary of the Buyúk Mendereh), 297
Arpah-cháï, or Harpassus, river (tributary of the Aras), 8, 9, 145, 152
Arpah-cháï the Great (in Erívan province), 146
Ar Ras, village (on the western Orontes), 394
Arsace (now A'záz), 422
Arsacia (in Media Magna) 218
Arsoe, ancient people of Arabia Felix, 657
Arsúf, once Apollonia (in Samaria), 490
Arsus, ruins on the western shore (of Issus), 409
Artacana, ancient city, 210
Artacoana, city (probably Herat), 166
Artaxata, first class city (of Armenia), 102
Artaxerxes restores the religion of Zoroaster, 85
Artemita, a chief town (of Assyria Proper), 120
Artillery, specimen of the earliest kind at Aleppo, 434
Arts and sciences of the Arabs, 690
Artsak'h, or Arzakh (province of Armenia), 102
Arudh, village (of Dhorra district) of 'Omán, 644
Arúl, village (in Aleppo district), 419
Aryn, village in Abybda (district of Yemen), 615
Arzlin Tágh, (near the valley of Amásíyah), 287
As, Beni, tribe (coast of Belád ser), 646
Asad Toba (Himyaritic king of Yemen), 604
Asás Amír, river (tributary of the Tigris), 25
Ascalon, or Askulán, a sátrapy (of the Philistínes), 539
Ascania lake (in Bithynia), 323, 337
Asha, or El Ah'sa, or Lahissa (province of Arabia), 645
——, features and subdivisions of, 650
——, breed of horses in, 650
——, population of the capital, 650
Ashdod, or Esdud, the Azotus of the Romans, 492
——, (satrapy of the Philistínes), 539
'Ashik wa Má'shúkah, ruins (in Mesopotamia), 56
Ashriful Bolaud (now Kandahár), 166
Ashtaroth, or El Mezareib (on the plain of the Haouran), 511
Ashuck Mashook, ruins (south-eastward of Aleppo), 415
Ashur, Al Athur, or Nimrúd (below Mósul), probably Larissa and Resen, 21, 103, 120
'Así, Nahr el, springs of the Orontes, 454
Asia, derivation of the name, 284
—— Minor, gold and silver in, 277
——, importance and historical interest, 283
——, ancient remains, 283
——, extent and position of, 284, 357
——, features of, 284
——, mountain chains of, 285
——, the Haly's divides, 302
——, eastern division of, 302
——, great pass into, 352
——, Cilician pass, description and length of, 352 to 354
——, soil and surface of, 357
——, variety of climate, 357
——, natural divisions of, 358
——, central part, the Taurus of Strabo, 358
——, Black Sea, coast of, 358
——, country south of Taurus, climate of, 358
——, climate about Tarábuzún, 359
——, extreme temperature, and earthquakes, 361, 362
——, beasts and birds of, 362
——, insects, reptiles, &c., of, 362
——, minerals of, 363
——, trees, shrubs, fruit, grain, &c., 363
——, effects of taxes in, 335
——, commercial routes and prospects, 364

Asia Minor, caves and other dwellings of the people of, 365, 367
——, the farm-house of, 366
——, villages of, 368
——, houses of, 369
——, bázárs described, 369
——, tents used by the Turks and Turkomans described, 369
——, kárvánseráïs and khans, 369
——, how established, 370
——, baths, description of, 370
——, mosques, description of, 370
——, people and language, 371
——, decline of Múhammedan religion in, 371
——, agriculture of, 371
——, state of the people of, 371
——, food of the people of, 372
——, Armenians, dress, government, and religion, 372
——, Greeks, dress, occupation, and character, 373
——, Kurds, dress, ornaments, and character, 373
——, Yúruks, dress, ornaments, and women, 374
——, Turkománs, descent and character, 375
——, Xebeques, figure, dress, and arms, 375
——, Turks' character, 376, 377
——, employment of, 377
——, modern dress of, 377
——, women, condition of, 378
——, sultan's authority absolute, and gradation of, 379
——, ancient inhabitants of, 380, 381
——, Turkish, and other conquests of, 381
——, once divided into five districts, 365
——, governments of, 380
——, Khaliph 'Omár's fiscal laws, 380
——, social state of the people, 380
——, ancient religion of, 381
——, population of, 382
Asír (district of Yemen), 614
'Askulan ruins (north of Gaza), 493
Asnowar, village (near Nisibin), 50
Asphaltum found on the Dead Sea, 403
Aspúzí, summer town of Malatíyah, 44
Assal Berouk (probably manna), 520
Assassins, or Ismáïli, people, 542
——, principal seat at Kal'at el Maszyad, 542
——, tenets of, like those of the Shí'ites, 542
——, name from Hacchis-shin 543
——, population of, 558
Assayik (ancient Sanus, near the harbour of Marmorass), 341
Asses, wild, (in Arabia), 581, 586
Assos, or Assus, ruins (gulf of Adramit), 316
Asspinz (sanják of Child'er), 148
Assur, village (in the mountains near San'á), 621
Assyria, mountains of, 67
Assyria, language of, 83
——, four cities of, 119
——, limits of, 120
——, towns and provinces according to Ptolemy, 120
——, once produced gold, &c., 277
Assyrian 'Khábúr, 122
Assyrians on the plains of Nineveh, 118
——, or Syrians, 118
Astara town (at the southern extremity of Tálish), 130
Astarte, or Astroarche, and Atargatis, the Assyrian, Phœnician, and Syrian deity, 421
—— temples at Hierapolis, 541
Aster-ábád, province of, 129, 224
——, position and description of the capital of, 224
——, province, the Hyrcania of Herodotus, 225
—— and Khorásán (the Parthia of Pliny), 225
Astrologer, or minatzim, 89
Astrology, or Astronomy (in I'rán), 88
——, derived from the Chaldeans, 89
——, influence of, 89
—— and practical astronomy of the Arabs, 662, 691
Atania, village and salt lake (in the desert of Palmyra), 522
Atendja-chái (tributary of the Aras), 9
Atha town (of lower Chaldea), 94
Athur (the first territory) from Asshur, Sem's son, 119
Atskhver (sanják of Child'er), 148
Attaid-Sebt, village (or Abú Arisch, a district of Yemen), 611
Attaleia, or Adala (in Lydia), 311
Attalía sú, or river Duden, ancient Cataractes, 338
——, plain of, 338, 339
—— town, probably Olbia, 339
Attane village (in the desert of Palmyra) 580
Attarus, or Abarim, Jebel (eastward of the Dead Sea), 519
Attlít, or Castello Pelegrino (southward of Mount Carmel), 482
Attock, on the Indus, 74
Attruck, river, limits of Aster-abád, 224
Atvin, town (on the river Jorák), 12
Aujan, mount (in Jebel Shammar), 628
Aulan Tágh and colossal lions (northward of Serúj), 114
Aúr (the second) or Orchoe, in Lower Chaldea, 94
Auranitis, Roman (now Belád Haouran), 510
Aval or Bahreïn Island, 646
——, extent, &c. of, 646
——, towns and harbour of, 647
——, the Tyrus of the ancients, 647
——, pearl-fishery of, 647
Avanias, or fines levied by the Turks, 380
Avars (tribe of Lézgistán), 158
Avdimo, cape, in Baffa district (Cyprus), 458

Avicenna (properly Abd-allah ibn Sina) sepulchre of (at Hamadán), 212
Avroman mountains (in the province of Kirmán-Sháh), 33, 70
Awaadj Kisweh (tributary of the river Barrada), 502
Axima, ancient (city of Persis), 210
Axylus, region in Kóniyeh Eyalet, 348
Ayal, village in Dhorrah (district of 'Omán), 644
A'yán, Turkish chief of a small district or town, 380
Ayás, bay and town (near the estuary of the river Jaïhán), 96, 301
Ayasmend (Attea) town (in Bíghah district), 316
Ayasmund, sanják of, 314
Ayelan-Ghieul (lake in Moola páshálik), 340
Ayra and ruins (near Szalt), 517
Ayvasil, plain (in Moola páshálik), 340
Ayyir al Yehúd (Jew's stone), 76
Ayyubites the, founded Ta'ez (San'á district), 620
Azani, ruins (near Chapdar), 322, 334
Azárah Tágh (between the sources of the Tigris), 68
Azatá, or Azaga of Ptolemy, once Gaza and now Shíz or Takhti-Soleïmán, 221
A'záz, hills in Aleppo district, 386
——, Kasabah and Tell, 422
Azerbaïján, district, 65, 96
——, plateau of, 80
——, climate of, 80
——, position and extent, 218, 219
——, mountains of, 219
——, soil, &c., 219
——, towns and rivers of, 219
——, appearance of, 219
——, capital of, 220
——, taxes of, 259
Azmir Tágh, or Jiozeh hills (part of Taurus), 70

Baaïradh, river (in Jóf-es-Syrhan), 627
Ba'alath of Solomon (probably Ba'albek), 476
Ba'albek or Heliopolis, ruins of, 474, 475
——, climate of, 534
Ba'al Berith (deity of Syria and Phœnicia), 541
Baa'l Beroth (Beirut), 469
Ba'al Me'on or Es Szananamein, or the two images (in the plain of the Haouran), 511
Ba'al Semen (deity of Syria), 541
Baarem range, or Márdín mountains, 71, 104
Báb Ginein (Antioch), 427 (*note*)
—— Hadíd (Antioch), 427 (*note*)
Babílúr fountains, probably ancient Bagras (near Suweïdíyeh), 428, 429
Bábá, Arab, group in Sívás district, 291
Bábá Buzurg, tomb of (on the borders of Kirmán-Shah province), 194
Baba Tágh (in Shírván), 136
———— (Mount Cadmus), in Moola páshálik, 335, 339
Babel, ruins of, 57, 116
Báb-el-Jisr or Suweïdíyeh gate (at Antioch), 427
Báb-el-mandeb (gate of tears or misfortune), 570
Báb-Ladikíyeh at Antioch, 427 (*note*)
Babylonia, language of, 83
——, Ur, in, 93
——, the first kingdom of the earth, 103
——, knowledge of the people, 116
——, S.E. part of Baghdád, 103
——, limits of, 118
——, Cushites in, 116
——, trade of, with England, time of Elizabeth, 652
——, objects of this trade, 653
Badaca, ruins (in Khúzistán), 203
Badalane, village (in Tálísh), 139
Badgeers, or wind-towers, 209
Badghis district, taxes of, 258
Bádinján Oghlú castle (on the slopes of the Cilician Taurus), 352
Badintshaus (egg plant), 537
Baffa, sanjáklik (in Cyprus), description of, 457
Bafra or Bafirah, port and town at the estuary of the Kizil Irmák, 6
Báft, plain of near Yezd, 223
Bagæ, ancient city (of Lydia), 311
Bagalás, Arab vessels, 568, 650
Baghashú, cape (south coast of Arabia), 570
Baghdad city, description of, 31
——, revenue of, 110
——, expenditure of, 110
——, imports of, 110
——, exports of, 110
——, wild potatoes abundant at, 442 (*note*)
——, once included Orfah, 107
Bágh-Idrí town (in Kurdistán), 113
Bagrad (river of Persia), 210
Bagrada river, probably the Div-'Rúd (in Kirman), 230
Bah-a-mishír, branch of the river Kárún, 200
Bahas, village (in Abú Arisch district), 611
Bah-dínán tribe (of Kurdistán), 128
Bahr el Merdj, or Bahr el Merdj Atibe, (eastward of Damascus), 502, 572
Bahreïn, village (on the western branch of the Dizfúl river), 196
——, fishery (Persian Gulf), 569, 647
——, fresh spring in the sea at, 569
——, divers of, 648
——, bay of, 646
——, island, or Aval, 646
Bahr Lút (the Dead Sea), 402
Bahr Omán (the swelling sea), 640
Bakarra, El, 632
Bakhtegán, also called Niriz (lake in Fárs), 77, 208
——, district, taxes of, 259
Bakhtiyárí mountains, 73
——, descent of, towards Fárs, 73
——, geology of, 74
——, passes of Rúdbár and Bestám, 73, 74
——, abound in naphtha and petroleum, 75
——, country or Luri-Buzurg, 206

Bakhtiyárí, tribe (not included in the Luri-Buzurg), 251
Bakír, Sultán, group (on the borders of Kastamúní), 287
—— Kuréh-sí, or copper district (on the borders of Kastamúní), 287
Bakiyáh-cháï (affluent of the Bitlís-cháï), 18
Bákú, abounds in petroleum and naphtha, 132
——, kanát of, annexed to the Russian empire, 130
——, soil, climate, &c. of, 132, 133
——, Guebre temples, 132
——, the Mekkah and Medina of Parsee pilgrimage, 132
——, rivers of, 133
——, capital town of, 133
——, population of, 133
——, government of, 140
Balaneæ, Baneas or Valania (coast of Tripoli), 452
Balád-rúd, Abi, river, tributary of the Dizfúl river, 196, 197
Bald-Belka (country of Balak) or Jebel Belka (eastward of the Lower Jordan and the Dead Sea), 515
Balfroosh, port (of Mázanderán), 217
Balikesri (Cæsarea) town and sanják (of Karásí), 314 and 316
Bális or Beles (Barbalissus), 48, 415, 416
——, probably Baalitz, or P'thora of Baalim, 416
——, (once the port of Aleppo), 436
Balistæ (in the castle of Aleppo), 434
Bálkís, hills and Tell above Bír, 386, 418
Balkís, throne of (in Yemen), 619
——, castle, ascribed to that queen, 624
——, other remains ascribed to her (in Yemen), 625
Baltí Liman village (on the Bosphorus), 326
Baluches, social state of, 183, 184, 186
——, tribe of, 186
——, origin, 186
——, manners of the, 186
Báluchistán territory, general description of, 178, 179
——, and Afghánistán one kingdom, 160
——, mountains, from the Caucasus, 162
——, branches of, 162
——, in four divisions, 178
——, climate of, 185
——, minerals of, 183
Báluk sú (fish river), principal branch of the Koweïk, 412, 416
Bambak-Shuragel (circle of the Caucasus), 152
——, population of, 157
Bambari, ancient people who dwelt on the sea coast of Arabia Felix, 657
Bambyce or Hierapolis, afterwards Magog, and (now Munbedj), 420
Bámiyán district, part of Afghánistán, 164
——, excavations and statues of, 165
Banas-Cháï, in Hamíd district, 337
Band Ereglí, once Heraclea town (in Bólí district), 323
Bander 'Abbas (now Gamrún or Gambroon), 227
Bander-Delem, port (of Fárs), 209
Band-emír or Araxes, river (of Fárs), 208
Band-í-Kir, town (on the Kárún river), description of, 198
——, petroleum and naphtha, 75
Baneas ruins, once Balanea or Valania (coast of Tripoli), 452
Bangyetæ, people (of Arachosia), 169
Banians (Hindoo traders), 637
Baptan, ancient city (of Media Magna), 218
Barahúï or Brahoes, pastoral people (of Sárawán district), 180
——, Túmans, 180
——, of Tartar origin, 186
——, social state of, 186
——, manners of, 186, 187
Báránli Tágh (on the Halys), 4, 290
Barate, peak (in Eríván province), 146
Barda, ancient capital of Karábágh, 144
——, destroyed by Tamerlane, 144
Bareedy, cape (in the Red Sea), 570
Baris, or high altar, 117
Barr of the Arabs, or wilderness, description of, 574
Barrad, village of Haschid-el-Bekil (district of Yemen), 616
Barrada river, the ancient Chrysorrhoas, 502
——, branch of the, by Salahiyáh (at Damascus), 502
——, bifurcation of, probably the Abanah and Parphar (of Damascus), 502
——, southern branch of, 503
Bartán sú, course of (borders of Kastamúní), 328
——, estuary of, and town, 329
Bartzer Haïk, or high Armenia, 101
Baruk, once the Bostrenus (now Nahr el Owely), 467
Barukzye, the tribe of Dost Múhammed, 176
Baryganza (Baroche), 652
Bash Khán (source of the Bitlís cháï), 18
Basht, plain (in Fárs), 208
Basilius, river of Carrhæ (Harán), 115
Basrah city, 60, 61, 94, 111
——, district, tribute of, 257
Bássuet castle (in Aleppo páshálik), 423
Bastorah cháï (tributary of the Great Zab), 24
Batah-el-Nebanyeh in El Kassym (district of Nedjd), 629
Batanæi, ancient people (of Arabia Deserta), 656
Batanea (Bothïn) ancient district eastward of the Jordan, 510, 512, 521
Bath of Solomon, on the river Kurahy (in Kerak district), 519
Baths, description of, 370
Bathys, river (probably the Jorák), 12
Batna or Tehámeh (district of 'Omán), extent and population of, 644, 645
Batnæ, formerly Seráj (in Mygdonia), 114

Bátrún, once Botrys, town and district (of Tripoli), 454
Báyás, once Baïæ ruins of (in the Gulf of Issus), 46, 409
Báyazíd town (near Mount Ararat), 42, 66, 99
Bázárs described, 369
Bázár-cháï (in Karábágh), 142
Bázárjik, Ovah of, on the Ak sú (in the Taurus), 300
Bázár-keni, town (of Khodávendi-kár), 320
Bazavik, town (of Sultán Oní), 334
Bázebda, now Jezíreh-ibn-'Omár (on the Upper Tigris), 20
Bdellium, the pearl, 279
——, the schoham, 279
Bé Dukhan, branch of the Hãï canal, 36
Beahrahm village, ruins of Assos (Gulf of Adramit), 316
Beatitudes, mount of, (north of Mount Tabor), 464
Becheb-armak, mountain (in Kúba), 132
Bedey, El, village in El Afladj (district of Nedjd), 633
Bedi'ah, town in Jaïlán (district of 'Omán), 642
——, kanáts and Oasis of, 642
Bedoni, village in Abú Arisch (Tehámeh), 611
Bedr or Beder Honeyn, town (in the Hijáz), 601
Beels, of India, 125
Beghram (in Afgháníistán) probably Alexandria ad Caucasum, 172
Begler-beg, a governor of the second class (in Persia), 233
Begrek Tágh (near the Halys), 290
Beham (in Kábul) district, taxes of, 259
Behkobad near Kúfah, upper district of, 256
——, middle district of, 256
——, lower district of, 256
Beïad, a'yánlik of (in Afiyúm Kará-hisár), 336
Beïbahoun, plain and city (in Khúzistán), 200
Beïlán, town, probably ancient Pietanus, 409
Beïlán, mountains, 384
——, snow on, 439
Beínder Tágh, group (in Angora páshálik), 288
Beïram, Múhammedan festival, 244
Beïranavend, tribal subdivision of the Lak, 250
Beïrut, port and town, 468
——, once Felix Julia and Berytus, probably Berothah, or Ba'al Berith, 469
——, climate of, 534
——, silk grown around, 537
——, port destroyed by Fakr-ed-din, 469
Beïsan, town and Tell, once Bethshean or Scythopolis, 477
——, Nahr, affluent of the Fariyáh, 487
Bekil, Haschid-el-, (district), 615
Bélá (town of Lus), 179, 180
Belád-el-Belká, or Jebel-el-Belká (Peræa Proper), 503, 515
Belád Khán Azra, in Aleppo district, 415
Belesis, the Satrap's palace (in Aleppo páshálik), 415
Belik, or Belítz, river (affluent of the Upper Euphrates), 48
Bel-lí-Gedik Tágh, group (near the valley of the Tokhmah-sú), 292
Belleve, magal and valley of (in the district of Urd-ábád), 145
Belka, Wadi El, or Wádí Mekkah, 602
Belus, or Numan, river, course of towards 'Akká, 467
Bem, ancient town (of Kirmán), 231
Benarooz, village (in Lár district), 228
Bendimir, river (of Persia), 77
Benefsheh (garnet), 76
Beræa, ancient Aleppo, once Chalybon or Chalcis and probably Aram Zobah, 436
——, succeeded Palmyra commercially, 652
Beramba, city (of lower Chaldea), 94
Berber, cape and battery (in the Dardanelles), 319
Berber Arabs, 659
Berdistán, cape (in Laristán,) 226
Berdizáwí (valley of the Lesser Zab), 23, 273
Bereketlí Ma'den, valley of (in the Taurus), 354
Bergama sú, ancient Caicus (in Kará-sí district), 314
Bergushet stream, affluent of the river Aras, 10
Berkia, or Irmia, son of Saul, supposed ancestor of the Afgháns, 175
Bermasir, ancient town (of Kirmán), 231
Berráwí, tribe (of Chaldeans), 120
Bersir, ancient town (of Kirmán), 231
Beruz, village (in Lár district), 228
Berytus (Beirút) probably Berothath, 468, 469
Beschem, or balm of Mekkah, 601
Besed and Merján (coral), 76
Beshika bay (coast of Troy), 317
Besní, mussellimlik (in the Taurus), 350
Bessam, village in El Woschem (district of Nedjd), 629
Bestám, pass (S.S.E. of Aster-ábád), 74
Beteddin, palace of the Emír Bechír (in the Lebanon), 471
Bethá, Wádí, in Jaïlán (district of 'Omán), 642
Bethara, ancient city (of Lower Chaldea), 94
Bethlehem Ephrate, 495
——, well of the mighty men near, 495
——, and Hebron ridges, 392
Bethuliah city, probably once Jotapata (now Safet or Japhet), 479
Betogabris, once Eleutheropolis, now Beït Jibrin (in Judea), 492
Betser (Bezer) now Bostra or Bozrah, also Busrah or Eskí Sham, 509
Bezommar, Armenian convent (in the Kesruan), 547
Biar Nasif (near Medina), 598
Bíd-páï (wind-footed) horse, 81
Bielaïo, White Water or Sougáït (in the district of Bákú), 133

Bígah and Karà sí, districts represent ancient Mysia, 315
Bihboud Khán (in Siyah-band), 164
Biká, valley (of Coele-Syria), 393
Bilbás, tribe of, 251
——, armour of, 251
Bili, African branch of Arabs, their character by Edrísí, 696
Billæus or Filiyás, river (of Bólí), 321, 322, 323, 328
Billee Arabs (in the Hijáz), 597
Bin Gól Tágh, and source of the Aras or Harharas, 8, 68
Búnáb, village (eastward of lake Urumíyah), 220
Bír or Bíreh-jík, town and castle, 46, 47, 111
——, zeugma of, 544
Bír 'Alí, well in El Kassym (district of Nedjd), 629
Bír-Borhout, enchanted well (in Hadramaút), 638
Bíri, Wadi el (in Galilee and Samaria), 462
Bireïmah, fort and Wahhábí town in Dhorrah (district of 'Omán), 644
Birket of Kereye, near Szalkhat (in the Haouran), 508
Birket Om Amoud (in Jebel el Belka), 517
Biroum, reception room, 244
Bírs or Baris Nimrúd, 105, 116
——, the supposed temple of Belus, 116
Bische, the capital of Wádí Scheran (in Nedjd) and the key of Yemen, 632
Bísutún, ruins and inscriptions (near Kirmán-Sháh), 216
Bithynia, limits of, &c., 321
Bithynian Olympus, or 'Alí Tagh, 288
Bitlís, town (of Kurdistán), 18, 99, 120, 272
Bitlís-cháï (of Kurdistán), 19
Black Sea, climate of, the coast of, 358
Blanco, cape (in Cyprus), 458
Blucium, fortress (in Galatia), 332
Bocht or Bactrian camel, 582
Boghasser, tribe (of the Caucasus), 154
Bógház, the (in Coele Syria), 389
Bógház Kissan Kal'eh (in Sívás district), 295
Bógházkóï, ayánlik of (in Chapán Oghlu district), 305
Bói-ábád, town (of Kastamúní), 328, 330
Boklu, or Sataldere, once Æsepus flowing from mount Ida, 315
Bólán pass (into Afghánistán), 163, 180
—— pass, river of, 181, 182
Bóláwádín, town, once Polybotum (in the páshálik of Afiyúm Karà-hisár), 336
Bolcascove village, once Pednillissús (in Tekéh district), 339
Bolgharon, river (on the borders of Tálísh), 137
Bólí, district (of Asia Minor), 321
——, temperature of, 360
——, mountains of, 321
——, town, 321
Bolitæ, people (of Paropamisus), 172
Boninaki, river (of Dághestán), 133
Boobian, island (at the estuary of the Euphrates), 650
Bór, group of mountains and town (in Kóniyeh eyalet), 291, 348
Borko, or face veil, 680
Bortchalin (district of the Caucasus), extent and population of, 152, 153, 157
Boscha, gipsies (of Karábágh), 143
Bosphorus, description of, 325, 326
——, birds and fishes of the, 326
Bossir village (in El Loehf valley), 506
Bost, district and taxes of, 259
Bostrenus or Baruk river, now the Nahr el Owely (near Sidon), 467
Bouam, river (of Dághestán), 133
Bounfath, tomb of the Prophet (in Hadramaút), 638
Boureydeh, village in El Kassym (district of Nedjd), 629
Bournú, fortress (near Tarkú), 135
Bowan, village (in San'á district), 621
Bowie, tribe (of Kurds), 251
Boyali, excavations (north-eastward of mount Árjísh), 291
Bozanlú-sú, tributary of the Saïhún, 298
Boz Tágh (on the Halys), 5
—— (in the Caucasus), 136, 137
——, mount Sipylus (in Asia Minor), 309
Bózúk, town and district (on the Taurus), 350
Bóz-úk Tágh (N.W. of mount Arjísh), 290
Brahoees or Baráhúï, pastoral people (of Sárawán), 180
Brahúik mountains, an arm of the Hindú Kush, 163
Brusah or Prusa, city, 324
——, description of, 324, 325
——, springs and baths of, 325
Bshirráï, town and district (of Tripoli), 454
Buddh, worship of, 165
Budii, people (of Media Magna), 218
Buffalo of Arabia, 586
—— of I'rán, 82
Buhtán Cháï or Centrites (tributary of the Tigris), 18, 19
—— Tágh, or Júdí Tágh (part of the Taurus), 70
Buji Heïrat (branch of the Háï canal), 36
Bulák, valley (near Za'farán Bólí), 330
Bulávádin, plain (of Kóniyeh Eyalet), 345
Bulbasi, tribe of Kurds, 128
Búlbur (crystal), 76
Buldúr, town (of Hamíd district), 337
Bulghar Tágh (in the Taurus), 298
Bulút Tágh (or cloudy mountains of Asia), 161
——, watershed of, eastern and western Turkistán, 161
——, joins the Hindú Kush, 161
——, its extent, 161
Bumadas or Khazír (tributary of the Great Záb), 24
Bumm, capital of Lár, 228
Búnárbáshi, village and site of Troy, 317

Bumpoor (town of Mekrán), 179
Burech, El, canal (from the Upper Tigris), 26
Burghúl (boiled wheat) 372, 672
Burka, town of Batna (in 'Omán), 644
Burraghan, island (in the Red Sea), 570
Burugird, village (on the Dizfúl river), 196
Burujud, section of Kurds (in the vale of Mushed), 251
Busæ, tribe (of Media Magna), 218
Búsaf (in Khúzistán), 192
Buseng, district, and taxes of, 258
Bushcab, island (in the Persian Gulf), 230
Bushire or Abú-Shehr, 209
Bushrew gah, town (in Khorásán), 223
Busrah or Eskí Sham, now Betser or Bozra (in the Kaouran), 509
Busser, village (in El Loehf), 506
Bustán el Metwokkil (palace at San'á), 622
—— el Sultán (palace at San'a), 622
Buttauf, El, plain (in Galilee), 462
Buyúk Munbedj or Karà Bambuche, a zeugma (on the Upper Euphrates), 420
—— Karà Cháï river (falling into the Lower Orontes), 428
Buyúkdereh, bay (in the Bosphorus), 326

Cabira, city, now Sívás, 306
Cabolitæ, people (of Paropamisus), 172
Cadah, a large wooden bowl used when milking camels on the march, 685
Cadmus, mount, now Bábá Tágh (in Kútàhiyah páshálik), 335, 339
Caduchii, people of Media Magna, 218
Cadyna, plain and ruins (in Moola páshálik), 340, 341
Cadytis, or the Holy City (Jerusalem), 499
Cæsarea, lake (in Bithynia), 322
Calachene, province (of Assyria), 120
Calah, ruins (in Assyria) probably Holwán, 22, 119
Calamace, an ancient town (of Mekrán), 185
Calbis, river (in Moola páshálik), 340
Calenter, or principal magistrate (in Persian towns), 233
Calycadnus, valley (in Ich-ílí district), 355
Cambala, gold mines (in Armenia) 278
Camels, 82, 536
—— of Arabia, of two kinds, 582
——, food of, during a journey, 581
——, called the Ship of the Desert, 582
——, Bocht or Bactrian, 582
——, Syrian and others, 582
—— of Nedjd, or Om-el-Bel (mother of camels), 582
——, have 80 names, 582
——, average burden of, 582
—— of Mahrah, 584
—— fed on dried fish, 584
——, Turkomán, or mule breed, 584
——, used for drawing water in Nedjd Omán, &c., 585
——, used to plough in Afghánistán, 585
Canaan, land of, once Chna, afterwards called Philistia and then Palestine, 539
—— had five provinces, 539
Canaan, afterwards land of, Israel or the Holy Land, 539
——, or the Holy Land, limits of, 540
Canal proposed across Mesopotamia, 33
Capernaum, now 'Aïn-el-Tin (near lake Tiberias), 477
Capitolias, ancient city (in the Decapolis), 513
Capk-e-Derri (royal partridge), 82
Cappadocia, extent, mines, &c. of, 272
Cappadocians, Cilicians, &c., 72
——, climate of, 360, 361
Cappadox, river, now probably the Kalichi sú (Sword river), tributary of the Halys, 5
Caprius, river (of Assyria), 120
Caprus or Lesser Záb, 25
Carambis, now Kerempeh, in Kastamúní, 330
Caravan routes, 629
——, into Yemen, 618
——, to San'á and Mekkah, 620
——, from Makalla, 637
Caravans, commercial, origin of, 685
——, heavy, 686
——, horse, 686
——, ship, to Ophír, &c., 686
——, ordinary, formation of, 686
——, the Aggiel Arabs usually employed as carriers, 686
——, of pilgrims, 688
——, ditto, assembling of, 688
——, ditto, supplies for, 596
——, ditto, meeting and members of, 688
Carbanum, Ancient, or Adiyamán, now Hisn Mansúr (at the eastern side of Mar'ash páshálik), 350
Carchemish Chalne or Kalneh (on the Mesopotamian Khábúr), 118
Cardar-ábád fortress (in Erívan district), 147
Carduchi or Kurd territory (Kurdistán), &c., 120
Caria, province of Asia Minor, 309
——, climate of, 359
Carissa, ancient town (of Lydia), 311
Carmania Felix or 'Irák Ajemí, 227
——, Wild, or the Desert, 227
——, features of, 227
Carmel, Mount, or Mar Elias, description of, 482
——, grotto on, 482
——, range, course of, 487
Carrhæ or Háran (properly Charan), 114, 115
Casius, mount (Casiotis), 386, 387
——, temple on, consecrated to Cronus or Ham, 386
——, scenery of, 388
Casluchim, or first Colchians, 150
Caspian Sea, 65, 77, 132
——, borders of the, description of, 216
—— gates, the supposed, 213
Castello Rosso, or Meïs (in Moola páshálik) 341
Casterman ridge (part of the Anti-Taurus) 292
Cat-fish, mode of taking them near the lak of Antioch, 589, 590
Catanii, or Batanæi, people (of Arabia De serta), 656

Cataonia, part of the ancient (now in Mar'ash páshálík), 352
Catapultæ (in Aleppo castle), 434
Catarractes, now the Duden or Attalia sú, 338
Caucasus, height of, 130
——, geology, and description of, 131
——, crests of, 136
——, mines of, 278
Caucasian gates, 158
Caunus, ancient city (of Casia), 340
——, ruins, 341
——, marshes, 358
Caystrus, ancient town, now Tiréh (in Aïdin district), 311
—— or Cayster, river (now the Kuchúk Mendereh), 358
Cedars of Lebanon, 387, 454
Celænæ, mount (in Hamíd district), 296
Celenderis, now Chelendreh (in I'ch-ílí district), 355
Cement of the Arabs, 667
Cæsarea Palestinæ, now Kaïsaríyah, once Gath (on the coast), 481
Cestrus river, now the Ak-sú (in Tekéh district), 338
Chaab (district of Khúzistán), tribute of, 202
——, population of, 251
Chabes, ancient town (of Kirmán), 231
Chabis, ancient town (of Kirmán), 231
Chaboras, mountain (of Media), 120
Chahàr-sú (the rotunda in Kandahár) 167
Chaidu, river (in the Bulút Tágh), 161
Chalanne, Chalne, or Kalneh, ruined city (on the Mesopotamian Khábúr), 52, 117, 118
Chalcedon, Ancient, now Kádi Keui (near the Bosphorus), 324
Chalcites, Roman district (in the north of Syria), 540
Chaldea in Babylonia, 93
——, restriction of the name, 93
——, of Ptolemy, 94
——, towns of, 94
Chaldean lake, 58
—— language, 83
——, a cognate of the Aramaic, 84
——, or Iránian creed, 84
——, doctrine restored by Zoroaster, 85
——, tenets, 85
Chaldeans, astrology derived from the, 89
——, the first, 92
——, earlier and later distinguished, 92
——, Sabean followers of Cush, 92
——, from Shem, 92
——, Ur of the, 93
——, Chalybes and Kaldání mixed, 93
——, Tyárí, Hakkárí and Berráwí tribes of, 120
——, tribes of Tyárí, &c., occupy the fourth district of Kurdistán, 120
—— and Nestorians, number of, 128
Chalonitis, province (of Assyria), 120
Chalú, or Sidd Nimrúd (the Median wall), 30
Chalus, river (now the Koweïk), 412
Chalva and Chalvata (in Colchis), 276
Chalybean mountains, or Paryadres (part of the northern Anti-Taurus), 286
Chalybes, workers in iron, 276
Chalybon or Chaleis, probably the Aram Zobah of Scripture, and later Berœa, 436
Chalybonitis, Roman district (in the north of Syria), 540
Chamkhor (magal of Elizabethpol), 150
Chámlí Burnú, Pine Point (in the Dardanelles), 319
Chamlú-Bel, group (near Tókát valley), 289
Chámurlí sú (Mud Water), tributary of the Marà or Frát, 44
Chángrí, river (in Angora district), 328
——, district (ancient Kánkarí), 331
Chapdar, and ruins of Azáni (in Kermiyán eyalet), 334
Characmoba (Kir Moab), now Kerak, 520
Charadrus, Kharadran (in I'ch ílí), 355
Chár Buhúr sú (tributary of the Murád), 43
Charnák Kal'eh sí, town and Asiatic castle of the Dardanelles, 318
——, climate of, 360
Chár-Shámbáh-sú, valley (in Sívás páshálík), 286
——, river, or Lycus, 294, 295
——, river, or Yechíl Irmák, 295
——, town, 307
Chasdim or Alybes and Kaldání (of Central Armenia), 92
Chatal or Chatelí Cháï, affluent of the Karà sú or Yaghrah (in Aleppo páshálík), 396, 424
Chavilah and Havílah (in Colchis), 275
Cheena cháï, Marsyas (tributary of the Mæander), 297, 340
Chehel el Sittoon, palace (at Ispahán), 214
Chelebí or Zelebi, city (on the Upper Euphrates), 49
Chelek, valley (of the Upper Tigris), 19
Chelindreh, port (of Ich ílí district) 458
Chemistry known to the ancient Arabs, 692
Cherkesh or Namámlí (affluent of the Filiyás river), 321
Chesní Kópri, or Chásnígir (on the Halys), 5
Chibúk, Turkish pipe, 377
Chibúk sú (tributary of the Angorá sú), 296
Chiláni, a'yanlik (of Kastamúni), 330
Child'er, or Turkish Georgia, 147
——, extent of, 147
——, soil of, 147
——, rivers of, 147
——, mountains of, 147
——, mineral springs of, 148
——, animal and vegetable productions, 148
——, sanjáks of, 148
——, imports and exports of, 148
——, inhabitants of, 148
——, religion of, 148
——, capital of, 148
Chinárán, section of Kurds (in the vale of Mushed), 251
Chinari Gól, lake (on the eastern arm of the Jaïhán river), 300

Chiti, cape, now Shiti, once Citium (in Cyprus), 459
Chivalry among the Arabs, 665
Chna, land of Canaan or Philistia, 539
Choaspes, or Kerkah (river of Khúzistan), 204, 205
Chodda, ancient, now Kej (in Mekrán), 179
Choghakate, one of the three churches (near Eriván), 147
Choora, stream (in the Khybur pass), 171
Choroane, second division of Parthia, 225
Chórúk-sú, town (on the Black Sea), climate of, 359
Chorula, river (district of Ararat), 96
Chosroes, arch of (at Ctesiphon), 35
Chozia, district (of Colchis), 275
Chumara, ancient (town of Lower Chaldea), 94
Chumi-zamgán, tributary of the Ābi Shirwán (branch of the Díyálah), 33
Chárúm, town of Sívás district, 303
Chus of the Caucasus, or K'housdi K'habgokh, 141, 218
——, from Chuschi an Ethiopian, 204
Cibyrates, mount (in greater Phrygia), 340
Cilicia, plains of, 297, 298
——, western (the rugged Trachea), 294, 352
—— Campestris, or plain of Adánáh, 352
Cilician pass, description of, 352–354
Ciliciana, ancient, now Sarasát, village (on the Upper Euphrates), 419
Ciliza, ancient town, now Kilís (in Aleppo páshálik), 422
Circan or Mekrán, 185
Citis or Cetis district, the Calycadnus valley (in Ich ílí), 355
Citium, now Shiti or Chiti (in Cyprus), 459
Claudiopolis, remains of (at Mout), 355
Clides, islands (Keys of Cyprus), 457
Climax, mount, now Delek Tágh (in Tekéh), 338
Coal, gray, in Arabia, 567 (*note*)
Coele Syria or valley of Zahle, or of Biká, 394, 398
Cœur de Lion, mount at Acre, 483
Coffee, seven kinds in Arabia, 621
Cogamus, or river of Allâh Shehr (in Aïdín) tributary of the Hyllus or Hermus, 310
Cogoon, port (of Fárs), 209
Colchis, territory of, 12
——, Havilah, 275
——, ancient, 150
——, limits of, 275
——, occupants of, 275
——, metals of, 276
——, mines of, 278
Commagene, ancient, district (westward of Sumeisát), 114
Compass, in use among the Arabs at an early period, 692
Conar, or nebo (soap plant), 227
Concobar, now Kangáwar, town (eastward of Kirmán-Sháh), 216
Constantia, once Salamis (in Cyprus), 459
Conuclia, village in Baffa (sanják of Cyprus), 458
——, excavations and remains at, supposed to be the site of Phœnician Paphos, 458
Cookery of the Arabs during a retreat, 685
Coomfidah, port (of the Hijáz), 610
Copee Zuz, or Fort of Rustam (in the province of Seistán), 168
Corchas or Gordjaik'h (province of Armenia), 102
Corgo and Karrak islands (near Bushire), 209
Corna, ancient city (of Persia), 210
Corus, village, once Cyrrhus (in the district of Kilís), 422
Corycus, ancient, site of (on the coast of Ionia), 311
Cossæi, mountains of the, Zagros or Sháhú, 72
——, people and language, 83
—— —— of Media Magna, 218
Cow, worshipped in I'rán, 88
——, wild, of Arabia, 581, 586
Cragus, mount and ruins of, supposed to be Sidyma (in Lycia), 341, 342
Crambúsa island (in Tekéh district), 338
Crassus, the Roman general, defeated at Basilius river, 115
Ctesiphon, ruins (on the lower Tigris), 35
Cundeedacer, head of a quarter or division (of Afghans), 175
Cuneiform inscriptions, 169
Cuni, ancient town (of Mekrán), 185
Curcha (Kerkúk), in Kurdistán, 120
Curium, probably now the Sanják of Episcopia (in Cyprus), 458
Cush and Sabean, followers of, 92
——, supposed position of the land of, 267
——, several names of the people of, 281
——, Asiatic, 267, 274, 275, 281
Cushite, language of Arabia, adopted by Kaktan's followers, 660
Cushites, in Babylonia, 116
Cutheans, of Shalmanasar, 490
——, ancient copy of the Pentateuch found on Mount Gerezim, 490
Cydnus, or Sarus river (now the Saïhún), rise and course of into Cilicia, 298
——, cataracts on the, near Tarsus, 297
Cyprus, or Kibris, island, 456
——, position and extent of, 457
——, mountains of, 457
——, minerals of, 457
——, products of, 460
——, ancient names of, 460
——, called Aerosæ or Kibris from its copper, 460
——, Phœnician and Ethiopian inhabitants, 460
——, Cyrus the Great conquered it, 461
——, History of, 461
Cyropolis, ancient city (of Media), 141
Cyrrhestica (in northern Syria) district, 422, 540
Cyrrhus, capital of ancient Cyrrhestica, now Corus village (in Aleppo páshálik), 422
Cyrus river, now the Kúr-'Ab (of Far), 208

Daara, ruins (on the plain of the Haouran), 511
Dabb, or Dhahab, probably the Daradax river (in Aleppo páshálik), 415, 416
Dacibyza, or Geïbuzeh (in Kójah-ílí), 324
Dadah, river (tributary of the Gok-sú and Halys), 6
Dádáhí, river (of Kastamúní), 328
——, iflani of, 329
——, a'yánlik of, 330
Dádur Beg, town (of Kach'h Gándaváh), 182
Dághestán, description, extent, &c., 131
—— districts of, 131
——, mountains and geology of, 132
——, bitumen in, 132
——, three climates of, 133
——, vegetable productions, 133
——, wild animals of, 133
——, tame animals of, 133
——, Derbend, capital of, 134
——, people of, once Tartars, 135
——, character of the people, 135
——, religion, &c., of, 135
——, civil government in, 136
——, trade of, 133, 134
——, slavery in, 136
Dagumbeson, plain (in Fárs), 208
Dahr el Megir, Háj station (in the Hijáz), 598
Daïk'h, province (of Armenia), 101
Dainur, territory, tribute of, 259
Dájel, second town (of Harand Dájel district), 183
Dakia, ancient site (on the Euphrates), 52
Dalakí, village (near Bushire), 74
——, crystallized sulphate of lime found near, 74
Dalamon Cháï, or Talaman Cháï (in Meis district), 340
Dama, village (of El Ledja), 505
Damar, or Demar, town (of Yemen), description of, 619
Damascus, páshálik, 501
——, position and limits, 501
——, Abana and Pharpar, rivers of, 502
——, city, situation and description of, 527
——, Syria of, 522, 527
——, Khán Assad and the bázár, 528
——, principal church at, 529
——, coffee-houses and cook-shops, 529
——, remains of a temple to Serapis at, 529
——, foundation and history of, 530
——, ancient remains of, 531
——, exterior and interior of the dwellings of, 530
——, St. Paul's house in, 531
——, Naaman's house in, 531
——, population of, 531
——, climate of, 532, 534
——, ravages of the small-pox in, 534
——, silk grown around, 537
——, ancient inhabitants of, 539
——, present and former commerce, 538
Damávend, mountain (on the borders of Mázanderan), 74
Dana, village and ancient remains, S.W. of Aleppo, 410
Daphné and fountain of Zoïba (near Antioch), 428
Dár Dugh, mountains (in Urd-ábád), 144
Dara, mountain (near Mardín), 105
—— (Dura), a chief town (of Assyria Proper), 120
Darabgerd (town in Fárs), 209
Daradax, river, probably Nahr-el-Dhahab (in Aleppo district), 415
Daralaghez, magal of (in Nakhchiván), 145
Darbakh, river (of Dághestán), 133
Darb-Niab, village (of Hijáz), 611
Dardanelles, the outer passage of, 319, 320
——, páshálik of, 315
Dar-el-Ashreyn, or El Haura (Haj station), 597
Dar-el-Hamra, defile (S. E. of Medina), 598
Darija (river of Bulut Tágh), 161
Darius, pass of (on the Beïlan mountains), 385
Dáriyel pass, or Albanian gates, 134
——, or Shevis Kari, the Caucasian gate, 158
Darkish Tágh (part of the Anti-Taurus), 69
Darra, village (of El Ledja), 505
Dashtí bé Daulat, desert tract (in Sárawán district), 180
Dastí Nudee river, or Mooleedanee (in Mekrán), 178
Dastine, magal of (in the district of Urd-ábád), 145
Daulcoin, town (of Lár), 228
Dawah Bóghaz, mountains (near Kharpút), 68
Dead Sea, hills on the west shore of, 391
——, or Bahr Lút, 402
——, its appearance, 402
——, extent and depth of, 402
——, ford of, towards Wádí-es Seiyul, 402
——, buoyancy of, 403
——, sulphur, nitre, and asphaltum of, 403
——, great evaporation of, 403
——, trees and plants, 404
——, not pestiferous, 404
——, shores inhabited, 404
——, formerly had boats, 404
——, also called lake of Sodom and Gomorrah, 404
——, 1446 ft. lower than the Red Sea, 404
Debenah, district (north of El Ah'sá), 649
Decapolis, territory, 512
Deh Dasht, probably the Pylæ Persicæ (in Fárs), 207
—— Hasan-'alí-Khán (valley in Fárs), 208
—— Zangee (capital of the Huzarah country), 169
Dehergán, town (eastern side of Lake Urumíyah), 220
Dehneh (malachite), 76
Deiban, village (in Haschid-el-Bekil), 616
Deïr, town (on the Upper Euphrates), 49, 111
—— Abú Salami (on the plain of the Haouran), 512
—— Dhami village (of El Ledja), 505

Deïr-el-Kammar (capital of the Druses), 466, 467, 470
———, population and manufactures, 470
———, necropolis of, 470
———, village (on the Barrada river), 502
—— el-Kul'ah, temple (of the Lebanon), view from, 465
—— el Rughan, valley (of the Kesruan), 467
—— Za'faran (convent), (on the Upper Tigris), 18
——, cuneiform inscriptions of, 169
Delí Bábá, town and group (between the sources of the Murád and Frát branches), 67, 68
—— Cháï, or the Pinarus (river of the Amanus), 408
Deliah sú (Mad Water) Yúz-Kat river (tributary to the Halys), 5
Delibashi (inferior Turkish chief), 376
Delik Tásh (mount Climax), (part of Taurus), 338, 340
———, village in the island of Crambúsa, with ruins and inscriptions (in Tekéh district), 338
Deliklí Tásh, a'yánlïk of (in Sívás district), 306
Deloul, a class of camels (in Arabia), 583
Demar or Damar, town (of Yemen), 619
Demer, river, now Nahr-el-Kádí, probably Tamyrus (near Deïr el Kammar), 467
Demir Aparane, river (in Shirván), 137
Demirjí, range, or Kudge Tágh (part of Olympus), 288, 314, 322
——cháï, or ancient Hyllus in Sárúkhán, 310
Demyawend and Taberistan, taxes of, 258
Denawar Abi, tributary of the Gámásab, 193
Denek Ma'den, sanják of, 305
—— Tágh and Denek Ma'den, mines near the Halys, north of Kír-Shehr, 290, 305
Denghiz, Aga, or White Sea, description of, 395, 424
Denizi, Aghaj, forest between the Bosphorus and Bólí district, 322 (*note*)
Denizlí, kasabah (of Kermiyán eyalet), 335
Dera, ruins of, and Abí-Dera stream (tributary of the Holwán), 34
Deráwísh, village on the Tigris (ruins of Numrúd or Ashur), 22, 119
Der'ayyah, chain of Nedjd, described, 566
——, town, described, 631
——, routes to, and from El Khátif and other places, 633
Derbe of St. Paul, now Devlí (towards the southern border of Konïyeh eyalet), 348
Derbend, capital of Dághestán description of, 132, 134
——, fortress of, 70
——, taken by Peter the Great, 129, 130, 131
——, trade of, 134
——, defile of, 190
Dereachte, lake (in Fárs), 208
Dereh-Beg or Beï (prince or lord of the valley), 127, 380
Derejez (tribe of Kurds), 251
Derendah, town (on the Tokhmah sú), 44
Derí, or modern Persian language, 84
Derrahi Ghází Khání (town in Kach'h Gándaváh), 183
Dervishes, convent of (near Tripoli), 456
Desert, great tracts of, in Persia, 78, 79
——, between Sárawán and Kohistán, 184
—— of Arabia, capabilities of, 580
Dethas, ruins (eastward of Kerak), 521
Deveh Bóyunú Tágh, group (of the northern Anti-Taurus), 68
Devlí, the Derbe of St. Paul, 348
Devrek Cháï or Doros, tributary of the Halys, 5, 328
—— town, near the Kómer sú, 41
Dhaka, village (in the valley of Kábul), 171
Dhakhan, Bení Abd, Cushite Arabs, 659
Dhan, river, or lesser Jordan, 399
Dhibon town (Dibon) (in Jebel-el-Balka), 515
Dhoran, ancient town (of Yemen), 619
Dhorrah, district (of 'Omán), 641, 644
Dhouhin Arabs (of El Ledja), 504
Dibbah, town and castle of (in 'Omán), 645
Dibbes, a sweetmeat, 538 (*note*)
Didajens, people (of the Caucasus), 154
Didy, village (plain of the Haouran), 511
Diglah, or Hiddekel river, 13
Diglito (the Tigris), 13 (*note*)
Dilem, district, taxes of, 258
Dilfún, branch (of the Surs), 206, 250
Dilmán, town in the valley of Selmast near Urumíyah, 220
Dimla, town (of Yemen), 618
Dinarettum of Pliny, now Cape St. Andreas (in Cyprus), 457
Dineïr Apamea Cibotis (in the district of Hamíd), 337
Dinsaran district, tribute of, 258
Dio Cæsarea or Sepphoris, now Sufurleh with Herod's palace, 463
Diocæsarea, ruins of (I'ch-ílí district), 355
Dionysius (ancient), now Shohba (in the Haouran), 509
Dio Sefíd, plain (between Teherán and Mazanderán), 213
Diospolis, now Ludd or Lydda (in Palestine), 492
Dirhem, a coin, value of, 255 and *note*
Divers for pearls, 648
——, vessels cleaned by, 649
Dívrígí, town (in Sívás district), 272
——, mussellimlik and town, 305
——, town, or Tephrene, 305
Div-Rúd, probably the Bagrada river (in Kirmán), 230
Diwán (place of honour), 366, 367
—— Khanah (reception room), 242
Díwániyah, town (on the Lower Euphrates), 57, 94, 111
Diyádín, town (W. of Mar'ash), 42
———, view from, 67
Diyálah river, or Gyndes, 27, 28, 33, 35, 119, 122
——, tributaries of the, 34

Diyár Bekr, city, description of, 14
——, once *Tigranocerta*, 99, 102, 106, 111
——, past prosperity and capability of, 15
——, páshálik (ancient Osroene), 93
Diz, fort of, on the Dizfúl river, 196
—— Siyah or Kuh Siyah, plain (in Luri Buzurg), 206
Dizfúl river, source[illegible]ourse of, 196
——, probably the [illegible]tas, 205
——, breaks throug[illegible] Zagros, 196
——, falls into the [illegible]n, 197
——, city, 196
Djar, or coast of Hij[illegible]96
Djeddel, village (of [illegible]Ledja), 505
Djedur, plain (in Da[illegible]scus páshálik), 501
Djeha, village (of El [illegible]dja), 505
Djenubyeh, village (in [illegible] El Sedeïr district), 628
Djof, Ed, 614
Djólan, plain (in Dama[illegible]scus páshálik), 501
Djulfa, village (on the [illegible] Aras), 9
Dobber, village (in Ha[illegible]schid-el-Bekil), 616
Dog, river (Nahr-el-Kelb), or Lycus (of Kesruan), 466
Doga, town (of Hijáz), 610
Doganlú remains, probably ancient Nacoleia (S.E. of Kútáhiyah), 334
Dogs of Arabia, &c., 587
Dohyan, 615
Dokhala, village and canal (from the Tigris), 31
Dola, an Arabian governor equivalent to "páshá," 619
Dombai, hills (in [illegible]fiyúm Karà Hisár), 336
Doomsook, isla[illegible]of Arabia), 571
Dorak, coffee p[illegible]ations (in Yemen), 621
—— Khór (in [illegible]iana), 192
——, canal fron[illegible]abla, 199
——, or Felahíy[illegible]n, 199
——, town, calle[illegible] Little Basrah, 201
Dorama, village (n El Waschem, district of Nedjd), 629
Dorgil Tásh, a'yánlik of (in Sivás district), 306
Doros, ancient, now the Devrek Cháï (affluent of the Halys), 5
Dorylæum, hot baths (near Eskí-Shehr), 334
Dositheans (sect of Syrians), 542
Doumet-el-Joudl (in Jóf-es-Syrhan), 627
Doureperan or 'uraberan (province of Armenia), 102
Dowaser Wádíin Nedjd), 632
—— Arabs, 63
Dowstullub (hired Afghán soldiers), 177
Drangiana or [illegible]wístán, 168
——, position [illegible], 168
——, capital [illegible] 168
Drilloe, ancier people (near the Black Sea), 276
Dromedary, th"hajín" of Arabia, the "maherry" of Africa, and the "hurkary" of Asia, 583
——, speed of, 583
Druses, people of Lebanon, 468
——, mountais of the, 465, 507
——, villages and distances, 465
Druses, capital of, 470
——, people, houses, &c., 470
——, social state of, 507, 548
——, manufactures of the, 508
——, government, &c., 548
——, the Emír Beshír and Sheïkh Beshír of the, 548
——, scenery of the Druse district, 549
——, supposed religion of the, 550
——, ornaments of the women, 557
——, population of the, 558
Dubban, village (of the Hijáz), 611
Dúchet, district (of Kartelinia), 154, 155
——, population, 157
Duden, or Attalia sú, ancient Catarractes (in Tekéh district), 338
Duhistan (of Fárs), 80
——, (of Moghostán), 80
Duhy ed Jebel, or the Lesser Hermon, 391
Dujeil, or Little Tigris (canal), 28, 29
Dújik, mountains (part of the Taurus), 42, 43, 68
Dumak-el-Jaudal, fair (in Arabia), 663
Dumbú Tágh, mountains (near Dívríg), 75
——, minerals of the, 75
——, description of the, 291
Durdún Tágh (in Cilicia), 294
——, river, the Pyramus of Strabo, 293 (*note*)
Durghút-lí-Kasabah (in Sárú-Khán district), 310
Durnah Yaïla-si, mountain (in Angora district), 329
——, or Mount Armenius (part of Olympus), 288
Durrah or Zarrah, lake (in Seïstán), 77, 168
Durráni, the dominant tribe of Afghánistan, 176
——, military force of, 177
Duseprum, now Dúzchah, village (in Angora district), 323
Dygom (tributary of the Kur), 10
Dzemmis, or people under Muslim protection, 253
Dzifár or Ahmedyat, capital (of Mahrah district), 638

Earthquakes in Arabia, 578
Easis, ancient town (of Gedrosia), 185
Ebal, mount (near Nábulus), 490
Ecbatana, now Hamadán, 212
——, ancient capital of Media Magna, 218
Echmiyadzin village and cathedral, seat of the Armenian Patriarch, once the city of Vagharshabad, 147
Ed-dahye, village (in Tehámeh), 614
Eden, supposed site of the garden of, 266, 267, 268
——, traditional site of, 267
——, probably around the sources of four rivers in Armenia, 268
——, identity of the third and fourth rivers, 269
——, sources of the four great rivers (in Armenia), 269
——, valley of, in Syria, 450
——, village of, in Syria, 464

Edlip, town (of Aleppo páshálik), 388, 410, 445
Edom, mountains of, 561
Edrenos, or Rhyndacus, river (in the plain of Kútáhiyah), 322
Egérdir, lake, town, and castle (in Hamíd district), 337
Egg plant (" badintshaus"), 537
Egin, town and fissure in the Anti-Taurus, 42, 111, 305
Eimauks, country and tribe (of Afghánistan), 176
Ekron, probable site of, at (in Palestine) the village of 'Akir, 492
——, satrapy of the Philistines, 539
Elah, or Es Sumt (in Judea), 488
Elam (now Persia), limits of, 210
—— and Ashur, tributaries of Chus, 281
El 'Assayah, or Werka, or Irka, mounds of, in Babylonia, 116
——, Place of Pebbles, and probably the Erech of Nimrúd, 117
Elburz range (N. side of Irán), 64, 74, 77
——, temperature and climate of, 80
——, offsets of, 211
El Elealeh (now El Aal, in Belád El Belka), 516
Eléneh, village (plain of the Haouran), 511
Eleutheropolis, or Betogabris (now Beït Jibrin village), 492
Eleutherus, or Náhr-el-Kebír (southward of Tortosa), 450
Elisooy, territory (on the slopes of the Caucasus), 137
Elizabeth's (Queen) trade with Babylonia by the Euphrates route, 652
Elizabethpol, or kanát of Ganjah, 130, 151
——, town, once Gandjah, 151
——, population of, 157
Eljik Tágh, group of Delik Tásh (in Moola páshálik), 340
Elwán, or 'Abú-Holwán ruins (in Zohab district), 34
Elwánd, range and offset branches of, 211
Elymai, people (of Media), 218
Emeralds (called Scythian), 279
Emessa, now Hums, 522
Emim, Cushite people (beyond the Jordan), 539, 545
Emír Tágh (in Khanidj district), 294, 345
Endor, village (plain of Esdraelon), 463
Enkúrí (Angora), city, 5
—— sú, 328
Entookjash, island (in the Red Sea), 571
Enzelle, port (of Gilan), 217
Ephah, probably now Kaïfa (near Carmel), 482
Ephesus, ruins of, 311
Ephraim, mountains of (in Judea), 488
Epiphania, promontory (in Cyprus), 458
——, now Hamath, description of, 522
——, or Hamath the Great, 540
Episcopia, cape, probably the site of Curium (in Cyprus), 458
Erashes, or Araxes, river, 11
Erbil, or Arbela, a town (of Assyria Proper), 120
Erdilary, tribe (in Khúzistán), 251
Erech (probably now El Assayah), second city of Nimrúd, 117
Eree, town (in Kach'h Gándaváh), 182
Ereglí (eyalet of Kóniyeh), 345
——, town, 348
Ereklí, town (of Bólí district), 321
Eris, or Aras, an[illegible]te, now Arisbán (in Second Media)
Eritæ, people (of [illegible]osia), 169
Eríván, plain, 66
——, district of, [illegible] 102
——, position of,
——, soil of, 146
——, climate of, 1[illegible]
——, mountains of [illegible]46
——, rivers of, 146
——, remarkable lake in, 146
——, animal and vegetable productions of, 146
——, once called Godaikh, 147
——, population of, 147
——, town, 8, 66, 99, 146
——, description of, 146
——, population of, 146
——, antiquity of, 147
——, the Terva of Ptolemy, 147
——, tradition concer[illegible]ing, 147
Erkenek, village (in the Taurus), 352
Ermenék, ancient Philadelphia (páshálik of Mout), 355
Ernege, village (in Tel[illegible]meh), 611
Er-Rub and Sekhan dis[illegible]icts, taxes of, 258
Erumbat Tágh (near D[illegible]rrígí), 291
Ery, or Hery, once Arii[illegible]t of Herat district, 165
Erythræ, temple (in Ion[illegible] 311
Erythrean sea, 539
——, extent from [illegible]ab-el-mandeb to Suez, 570
Erythreans, a name for the Cushites, 281
Erz Rúm, páshálik, 96
——, city, 8
——, or Garin, town, description of, 100
——, plain and valley of, 270
Erzi, ruins of (on the Upper Euphrates), 52
Erzingán, plain (on the Frat branch), 41, 271
——, town, description of, 41, 305
Esal, or Osal (now Sa'ná), 623
Esdraelon, plain, &c. (now Merj Ibn 'Amír) description of, 462, 513
——, climate of, 533
Esdud, Ashdod, or Azotus (near the coast of Palestine), 492
Esdum, hills (at the northern extremity of Wádí 'Arabah), 561
Eshmiskin or Shemskein (in the plain of the Haouran), 511
Essamera village (in El Lowa), 504
Essenek Keni (in the eyalet of Kóniyeh), 346
Es Sharkí, mountain (peak of Anti-Lebanon), 389
Es Sumt, or Elah (valley of Judea), 488
Essura, village (in El Lowa), 504
Esther, sepulchre of (at Hamadán), 212
Ethiopians, or Cushites, 281
——, derivation of the name, 281

Ethiopians, or Hindi, 281
Etymandrus, river, or Hélmandrus (in Súwístán), 168
Eumenia (now the aghálik of Isheklí, district of Kútáhiyah), 334, 337
Euphrates, river, general observations on the, 40
——, its two great branches, 40
——, Frát branch, source, course, and tributaries of, 41, 42
——, Murád branch, source, course, and tributaries of, 42 to 44
—— trunk, course of, to Bír, 44 to 46
——, inclination of, towards the Mediterranean, 44
——, passage of, through the Anti-Taurus, 44
——, level of, above the Mediterranean and Persian Gulf, 47
——, course of, from Bír to Kal'at en Nejm, 47
——, from Kal'at en Nejm to the Khábur, 47 to 49
——, from the Khábúr to Werdí, 52
——, from Werdí to A'náh, 52
——, from A'nah to Hadísah, 53
——, from Hadísah to Hít, 54
——, from Hít to Felujah, 54
——, from Felujah to Makdam, 55 (*note*)
——, from Makdam to Musseyib, 56
——, from Musseyib to Hilláh and Babel, 57
——, from Hilláh to Díwániyah, 58
——, from Díwániyah to Lamlúm, 58
——, from Lamlúm to Al Khudhr, 59
——, to Karáyem and Al Khudhr, 59
——, from Al Khudhr to Sheïkh el Shuyúkh, 59
——, from Sheïkh el Shuyúkh to Kúrnah, 60
——, below Kúrnah to Basrah, 60
——, Shatt el 'Arab and Kerak, 60
——, flooding, &c., of, 61
——, table of rise and fall of, 61, 62
——, velocity, discharge, &c., of, 62
——, Kárún enters the, 61
——, re-opening of its navigation, 447
——, route, time of Queen Elizabeth, by the, 652
Euremedon, or Kapri-sú (in Tekéh), 338
Europus, city (of Media Magna), 218
Eusofzyes, tribe (of Afgháns), 176
Evarchus, river (of Paphlagonia), 331
Ezion Geber, or Ailah, ruins of, 596
Ezra, tomb of (on the Tigris), 38
——, ruins (in El Loehf valley), 506

Fahil, island (near Maskat), 642
Faïd, town (in Jebel Shammar), 628
Faïdja, 'Aïn El, tributary of the river Barrada, 502
Faïlí, branch of the Lurs, 206, 250, 251
Faïlioun, town and valley (in Fars), 208
Fairs in Arabia, in ancient times, for commerce, and where held, 664
Fakírs (beggars), 87
Fakih-el-Kebír, Beit-el (in Tehámeh), described, 612
Fakkra, or Mezza, pyramids (border of the Kesruan), 472, 473
Famagosta, plain (in Cyprus), 457
——, sanják and city (of Cyprus), 459
Famieh (Apamea), in Syria, 522
Farah, El, village (in Wádí Dowasír), 632
——, province (of Herat), 164
——, capital of the Núr-zayí country, 164
Farr-ar-rúd, tributary of the Hélmand, 77, 164
——, valley of, 164, 168
Fárs, capital of, 73
——, Duhistans of, 80
——, Párs or Farsístán, position and features of, 207, 208
——, or ancient Persia, limits of, 210
Farsa-Gerd possibly Pasagarda, 210
Farsan, island (in the Red Sea) and Grotto of Pearls, 611
—— Séggeer, island (in the Red Sea), 571
—— Kebir (in the Red Sea), 571
Farsang, 18¾ to a degree, 254 (*note*)
Farsey, island (in the Persian Gulf), 569
Farsístán, features of, 208
Fartash, cape (on the south coast of Arabia), 570
Faryab or Otrar, district taxes of, 258
Fasa, town of Fárs, 209
Fat-h 'Alí Sháh, king of Persia, 248
Fatima, tomb of (in the town of Kóm), 213
Fatsa, port (on the Black Sea), 307
Faustinopolis, ruins (on the Cydnus), 298
Favil, town in Kaukeban (district of Yemen), 616
Feheis, ruined city (in Jebel El Belka), 517
Feláhíyah, or Dorák, town (of Khúzistán), 199
Feleteh, town (of Omán), 644
Felahs (peasants), 554
Felix, Arabia, derivation of the name, 656
Felluh, Jebel, mountains (in Omán), 640
Felújah, castle (on the lower Euphrates), 33, 54
Fenik, peninsula of, on the Tigris, 19
Ferahád, Tágh and grottoes of (near the valley of Amásíyah), 287
Ferashbund (pass in Fárs), 207
Fereysh, plain (S. E. of Medina), 600
Fergánah, district, taxes of, 259
Fetti-Ali Khán, 139
Fhaidagara, nor Fhaitazan (district of Armenia), 102
Fililein, peak (near Níksar), 287
Filiyas, town and remains of (in Bólí district), 321, 323
——, river or Billacrop, 321
Firdeh, tax (on property), 556
Fíróz-ábád (town of Fárs), 208, 209
Fíróz (turquoise), 76
Fish of Arabia, 589, 590

Fité Tágh (in Shírván), 136
Flumen Regium, or Nahr Malka, remains of the, 56
Fodhein, castle, or Messak (in the Haouran), 512
Foof, capital of El Ah'sá, 650
——, population, &c. of, 650
Forg (town of Lár), 227
Forrah, El, village (of El Kassym district), 629
Frát, branch of Euphrates, course and tributaries of, 40 to 42
——, branch at one place called the Karású, 41
—— and Múrad branches compared, 45
——, or Förát, 40 (*note*)
Fresh-water lakes in Arabia, 571
Fursul and Habis remains (in Syria), 472

Gabala (Jebili), (in Tripoli páshálik), 452
Gabiana of the Romans, once ancient Samaria, later Sebustieh, the Sebasti of Herod the Great, 489
Gabrs, the, still speak the Pehleví language, 84
Gadara or Gedor, now Om Keis ancient site of (south-eastward of Lake Tabaríyeh), 513
Gadh, probable site at Beït Adjet (in Palestine), 492
Gagus, river (of Assyria Proper), 120
Gaih, town (of Mekrán), 163
Galatia in Asia Minor, climate of, 361
——, Western, in Asia Minor, 331
Galefka, once the port of Zebíd (in Tehameh), 613
Galilee, villages of, &c., 477
Gallipoli, town and population of (in the Dardanelles), 318
Gallus, lake (in Bithynia), 322
Galwarah, town (in Kirmán-Shah district), 33
Gamala, ruins, eastward (near lake Tiberias), 513
Gámásab, river (affluent of the Kerkhah), 193
Gambroon, Gamrún, or Bander 'Abbás, (port of Lár), 227
Ganandadopydnæ, ancient people (of Kirmán), 230
Gandávah, Kach'h, district, 181, 182
——, capital of, 182
Gandjah kanát, or Elizabethpol, 130, 150
——, town, or ditto, 151
Gáó, or Gáór (the cow) worshipped, 88
Gáór Yazdí, or Májúsí (certain Pagans), 88
Garin, or Erz-Rúm (capital of Armenia), 100
Garrow island (Persian Gulf), 569
Garun, 'Abí, tributary (of the Kerkhah), 195
Garsauritis, district (border of the eyalet of Kóniyeh), 348
Gataaditis, ancient district of, 512
Gath, or Kaïsaríyah, once Cæsarea Palestina, 481
——, satrapy of the Philistines, 539
Gaulanitis, ancient province (now the western part of the Haouran), 510
Gaur Tágh (in the páshálik of Tarábuzún), 289
Gaza, the Azata or Azaga of Ptolemy (now Shiz, in Azerbaïján), 221
——, district of Syria, added to Akka, 486
——, limits of, 486
——, principal streams of, 487
——, or Ghuzzeh city, history of, 493
——, satrapy of the Philistines, 539
Gebal, or Jubeil, district (on the coast of Tripoli), 453
Gediz, a'yánlik, and town of (on the borders of Mysia), 334
Gedrosia, appearance of, 163
——, extent of, 185
——, inhabitants of, 185
——, Panea, ancient capital of, 185
——, later Geste, Gedrosar, 185
Geïbuzeh, or Dacibyza (near the Bosphorus), 324
Geli, ancient people (of Media Magna), 218
Gellates, tribe (of Kurdistán), 128, 250
Gelvedereh (ancient Garsaura), excavations (in the eyalet of Kóniyeh), 291, 365
Gemerí, town (probably Gymnias of Xenophon, in Tarábuzún district), 288, 307
Gemí-belf (ship peak, near Karà Hisár), 289
Gemin Beli Tágh (in Sivàs district), 3
Gennesareth, plain of, 477
Geometry, known to the ancient Arabs, 692
Georgia Proper, superficies, &c. of, 155
——, capital of, 155
——, products of, 156
——, table, showing population of the districts of, 157
——, Russian province, 129
——, or Grusia, extent of, 130
Georgian provinces, taken by Peter the Great, 129
——, recovered by Nadir Sháh, 129
Gerasa, or Djerash, description of, 514
Gergen Kaleeh or Kal'ah-sí, mussellimlik, on the Upper Euphrates (at the foot of the Taurus), 70, 71, 293, 350
Gerizim mount, or Jebel Túr, the mountain of the Samaritans (near Nábulus), 391, 464
—— mountains, 464, 490
Geste, or Gedrosar, later capital of Gedrosia or Mekrán, 185
Gethsemene, garden of, 496
Gezan or Jozan, town and harbour (of Abú Arisch), 611
——, salt springs of, ditto, 611
Ghadirs or wádís (of Arabia), 572
Ghaïm or Káïm, on the Tigris, 28, 30
Ghamdan castle, near San'á, 622
——, an idol of, at San'á, 623
Ghandjan, tributary of the Kur, 150
Ghanjibassane, magal (of Elizabethpol), 151

Gharib 'Abú, inlet to the Nahr Malcha, 55
Gharkad, shrub (the *Peganum retusum*), 592
Gharrah, Jebel (near Makallah), 637
Ghawarineh, cultivated tract (east of the Dead Sea), 520
Ghazneïn, district of Afghánistan, 169
——, city of, 169
——, river of, 170
Ghemri-Ozene, river (in Bakú district), 133
Gherdiman, river (in Shírván), 137
Gherrha, or Regio Macino (near Bahreïn), 649
Ghiediz-cháï or Hermus (flowing into the Gulf of Smyrna), 310
Ghieul Hisár, lake (in Moola pásháliik), 340
Ghilan, or Kilan cháï (tributary of the Aras), 9, 145
——, province, 73, 129
Ghiljies, tribe of Afghans, 176
Ghiuk-sú or Calycadnus (in Ich-ílí), 355
Ghoal, El, village of El Afladj (district of Nedjd), 633
Ghokhcha, Gouktcha, or Sevanga, lake (in Armenia), 97, 146
——, never freezes, and abounds in trout, 146
Gholáms (personal attendants in Persia), 177
Ghor, magal (of Elizabethpol), 151
—— el Mezzah (peninsula of the Dead Sea), 520
—— el Szafe, principal village (of the Ghawarineh), 520
Ghoraut, district of the Hazarah country, 164
Ghoudmakars, people (of the Caucasus), 154
Ghoumry, town (of Bambak), 152
Ghoura Khán, town (of Herat), 164
Ghuiljik, or Goljik, lake (at the western source of the Tigris), 13, 68
Ghúr mountains, or ancient Parapamisus (eastward of Herat), 74
Ghuzzeh, or Gaza, city ("melkana," or appanages of the Sultán), 486, 493
——, history of, 493
Giavat (town of Media), 141
Gibeah, hills (N.W. of Jerusalem), 392
Gihon and Pison, supposed to be represented by the Halys and Araxes, 266, 267
——, source of, 282
——, now the Araxes, 274
——, valley at Jerusalem, 496
Gilan, Abi, tributary (of the Holwán river), 34
——, or Kilan, province, 217
——, derivation of the name, 217 (*note*)
——, features and productions of, 217
——, extent of, 217
——, trade of, 217
Gilawan, village (on the Kizil U'zen), 191
Gilboa, Mount, southern prolongation of, 391
——, hills in Samaria, 462
Gilboa, range and course of, 487
Ginea, or Jenín (in Samaria), 478, 489
Gipsies called "kurpadh" in Aleppo district, and "nowars" in the south-eastern part of Syria, 545
Girdelán, town (in Lower Chaldea), 94
Goats of Arabia, 587
Godaikh, or territory of Eriván, 147
Gók Irmák, or Karás sú (tributary of the Halys), 6, 328
Gók sú, celestial stream (in the vale of Tosiyah), 6, 330
——, in Mar'ash pásháliik, 352
Gók Tágh, or Cerulean mountains (at Nicomedia), 324
Gók dil-li, group of Anti-Taurus), 292
Gokh-cháï (in Shirván), 137
Góksún-sú (tributary of the Jaïhán), 298, 299
Gól Bashi, lake (on the E. branch of the Jaïhán), 300
Gól Tágh, Bin, range (in the Anti-Taurus), 43
——, near Egin (Upper Euphrates), 291
Gólek Bógház, pass of Taurus, description of, 353
——, mines of, 353
——, scenery beyond, 353, 354
Góljik, or Ghuiljik, lake (near the western source of the Tigris), 13, 68
Gomorrah, the destroyed city, 404
Goomak, island (in the Red Sea), 571
Gor, tribes of, and population, 157
Gordiæi, mountains (part of the Anti-Taurus), 72
Gordjaikh, or Corchas (district of Armenia), 102
Gori, district (of the Caucasus), 152
Gorthem, sect (from Assyria), 542
Gouger-houad, or 'Alí Shehr Tágh, part of Taurus (near Mar'ash), 293
Gouri Sefíd (pass in Fárs), 207
Gourie, or Gorie, town (in Kartelinia), 155
——, population of, 157
Gouriene Cháï (in Bakú district), 133
Grane, or Quade, port (near the estuary of the Euphrates), 568, 569
——, description of town and harbour, 649, 650
Granicus, or Ostrola, river (on the sea of Marmora), 315
Graum, castle (on the Euphrates), and distance from the Mediterranean, 46
Greek catholics in Syria, number of, 558
Greeks, figure and dress of, 373
——, occupations of the men and women, 373
Grotto of Pearls, in Farsan island (Red Sea), 611
Gubban, affluent (of the Tripoli river), 450
Guebre, fire-temples at Bakú, 132
Gugars, or Koukark'h (division of Armenia), 101
Gúl Báshí, lake and river falling into Agá Dhanghiz, 396, 424
Gúl Búnár sú (tributary of the Tchoruksú), 297

Gumish Khánah, town, 96, 286, 307
——, mines of, 275, 278
Gunah-ábád, town (in Khorasán), 223
Gundar, on the western arm of the Díyálah, 33
Gunluk sú (tributary of the Murád), 43
Gúrán (in Sívás district), 272
Guria, province, position of, &c., 149
——, extent of, 149
——, soil and produce of, 149
——, districts of, 149
——, population and inhabitants of, 149
——, religion of ditto, 150
——, ranks of people in, 150
Gurun, town (on the Tokhmah sú), 44, 292
Gutha, El, the district of Damascus, 522
Guttart, island (in the Persian Gulf), 569
Güzel Burj, pretty town (on the Orontes), 397
—— hisár (in the a'yánlik of Aïdín), 309
Gyndes, river (now the Diyálak), 33, 210

Habbat, fifth kind of coffee (in Yemen), 621
Habin, river (of Mushed), 224
Habís, plain and ruins of, 472
Hadad, Ben, Syrian temple to, 541
Hadhrá, Aïn, spring in Yemameh (district of Nedjd), 630
Hadísah, or Hadíth, island and town (on the Euphrates), 53
Hadjar, the concealed stone (at Jerusalem), 497
Hadramaút, probably the Hazarmaveth of Scripture, 635
——, boundaries of, 635
——, inhabitants of, 636
Hadrianopolis, site of (in Bólí district), 323
Hafár, canal (from the Lower Kárún), 199, 200
Hagar and Ismael's tombs (at Mekkah), 604
Haï, canal, course and description of (in Lower Mesopotamia), 36
Haïl, town (of Jebel Shammar), 628
Háïmáneh, Kurdish district (westward of Angora), 328
Haïmí, sixth kind of coffee (in Yemen), 621
Haït, Aïn, spring of Yemameh (district of Nedjd), 630
Haïvali, village (between the Upper Euphrates and the Halys), 276
——, gold found in, 276
Hájar, stream, in Yemameh (district of Nedjd), 630
Hájí, village (in Kach'h Gándávah), 182
—— Bektásh a'yánlik (in Kír Shehr district), 305
—— Tágh (eastern side of the Halys), 290
—— Hamzah, town of (on the Halys), 5, 303
Hájilar, town, near lake Sóghla (in Kóniyeh eyalet), 346
Hajín, or dromedary, the third class of camels in Arabia, 583
——, their superiority over the ordinary camel, 583
Hajín, called "maherry" in Africa, and "hurkary" in Asia, 583
——, the dromedary of Scripture, 583
——, average speed of the, 583
——, particular instances of speed, 583, 584
Hakim Khán, sanják of (in Malatiyah páshálik), 302
Hakkárí, tribe (of Chaldeans), 120
Hak'm, a civil authority (like a mayor), 233
Hala, mountains (near the river Indus), 73, 181
Halebi, or Zelebi (on the Euphrates), description of, 417
Halli, harbour (at the southern extremity of the Hijáz), 610
Halus, a chief town (of Assyria Proper), 120
Halys, river, name of the, 4
——, course of, 7
——, southern river of, 4
——, borders of, 7
——, country near, 7
——, valley of, 67
——, source of, 96
——, and land of Havílah, 267
——, or Alys, the Eksios of the Armenians, 274
——, divides Asia Minor, 302
Ham, seat of the descendants of, 274
Hamadán, district and city described (once Ecbatana), 33, 212
——, valley of, 212
——, city and territory, taxes of, 259
Hamáh, bridge of (on the Orontes), 395
Hamáms, or baths, 331, 370
Hamath-Zobah, kingdom of, once Hamath the Great, or Epiphania, 540
Hamdán, town (in the valley of Nejrám), 615
Hamíd, district (of Asia Minor), 337
——, extent, &c., of, 337
——, surface of, 337
——, towns of, 337
Hammam Beth-horon, springs (eastward of the Dead Sea), 515
Hammame Arabs, 511
Hammar, island (in the Red Sea), 571
Hamrín, hills (on the Upper Tigris), 26
Hamzah, tombs (on the Haï canal), 36
Hanina Beït, or Bethel, valley (N.W. of Jerusalem), 488
Hanein, valley (westward of Safet), 467
Haouran, plain of, 510
Harakah, town, once Libyssa (near the gulf of Nicomedia), 324
Harakli (Band Eregli) (in Bóli district), 323
Harand Dájel, district (between the Indus and Kach'h Gándávah), 180, 183
——, chief town of, 183
——, plain of, 186
Hararah, village in Afladj (the district of Nedjd), 633
Harém, or Harém Khánah, 242, 367
Hargose, island (in the Persian Gulf), 569
Harharas, stream on the eastern branch of the Jeráhi, 202

Harharas, source of the Araxes river, 8
Hárim esh Shérif (the noble sanctuary of Jerusalem), 497
Harmattan of Guinea, called "simoom" or "samm" in Arabia, 578
Harmeh, village in Sedeir (district of Nedjd), 628
Harmish, island (in the Red Sea), 571
Harmozia, river, or Anamis (now the Minnow or Miná-áb, in Mesopotamia), 227
Harmozonte, capital of the Himyaritic kingdom (in Kirmán district), 231
Harpasus, or Arpah Cháï (tributary of the Aras), 8, 9
Harrad, village (in Abú Arisch), 611
Harradja, village (in Senhan district), 615
Hárran and source of the Belik river, 48
——, temperature of, 106, 107
——, Carrhae, or Charan, 114, 115
——, city of the Sabeans, 112, 115
——, supposed burial-place of Seth, 112
——, Jebel, and coffee plantations (in San'á district), 621
Harrasi, fourth kind of coffee (in Arabia), 621
Harrat-et-te-Jear, village and suburbs (of Gaza), 493
Haryk, El, in Nedjd, 632
Hasan, Beni, tribe (of Hadramaút), 637
—— Abú, tribe (in Jaïlán), 642
—— Chelebi, sanják (of Malatíyah páshálik), 302
—— Kal'eh, town (on the Aras), 11, 68
—— O'ghlan (in Angora district), 329
—— Patrick, sanják (of Malatíyah páshálik), 302
—— Tágh (eastward of Tuz Gólí lake), 290, 291
Haschid-el-Bekil, or Kobaïl, district (of Yemen), 615
Hásibíyah, town (of the Anti-Lebanon), 393, 399
Hásik, district (opposite the Kuria Muria Islands), 638
Hásikí (one of the Kuria Muria Islands), 638, 639
Hasnawi, tributary of the Mygdonius (in Mesopotamia), 50
——, its bifurcation, 50
Hassemania (on the Kárún), 198
Haterhiat of Soghd, taxes of, 259
Hatim Taï, liberality of, 663
Haud, village (in Kobaïl district), 616
Haush, a defensible village in the Haouran, &c., description of, 505
Hautemey Arabs (of the Hijáz), 597
Havilah, son of Joktan, 280
——, great grandson of Shem, and countries occupied by his descendants, 280
——, grandson of Ham, and countries occupied by his descendants, 280
——, the supposed land of, 267
——, or Chavilah (Colchis), 275
——, ancient name of the district, 275
——, people of, 275
Hawízah, town on the river Kerkhah, 38, 60, 195
Hawízah, Khór at, 192
Hazeïr 'Aïn, possibly ancient Jazer, 517
Hazir-sú (tributary of the Assyrian Khábúr), 20
Hebesch-el-Belád or Hijáz, 596
Hebrews still found in Syria, 545
——, their condition and number, 545, 546
——, language partly derived from the Western Aramaic, 83
Hebron, ridges of (in Judea), 392
——, description of, 493
——, mosque of, described, 494
——, or Kirjath-arba, 495
——, history of, 495
Hecatompylos (capital of Parthia), 225
Hedia, village (near Medina), 598
Heïs, capital of Ossab (district of San'á), 620
Hejil, or common anklet, 671
Hejnadeh, district, taxes of, 259
Heliopolis, now Ba'albek, 474, 475
Helláníyah, one of the Kuria Muria Islands, 638
——, huts, &c., description of, 639
Hélmand and tributaries (Afghánistán), 77, 166
——, valley of and country near, 167
Hélmandrus or Etymandrus, river (of Afghánistán), 168
Henadí, Arabs (borders of the Aleppo páshálik), 436
Heptaporos or Khalifatlí-Asmak, river (of the Troad), 317
Heraclea Pontica (in Bólí district), 323
Heraclius declares himself a vassal of Russia, and its consequences, 129, 130
Herat, valley and city of, 74
——, kingdom, once eastern Khorásán, 163
——, extent of, 163
——, valley, fertility of, 165
——, city, described, 165
——, called the port, 165
——, district, once Ery or Hery, also Arii (part of the Paropamisadæ), 165
——, city, supposed to be Artacoana or Alexandria in Ariis, 166
——, province, taxes of, 258
Hermás, affluent (of the Mesopotamian Khábúr), 50
Hermon the Great, or Jebel-esh-Sheïk (part of Anti-Lebanon), 393, 398, 464
—— the Little, or Jebel-ed-Duhy (southward of Mount Tabor), 391
Hermus, valley and river (washing the district of Aïdín and Sárú Khán), 310, 333
Herod's palace, remains of (at Sufurieh in Galilee), 463
Hery, or Ery, once Arii (in the Herat district), 165
Hesbon, or Husban, ruins of (in Belád-el-Belka), 516
Hetzerdara, or a thousand mountains (near Beïbahán), 73
Heusn Nieha temples and other remains (N.W. of Zahle), 472
Hiddekel or Diglah, 13
Hierapolis, now Pambuk Kal'eh (in Kermiyan eyalet), 335

Hierapolis, or Bambyce, or Magog (now Munbedj), 420
Hieromiace or Jarmuk and Sheriat-el-Mandhúr (affluent of the Jordan), 401, 513
Hijáz, the, or Belád-el-Hebesch, 596
——, limits and features of, 594
——, coast of, or Djar, 596
——, generally barren, 596
Hijra (in the mosque at Medina), 599
Hilláh, town, ruins of Babel, 57, 116
Himálaya mountains, 74
Himyaritic, kingdom (of Yemen), 656
Hindea, lake (near Babylon), 105
Hindi, or Ethiopians, 281
Hindú Kúsh (or Indian Caucasus), 74
Hiobdon, plain of Dághestán, 132
Hírah, district, taxes, &c., 257
Hirran, mountain (in San'á district), 619
Hisár-Anlú, town and remains (in Bólí district), 321
Hisn Keïfa (in Mesopotamia), 111
—— Mansur, town, or Adiyamán, once Carbanum (in Mar'ash páshálik), 350
Hissarjík village, and New Ilium, 317
Hít, town (on the Euphrates), 54, 110
——, bitumen about, 75
Hittites (westward of the Jordan), 539
Hobah of Scripture, possibly Aram Zóbah (N. of Syria of Damascus), 540
Hodeïda town and harbour (of Tehámeh), described, 612
——, country between Lohayah, 612
——, government of, 612
Hodheyl, tribe and hamlets (near Taïf), 608
Hoïran, lake (in Hamíd district), 337
Hól, Hólí or Haulí (affluent of the Khábúr), 51
Holwán, river (in Zoháb district), 34
——, ruins of, 119, 216
——, district taxes of, 256, 257
Horayb, village (of El Kassym, district of Nedjd), 629
Hormuz (Ormuz), isle of, 229
——, extent and surface of, 229
——, port and position of, 229, 230
——, once a Himyaritic kingdom, 231
Hormuzd, the good principle, 85
Horse of Arabia, 585
——, five noble breeds of the, 585
——, food of the, 585
——, pedigree of, handed down from father to son, 586
——, pedigree traced from the mare, 586
——, prevailing colours of the, 586
Hosea, tomb of, or Neby Osha (near Szalt), 517
Houses in Asia Minor, described, 369
Houta, or garden of palms (in Jóf-es-Syrhan), 627
Howaïyah, town of Jaffea (district of Arabia), 635
Howra, village of Senhan (district of Arabia), 615
Huleh, 'Bahr-el, lake, or waters of Merom (Upper Jordan), 399
Hummus, a kind of vetch grown in Syria 537
Humreck, island (in the Red Sea), 571
Hums or Homs (ancient Emessa), 522
——, valley of (on the Upper Orontes), 394
Hurkary, camel in Asia, the hajín of Arabia, and the dromedary of Scripture, 583
Hussein, Jebel, island (near Bahreïn), 649
—— Telt (on the plain of Haouran), 511
Hussiah, plain in El Woschem (district of Nedjd), 629
Huts and tents of the Arabs, 673
Huzarah country, or the two districts of Bámiyán and Ghoraut (in Afghánistán), 164, 172
—— villages of, 164
——, pastoral wealth of, 165
——, Deh Zangee, capital of, 169
——, cuneiform inscriptions of, 169
——, tribe of, 176
Hyatti, village and remains (in El Lowa), 504
Hycsos, or Ethiopians who passed into Africa, 281
Hyda or Hyde of the first Asia (probably near Sardis), 311
Hydaspes river (flowing from the Bulút Tágh), 161
Hyllus or Hermus (flowing through the Katakekaumene), 310
Hyrcania (now a province of Aster-ábád), 225

Ibrah, town, in Jaïlán district (of 'Om'an), 642
Ich-ílí, district (of Asia Minor), position, &c., of, 352, 355
——, temperature of, 358
Ichthyophagi, ancient people (of Gedrosía), 185
Ida, mount, or Kaz Tágh (in Mysia), 288, 316
Id-derís and other sections of the Chaab people, 251
Ihram, or pilgrim's wrapper, 604
'Ikta'ah, or captured lands, 253
Ilahíyah, 'Ali, sect of, 88, 143
Ilik Tágh, a branch from the Olgassys (towards Kastamúní), 6, 287
Ilium, site of (at Búnár báshí), 316, 317
—— New, ruins of, 317
Iliyats and their flocks, 78
——, state of property and occupations, 248, 249
——, origin of, 248
——, population of, 252
——, revenue of, 252
I'lijeh-sú, tributary of the Kharzá-cháï, 18
Imám of Maskat, 653
—— Alí, town (in Lower Chaldea), 94
—— Dúr, Saint's tomb (on the Tigris), 27, 30
Imáms, the twelve (of the Shi'ahs), 86
I'maryeh, or Jebel A'aridh (mountains in Nedjd), 627
Imiretia, Caucasian province, 148
——, extent and position, 148
——, inhabitants of, 149
——, rivers of, 149

Imiretia, climate and produce, 149
——, districts of, 149
——, government of, 149
Inan, village (in Dhorrah, district of Omán), 644
Indian, river, or Táb (in Khúzistán), 77
—— Ocean, or Bahr 'Omán (the swelling sea), 640
——, town, 201
Indus, river of Asia Minor, now the Tálamán-chaï or Dalamon-chaï, 161, 340
Injeh sú (scanty water), excavations and town (N.W. of Mount Arjish), 291, 347
In-Oghí, or Sultán Oní (in Kermiyán eyalet), 334
Intcha-cháï (in Karábagh), 142
Ionia, district (of Asia Minor), 309
'Irák Ajemí, position and limits of, 211
——, its features, valleys, and plains, 212
—— Arabi (or Lower Mesopotamia), 107
—— Arabia, climate of, 79
I'rán, extent and limits of, 65
——, mineral productions, &c., of, 74, 75, 76
——, surface of, 77, 78, 79
——, plateau of, 65, 77
——, geological character of, 74
——, kanáts of, and use, 77, 81
——, minor rivers of, 77
——, salt lakes of, 77
——, scarcity of wood and fresh water in, 77, 79
——, barren appearance of, 79
——, great desert tract of, 79
——, climate of four kinds, 79
——, vegetable productions of, 80
——, animal ditto, wild and tame, 81, 82
——, painted horses of, 81
——, people, language, &c., of, 83
——, sacred language of, 83
——, religion of, 83, 84, 85, 86, 87
——, Aramaic probably at one time a common language in, 84
——, pagans in, 88
——, Neú-rúz, first day of the year in, 89
——, Jámásp, the astrologer in, 89
——, astrologers in, called Minatzim, 89
——, astrology of, derived from the Chaldeans, 89
——, influence of, in, 89
——, three divisions of, 91
——, guide-books of, in the second century of the Hijrah, 252
——, revenue of, in the time of Khosroes, 261
I'ránian, or Chaldean, creed, 84
I'ránians, high altars and caves of the, 84
——, ancient religion of, overcome by Muhammedanism, 85
——, superstition of the, 89
Irkisohe, river (of Dághestan), 134
Irmia, or Berkia, son of Saul, the supposed ancestor of the Afghans, 175
Isa, canal, or Sakláwíyah, connecting the Euphrates and Tigris, 32, 33, 55
Isatichæ, people (of Kirmán), 230
Isaura, sanjáklik of (Kóniyeh eyalet), 344
Isaurians, capital of the, 346
Isbártah, town (of Hamíd district), 337
Isconda, ruins (in Pamphylia), 339
Iscondar, town (of Kójah-ílí), 321
Isferáyín, section (of Kurds) 251
Is-haki, canal (from the Tigris below Tekrít) 26, 27
Isheklí (Eumenia), ancient site (in Hamíd district), 337
Ishik Tágh (in Angora district), 328
Iskanderiyah, khan of (in Mesopotamia), 56
Iskanderún, distance to Bális, 48
——, bay and marshes of, 409
——, proposed improvement of, 409, 447
Iskelíb, town (in Angora district), description of, 331
—— Kasár (in the a'yanlik of Chúrúm), 303
Iskíl, town (on Túz Gólí lake), 347
Ismáel's tomb, at Mekkah, 604
Ismá'ili, town (on the Kárún), 199
——, or Assassins, ancient people of, 542
——, tenets of, 542
——, have their principal seat at Kal'at-el-Maszyad, 542
——, rites of the, 543
——, name from Hacchis-shin, 543
Ismíd, or Isnikmíd (Nicomedia), 321, 323
——, gulf of Bithynia, 322
Ispahán, city, description of, 214, 215
——, suburbs of, or Julfa, 214
——, bázárs of, 214, 215
——, population of, 215
——, taxes of, 260
——, salt desert around, 78
Issus, gulf of, description, 408
——, ruins, or Nicopolis, 408
Istifan (Stephane), town (of Kastamúní), 330
Iturea, ancient province (eastward of the Jordan), 521, 522
Iverne, river, boundary (of the ancient Amazons), 140
Izedí, or Yezídí, tribes in Sinjár, 113
——, of Sheïkh Adi, eastward of the Tigris, 113
Izirefft, town (of Carmania Felix), 231
Izmír (Smyrna), town and inlet, 309, 312
Iznik, lake, 322
——, village, once Nicæa (on Lake Ascania), 323

Ja'ber Castle (on the Euphrates), 48
Jabesh Gilead (in the Decapolis), 512, 513
Jabok, or Zerka valley (in Decapolis) 512
Jabúl, salt lake of (páshálik of Aleppo), 415
Jacobites (in Syria), 111
Jacob's Field (near Nábulus), 490
Jadis, tribe of Cushite Arabs (once near Bahrein), 659
Jaffa, or Yáfá, climate of, 534
——, Japho and Japha, city described, 491
——, history of, 491
——, ancient names of, 492
Jaffea, province (of Arabia), situation and extent of, 635
——, government of, 635
Jafofe, village (in Upper Tahameh), 611

Jaghatú sú (in Azerbaïján), 219
Jaghi Tágh, or mountain of flowers, 270
——, source of the Murád, 270
——, fertility of, 270
——, second Paradise, 270
Jaïdar, plain (on the river Kerkhah), 194
Jaïhán, river (of Cilicia), 292, 352
——, rise and course of, 299
——, eastern branch, rise and course of, 300
Jaïlan, district (of Omán), 641
Jakhjakhah, principle affluent of the Mesopotamian Khábúr, 49, 51
Jal'ád (in El Belka), 516
—— and Jelaloud (near Es Szalt), 516
Jam, town (in Sahan, a district of Yemen), 615
Jamasp, the astrologer, 89
Jámi', distinguished from other mosques, 371
——, Ibráhim (plain of Arafat), 607
Japhet, or Safet, town, probably Bethulia and Jotapata, 479, 480
Jara, Jebel (Zohrán district of Heijáz), 610
Jarem, town (in Fárs), 209
Jarmuk, or Hieromiace, river, 401, 507
——, now Sheriat-el-Mandhíer, 507
——, valley of, 513
Jarun pass (in Fárs), 207
Jask, cape, near the entrance of the Persian Gulf, 73
Jass, a tribe of the Kurdistán, 128
——, population of, 250
Jaurs, or Kafirs, migration to Kirmán, 85
Jaw, or Jawa, district and principal town (of Yemameh), 630
Jawásimí, tribe (on the Persian Gulf), 646
Jáwúr, mountains and passage of the Záb, 22
—— (in Kurdistán), 23, 122
——, Tágh, 384
Jaxartes, river (of Asia), 161
Jazer, ancient, probable site of (at 'Aïn Hazeïr), 517
——, land of, probably Jebel-el-Belka, or Peræa Proper, 515
Jebaleh, or Jebb (in San'á district), 618
Jebel Jambush (coast of Arabia), 565
—— Jelád (Mount Gilead), and ruins of, 393
—— Júdí, and pass of Xenophon (near the Tigris), 19, 70, 104
—— el Jusche (branch from the Anti-Lebanon), 501
—— Kaïserék, 385
Jebelíyah (one of the Kuria Muria islands), 638
Jebili, remains (Gabala), on the coast of Tripoli, 452
Jebusites (in Syria), 539
Jedeyde, pass (S.E. of Medina), 600
Jeghetú, river (of Persia), 77
Jehosophat, tomb and valley (at Jerusalem), 496
Jelaloud (in El Belka), 516
Jelbon, ancient Gilboa (border of Samaria), 462
Jelílawend, a subdivision of the Lak tribe, 250
Jemest (amethyst), 76
Jenin, or Ginea (in Samaria), 478, 489
——, valley, 489
Jeráf, town and suburbs (of San'á), 623
Jerahí, river (of Khúzistán), 200
——, course below Beïbahoun, 200
——, river, becomes navigable, 201
——, canals to Dorák, 201
——, communication with the Kárún, 201
——, reed bridges, or dykes of the, 201
——, below Dorák, 201
——, the Adunam, 205
Jerash, or Djerash, ancient Gerasa (ruin in the Decapolis), 514
Jereed, exercise of, 244
Jeremiah, grotto of (near Jerusalem), 498
Jerga, or Afghán council, 175
Jerib, a measure of land, 254 (*note*)
——, value of, 255
Jerina and catacombs, the supposed site of Cerenia (in Cyprus), 458
Jerood, hamlets, 522
——, village (in the Wilderness of Palmyra), 580
Jerusalem, description of, 496
——, Bezetha, quarter of, 497
——, Akra, quarter of, 497
——, Greek and Coptic convents, 497
——, Armenian convents at, 498
——, Castle of David at, 498
——, Gate of Sion at, 492
——, population of, 498
——, ancient walls and circumference of, 499
——, ancient history of, 499
——, ancient names of, 499
—— taken by Saláh-ed-din, 500
Jews in Syria, condition and number of, 545, 546
——, dispersions of, 545
Jezí (the oynx), 76
Jezíreh-ibn-'Omar, town and island (on the Tigris), 19, 111
——, ancient ruins of, 19
Jezreel, mountains (plain of Esdraelon), 391
——, or Zer'in (plain of Esdraelon), 478
J'hálawán, district of Balúchistán, 181
——, climate and soil of, 181
——, chief town of, 182
——, districts of, 182
——, abundance of water at, 182
——, appearance of, 182
Jibbah, island of (on the Upper Euphrates), 111
Jibrín, Beït, or Betogabris, once Eleutheopolis (in Judea), 492
Jiddah, town of, description of, 606
——, trade, population, etc., of, 607
——, large gun at, 606
——, customs at, 607
Jiljamah, village (on the Sájúr), 419
Jiozeh hills, or Azmír Tágh (in Kurdistán), 70
Jiraf, plain (near San'á), 616
Jisr, Búghú (near the Lebanon), 398
——, slope of the country southward from, 398, 399

Jóf-es-Syrhan (in Nedjd), 627
Jomiah, village and lakes (in El Ah'sá), 650
Jonas' pillars (Sákál-tútán), near Iskenderún, 408
Joppa, or Yafá, the port of Jerusalem, 490
——, also Jaffa, history and description of, 491
——, ancient names of, 492
Jorák, or Acampsis river, 12
——, probably the Bathys of Pliny, 12
Jordan, valley of the, description of, 394, 401
——, Eastern, or Náhr el Banías, source and course of, 399
——, Lesser, or Dhán river, 399
——, Upper, called Orden, or Urdun, afterwards Sheriat-el-Kebir, 400
——, Náhr Hásibíyah, the most northern branch of, 399
——, below Jisr Bení Yakoub, 400
——, course of the river, 401
——, level of the basin of the, and Red Sea, 404
——, flooding of the, 405
—— Ládik, lake (in Koníyeh eyalet), 348
Jorjaa, district, taxes of, 257
Joseph's tomb (near Nábulus), 490
Jotapata, now Safet, probably once Bethuliah, 479, 480
Joubah, island (in the Red Sea), 570
Jozan, or Gezan, harbour (in Tehámeh), 611
——, salt springs of, 611
Jubeïl, district, or Gebal (part of Tripoli district), 453
Júdah, stream (in Yemameh district), 630
Judea, surface of, 488
——, people half nomadic, 488
——, sterile appearance of, 488
——, ancient sites in, 489
Júdí Tágh, or Buhtán Tagh (in Taurus Proper), 41, 70
Júlámerick, capital of the Kaldáni, 19, 23, 120
——, copper at, 75
——, capital of the fourth division of Kurdistán, 120
——, range of mountains, 122
Julfa (suburbs of Ispahán), 214
——, one of the noble breed of horses in Arabia, 585
Jún, village of (in the Druse Mountains), 470
Jurímaran, a'yánlik (in Kastamúní), 330
Jurisprudence of the Arabs, 676

Kaas Ova (west of Tókát), 295
Ka'ba, at Mekka, 603
——, rich curtain, called "kessoua," encircling the, 604
——, tradition concerning the building, 604
——, supposed tombs of Hagar and Ishmáel, in the, 604
——, the Myzab, or golden water spout of the, 604
——, makams, or places of prayer of the, 604
——, mambar, or pulpit of the, 604
Ka'ba, well of Zemzem, &c., of the, 604
——, court of the mosque, 605
——, illumination of the building, 605
——, Makam-es-Shafey, or upper chamber of the, 605
——, Divine Service in the, 605
——, profanation of the, 605
—— (the second), at the village of Nejrán (borders of Yemen), 615
Kabarda (district of the Caucasus), 159
——, defences of, 159
Kaboular-cháï (in Kástamúní), 328
Kabr Hairan (near lake Huleh), 390
Kábul, range, 74
——, district and boundaries of, 170
——, river and its affluents, 170
——, city and country of, 171
——, district, superficies of, 187
——, population of, 187
——, territory, taxes of, 259
Kach'h Gandávah district, 182
——, position and extent of, 182
——, streams of, 182
——, towns of, 182
——, features of, 182
——, products of, 182
——, plain of, 186
Kádi-Keui, town (in Kojah-ílí district), 321
——, site of ancient Chalcedon, 324
Kádisíyeh, ruins (on the Upper Tigris), 29
Kadita, town (N. W. of Safet), 390
——, hills, of volcanic form, near, 390
Kaff, town (in Khorásán), 223
Káfilán Koh (in 'Irák Aijemí), 189
——, (in Azerbaïján), 219
Kafirs, or Jaurs, migrate to Kirmán, 85
Kahfa, village (in Jebel Shammar), 628
Kahristaun, village (in Láristán), 228
Kahwe, or Keshr (a beverage of Yemen), 622
Kahwet Arafat, village (near Mekka), 608
—— Kora, mountain (near Mekka), 608
Kaïfa, or Kaïpha, probably Ephah (foot of Carmel), 464, 482
Káïk (a Turkish wherry), 327
Kaïliuns (pipes used in Persia), 241
Káïm, or Albadeia (on the Tigris), 28, 30
Kaïmák (clouted cream), 372 and *note*
Kaïmúrs, a sect of free-thinkers (in Persia), 87
Kaïsar, district (of Asia Minor), 347
Kaïsaríyeh, or Kaïsar, district, 290, 347
—— vaïvodehlik, 344, 345
——, city, once Mazaca, 347
——, description of, 347, 348
——, or Gath, once Cæsarea Palestina, 481
Kaïserek Jebel, 385
Kaisha-sú (tributary of the Jaïhán), 300
Kájárs, tribe (in Persia), 250
——, strength of, 250
Kaka, hill (in Mesopotamia), 105
Kákhtah, district and town (in the Taurus), 350
Kaktan and his sons settled in Yemen, 656
Kaktan's descendants, or Arab-el-Araba (*Appendix*)

Kaktan's tomb and fair (in Mahrah province), 638
—— followers spoke a dialect of the Aramaic, 660
Kalbat, ancient town of 'Omán (Batna district), 644
Kaldàní, christian country of, 70, 93, 121, 122
—— and Chalybes mixed, 93
——, converted by St. Thomas, 121
——, religion, church, rites, &c., of the, 121
——, social state, manners, &c., of the, 121
——, mountains and rivers in the Kaldaní country, 122
——, christian tribes of, 273
Kalehat (near Maskat), 643
Kali-Asped, fastness (on the Abí-zal river), 195
Kalichi-sú or Kír-Shehr, river (tributary of the Halys), 5
Kalneh, or Chalanne (on the Mesopotamian Khábúr), 52, 118
Kalpák, the Armenian cap, 372
Kama (tributary of the Kabul river), 179
Kamakhia, Shamahkee, or Keghkna Chagher (the ancient capital of Shírwán), 139
Kamran, island (in the Red Sea), 571, 612
Kanáts, or aqueducts, of Irán, 77
——, use of, 81
——, or Kahreez of Persia, 235, 252
——, of Arabia, 666
Kandá Kilissa (on the trunk of the Great Záb), 22
Kandahár, city, 166
——, supposed to be the Greek Alexandropolis, 166
——, called Ahmed Sháhí, or Ashriful Boland, the noblest of cities, 166
——, description of, 166, 167
Kangáwar or Concobar town (S. W. of Hamadán), 216
Kánkarí district, 329
——, ancient Chángrí (in the páshálik of Angora), 331
Kanlu Tágh (on the Taurus), 293
Kanúbín monastery (of the Maronites), 454
——, ecclesiastical capital of the Maronites (of Syria), 547
Kapissa of Ptolemy, now Perwan Durrah, (near Beghram), 172
Kaplan Alan, plain (in the Katakikaumené), 335
Kapouda-keui (in Bíghah), 315
Kapri-sú (Eurymedon), in Tekeh district, 338
Kapujún Tágh (peak of Taurus), 300
Karà, district, sultán of, 635
—— Kaïtakh, river (in Dághestán), 133
——, district of ditto, 131, 132
—— Kayá, group (near Za'farán Bólí), 68, 288
Karábágh, province, 9, 10, 73, 130
——, position and extent of, 142
——, soil of, 142
Karábágh, lakes and rivers of, 142
——, shúshí, the only town of, description of, 143
——, inhabitants of, 143
——, character of the people, 143
——, religion of ditto, 143
——, ancient name of, 144
——, subjugation of, 144
——, animals, wild and tame of, 142
——, vegetable productions of, 142
——, mineral productions of, 142
——, widest part of, 142
——, fisheries of, 143
——, language of the people, 143
——, ranks of ditto, 143
Kárablah, rocks (above 'Anah), 53
Karábuga (Priapus), (in Bíghah), 315
Karáchíe, tribe (of Hadramaút), 637
Karádja Tágh (group of the Taurus), 70
Karádásh-dereh, stream (at the ruins of Nimrúd, or Ashur, on the Tigris), 22
Karaftú, caves (S. E. of Lake Urumíyah), 220
Karagia-aghatch, gulf or firth (in Moola páshálik), 340
Karágul, tributary (of the Kizil U'zen), 190
——, mountain (probably Mount Theches of Xenophon, in Tarábuzún district), 287
Karaïar, river (in Shírván), 137
Karaüler, district (west of the Halys), 5
Karájah Euren, excavations (N.E. of Mount Argæus), 291
—— Tágh (in Mesopotamia), 104, 290
—— Weran, Burnt Mountain (Angora district), 329
Karamán or Kóniyeh, 344
—— town, once Laranda (in Koniyeh-eyalet), 348
Karapapakhs (some of the people of Child-'er), 148
Karà-si, province, description of, 314, 315
——, and Bíghah district (ancient Mysia), 315
Karaskat (western branch of the Sájúr), 419
Karásún, village (in Kurdistan), 22
Karatch, village (on Mount Rhosus), 409
Karáyem, and canal (near the Lamlúm marshes), 58, 117
Kard, or Carduchi (in Kurdistan), 120
Kareoli, valley (N. W. of Tokát), 295
Karghar, river (of Karábágh), 142
Kariateen, village (in the Palmyrean desert), probably Kirjathaim, description of, 522
Karketia district (Georgia), 153
Karmushlú-sú, or western branch of the river Saïhún, 298
Karoot, preparation of mast, 241
Karousein, village (on Mount Rhosus), 409
Karrak and Borgo islands, (in the Persian Gulf), 209
——, finest pearls at, 647
Kárs, district (of Armenia), 8, 99, 102

Kárs, and district of Akhaltskhaï together represent Child'er, or Turkish Georgia, 147
——, a'yanlik of (in the Taurus), 350
Kartal Tágh (on the Halys), 5
Kartelinia, district of (in Georgja), 154, 155
Kárúgatch, a'yánlik of (in Kastamúní), 330
Karum, El, valley (west of Safet), 467
Kárún river, 38
——, enters the Euphrates, 61
——, rise and course of, 197
——, breaks through the Zagros, 197
——, course of, below Bandi-Kír, 198
——, to Wais and Ahwáz, 198
——, from Ismáili to the sea, 199, 200
——, ancient bed of, 199
——, once the Pasitigris, 205
——, Upper, or the Hedypnus, 205
Karura or Kabura of Ptolemy, the Ortospana of Strabo (near Beghrain), 172
Kárvánseráï, called Mendsjea, and excavations (in Yemen), 620
—— Tágh, or Kerwan Serái Tagh, group at Kír-Shehr (near the Halys), 5, 290
—— and kháns, 369, 370
Kasaïdí, tribe (of Hadramaút), 636
Kasbin, town of ('Irák Ajemí), 213
Kásh, river (in the Huzarah country), 164, 167
Káshán, plain of (in 'Irák Ajemí), 212
——, city, description of, 213
Kashen, source of the Záb (in Kurdistán), 22
Káshghán, river (affluent of the Kerkhah), 194
Kásh-rúd, valley (in the Huzarah country), 164, 168
Kásimíyeh, river, or Nahr el Litaní, course to Tyre, 398
Kasr, remains at Babylon, 116
——, Moscheid, palace (in Ahkáf), 638
Kasri Shírín (in Zoháb district), 34
Kasroki, and junction of the Bastorah cháï with the great Záb, 24
Kássane, plain (in Shírván district), 137
Kastamúní, or ancient Paphlagonia, limits of, 328, 329, 330
——, features of, 328
——, town, description of, 330
——, ancient Castaman, 330
——, river, 6
Kát, or Kata, a kind of pigeon quail (in Arabia), 443, 588
——, in Syria, 537
Kata, sanják of (in Cyprus), 458
Kataba, district of (in Yemen), 618
Katakekaumené, 310
——, or under burnt district, description of (in Kirmiyán eyalet), 335, 336
Katedieh, or Nahr el Melek, affluent of the Nahr Makutta (in Galilee), 467
Kather-Kóprí, an affluent of the Frát, 41
Kaukab, tributary of the Jakhjakhah (in Mesopotamia), 51
Kaukeban, district and town (of Yemen), 616
Kaukend, village (on the Kizil U'zen), 191
Kawgitta, now Kanouat, ruins of, 509
Kayá O'ghlí, valley (near Za'farán Boli), 330
Kayun (tributary of the Kerkah), 194
Kaz Tágh (Mount Ida), 315
Kazakh (district of Georgia), 151
——, population of, 157
Kázerun (town of Fárs), 209
Kází (a judge), 233
Kear, bituminous stream falling into the Tigris (below the great Záb), 24
Kebán Tágh, or Mount Tchilder (northern branch of the Anti-Taurus), 68
Kebbán Ma'den, ferry and mines, 41, 42, 43, 68, 111
——, plain of, 271
Kebír, Nahr-el (in Ladikíyeh district), course and estuary of, 450
——, (Eleutherus), course of, 450
Kedem, or Erz Kedem (the East), name of Arabia, and derivation of, 654
Kedes Kedeh (N.W. of Lake Huleh), 390
Kedge, town (of Mekrán), 163
Kefr Harob (east side of Lake Tiberias), 513
—— Kana (village of Galilee), 463
Kefújeh (handkerchief to cover the head), 653
Keghkna Chagher, or Kamakhia, or Shamahkee (ancient capital of Shírván), 139
Keir-ábád, branch (of the river Táb), 202
Kej, in Mekrán, probably ancient Chodda (capital of Mekrán), 179
Kelab, cataract of the (Upper Tigris), 26
Kelát, city, capital of Sárawán and J'hálawán districts, description of, 181
Kelb, or Kuleib, Haouran (probably Mount Alsadamus of Ptolemy), 507
——, Nahr-el-, (Dog river), ancient Lycus (in the Kesruan), 466
——, Benú, Arabs, in Wádí Dowaser (Nedjd), 633
Kelbia, sect (in Syria), 542
Kelkore, section of Kurds, 250
Kem, or Kenn, island (in the Persian Gulf), 230
Kemákh, defile and town (on the Karású, or Frát branch), 41, 111
Keman or Adman districts, taxes of, 259
Keméreh, valley (in Karásí district), 314
Kendil, village and junction of the Akra (tributary of Záb), 24
Kendris, river (in Tarábuzún district), 307
Kenígeeze, lake (Moola district), 340
——, or Yuvalaki Potamos, 341
——, river, 341
Kenites, a branch of the Pure Arabs, 655 (*note*)
Keradh, village (in Senham, district of Yeman), 615
Kerah, ruined temple of, near Fursul village (in the Lebanon), 472

Kerak, district (once Kir Moab, and later Characmoba), description of, 518, 520
Kerakein, people, customs of, 521
Kerálí, town on Beg-Shehr lake (in Kóniyeh eyalet), 346
Kerashun Dereh sú, 307
——, port of ancient Pharnacia (in Tarábuzún district), 307
Keratha, or Gerasa, ruins (in El Loehf), 506
Kerbelá, town of Mesopotamia, 213
——, place of Shiah pilgrimage, 86, 111
Kerbet-Haziri, village (in El Loehf), 506
Kerchak-cháï (affluent of the Halys), 5
Kerdistán, river (in Khúzistán), 201, 203
Kerempeh (Carambis), (in Kastamúní district), 330
Kereye, ruins, now El Ghereysch (in the Haouran), 508
Kerim, Beït, ruins (in Kerak district), 520
Kerisún, or Nahr Makutta, river (from the Gilboa mountains), 467
Kerjathaim, or El Teym (in El Belka), 516 (*note*)
Kerkh, Kish, or Kerdsch, district, taxes of, 259
Kerkhah, or Kerah, river, 28, 60, 122, 193
——, its branches, 193, 194
——, breaks through the Zagros, 194
——, course of, 195
——, termination of, 195
——, enters the Shatt el 'Arab, 195
——, probably the Choaspes, 204, 205
Kerkisyah (Circesium), (at the estuary of the Mesopotamian Khábúr), 118
Kerkúk, town, near the Tigris, 30, 107
——, abounds in naphtha and petroleum, 75
——, or Curcha, a chief town of Assyria Proper, 120
Kerkun, district and town (of Taurus), 350
Kermánj, 374
Kermiyán, or Kútáhiyah, eyalet of, 333
Kernebia, sanják of (in Cyprus), 458
Kerouan, stream of Jerash, 514
Kersín, river, course of (páshálik of Aleppo), 418, 419
Keshr, or kahwe, a beverage of Yeman, 622
Kesker, or Sabar, district, and taxes of, 256
Kesra, Ták (on the Tigris), 35
Kesruan, Maronite district of Syria, 466, 547
Kessoua, curtain of the Ka'ba, description of, 604
Ketharabba, village (in Kerak district), 521
Ketkhodah, chief of a village (in Persia), 233
Ketra, ruins (in Moola páshálik), 341
Khábúr of Assyria, 19, 20, 21, 122, 273
—— of Mesopotamia (Araxes), 49, 50, 51, 52, 117, 118
—— river, near which the date-tree ceases to bear, 106
Khábushán (section of Kurds), 251
Khaïl (band or assemblage of Afghans), 175
Khaïran, town (of Yemen), 618
Khaïwan, district, also called Haschid-el-Bekil, description, 616
Khalid, Tell, village, and remains of a castle (páshálik of Aleppo), 419
Khalifatlí-Asmak, or Heptaporos (river of Troy), 317
Khaliph-ábád (town of Khúzistán), 200
Khaliph 'Omar's tribute, based on the Korán, 253
——, value of wheat in his time, 255
Khális, district and canal (from the Tigris), 31
Khalkhal, or anklet with bells, 671
Khamanda, river (in Dághestán), 133
Khamir, village (of Haschid-el-Bekil, in Yemen), 616
Khams, the fifth part of anything not obtained by cultivation, 253 (*note*)
Khamsin of Egypt, simoom, or samm of Arabia, 578
Khán, or chief of the Afghans, 175
—— of Iskenderíyah (in Lower Mesopotamia), 56
—— Assád (in Damascus), 528
—— Karamoot, and defile (near Aga Denghíz lake), 424
Khanabat Tágh (in Shírván), 136
Khanats, districts annexed to Russia, 130
Khandak, once Latania (in Bithynia), 323
Khánni-kíu (in Zoháb district), 35, 107
Khanno-ghell, lake (in Karábágh), 142
Kháns, called Simserah, 621
Khanzír Tágh (eastward of Argæus), 292
——, or Khanzyre village (in Kerak district), 521
Kharadran, Charadrus (coast of Ich-ílí), 355
Kharáj, toleration-tax, or head-tax of Christians, 380, 556
Kharfeh, El (in El Afladj, district of Nedjd), 633
Kharidj, or Kóniyeh, district of, 344
Kharpút, plain of, 68
——, ovah of (near Kebbán Ma'den), 271
Kharub (locust-tree), 537
Kharzán-cháï, tributary of the Bakiyahchaï (in Kurdistán), 18
Kharzán Kurds, or Arzanene, 18
Khátif, El, route from, to Der'ayyah, 633
——, description of town and population of, 649
—— district, revenue of, 649
Khaulan, district (of Yemen), 564, 611
——, the second district of that name near San'á (description of), 619
Kháwah, plain (in Luristán), 206
Khawaresm and Ruin, districts, taxes of, 259
Khazeró, village (in Kurdistán), 18
Khazír, or Bumadus, tributary of the Záb, 24
Khede, village (of Haschid-el-Bekil), 616
Khersouriaus, people and district (of the Caucasus), 154
——, population of, 157
Khertvisse (sanják of Child'er), 148
Khirkah Tágh (near the Halys, N. W. of Kaïsaráyeh), 290
Khiva, desert of, 224

Khiyát-al-Súk, or Is-haki, canal (from the Tigris), 27
Khizilaghatche, village (in Tálísh), 139
Khodávendi-kar, district, 320
——, its position, 320
—— represents the western part of Bithynia, 320
Khohí Khaïl, tribe (of Afgháns), 171
Khoï, magal of (in Nakhchiván province), 145
——, town and district (of Azerbaïján), 273
——, plain of, in ditto, 219
Khójahvend (sub-division of the Lak tribe), 250
Kholeys, hamlets (eastward of Medina), 601
Khoonsar, picturesque tract (in Farsistán), 208
——, valley (in Irák), 212
Khúr of Búsaf (in Khúzistan), 192
Khorásán, province, position, and extent of, 222
——, superficies of, 222
——, mountains of, 74, 225
——, character of the country, 222
——, northern part of, 222
——, valleys of, 222,
——, kheraj and other taxes of, 259, 260
——, iron and native steel in, 75
Khórfakán, part of Batna (district of Omán), 645
Khorram-ábàd, river (affluent of the Káshghán, in Luristán district), 194
——, town and fort of, 206
Khórs (firths), humid temperature of, 80
——, description of, 192
Khosdar, district (of J'hálawán), 182
Khosroo Núshírván conquers Shírván, 141
Khóstú, ferry and pash-tásh rent (on the upper Euphrates), 42
Khotlan, district, taxes of, 258
Khotz, port (in the páshálik of Tarábuzún), 306, 307
Khowwas, a class of camels (in Arabia), 583
Khram, river (in Bortchalin district), 152
Khubbah, island (in the Persian Gulf), 569
Khubbus, town (in Khorásán), 223
Khulil, Ramet-el (near Hebron), 494
Khurrah, picturesque tract (in Farsistán), 208
Khúzistán, or Khóristán, 192
——, origin of the name, 192
——, position and limits of, 192
——, its khors, or lakes, 192
——, plain of, 195
——, southern part, or Chaab, 202
——, dwellings of the people in, 203
——, products, &c., of, 203
——, or Susiana, also Cissia, 203
——, sulphur found in, 74
Khwájeh 'Amrán range (branch of the Hindú Kush), 162, 167
Khybur, pass and valley leading into Afghánistán, 170, 171
Khyburees, tribe (of Afgháns), 176
Kibleh, mountains (in Azerbaïján), 219
Kibris, of the Turks (in Cyprus), 456
Kibsi, Beït-el-(in Khaulán, district of San'á), 619
Kidron, ravine or brook (at Jerusalem), 498
Kilhat, fishing-village (of Jaïlán province), 641
Kilídu-l-Bahr (key of the sea at the Dardanelles), 319
Kilij, or Lycus, river (of Bóli district), 322
Kilís town, ancient Ciliza (in Aleppo district), 422
Kilísá Karáa (in Báyazíd district), 67
Killatoo (town of Lár), 227
Kimlik, or Kio, once Prusias-s-Cius (in Kójah-ílí province), 324
Kinnisrín castle and ruins (in Aleppo district), 413, 415
Kiosks of Mitylene, 314
——, or summer-houses, described, 367
Kiour, or Mtkvary, river (in Child'er district), 147
Kiouvakbassan, magal (of Elizabethpol), 151
Kirjath-arba, or Hebron, 495
——, history of, 495
——, route by, time of the Ishmáelites, 651
Kirk Delim, rapids (in the Halys), 6
—— Hinn, excavations (N. E. of Afiyúm Karáa Hisár), 365
—— Tágh, from Chúrúm to the Halys, 287, 295
Kirketchit-cháï, ancient Evarchus (in Kastamúní), 328
Kirklú, sub-division (of the Afshár tribe), 250
Kir Moab (Kerak, or, later, Characmoba), description of, 520
Kirmán, desert, or Wild Carmania, 76, 226, 227
——, plain of, 211
——, province, extent, and position of, 226
——, character of the country, 226
——, silver mountain range of, 226
——, products of, 229
——, coast and islands of, 229
——, district, taxes of, 257
——, city, description of, 228, 229
Kirmán-shàh, district, 120, 215
——, city, 33, 215, 216
Kirrind, river and ruins (of Shahri Rúdbár, in the Zagros), 194
Kír-Shehr, district and town (eastward of the Halys, west of Yúz-kát), 305
Kiryaú and junction of Berdizáwí with the Great Záb, 23
Kishlak, village (on the Kizil U'zen), 191
Kishm, island, extent, &c., of, 230
——, products and population of, 230
——, town of, 230
——, people of, 230
——, ancient Tyrina, 231
Kishran, island (in the Red Sea), 610
Kistes, people (of the Caucasus), 154
Kitaï, wall (in Derbend district), 134
Kiz-hisár, village and ruins (of Tyana, south of Nígdeh), 281, 348
Kizil cháï (affluent of the lower Orontes), 424
—— Irmák, river, 3, 4, 5, 6
—— Karáa Tághi (towards Kastamúní), 287

Kizil Robát, on the Diyàlah river, 35
—— Tágh (peak of the Taurus), 298
—— U'zen, basin of (in Azerbaïján), 67
——, river, source, &c., of, 190, 191, 219
——, chasm of, 190
——, tributaries of, 190, 191
——, and defile of Rúdbár, 191
——, and valley of Rustam-ābád, 191
——, estuary of, 191
——, valley of, 212
Kiziljah Músá Tágh (Mount Tmolus, in Sárú Khán district), 309, 311
Kiz-Kal'ah (Castle of the Virgin, in Shírván), 139
——, description of the ruins of, 139
Kizla Sefíd (in Fárs), 209
Kizlan, a'yánlik of (in Chapán O'ghlú), 305
Knowledge of the Arabs, 690, 693
Kobaïl, district of, or Haschid-el-Bekil (in Yemen), 615
Kobails, or highlanders (of Hadramaút), 636
Kóch-hisár, valley and spring (of the Kizil Irmák), 4, 6
Kodis cháï, or 'Abú 'Alí (affluent of the Tripoli river), 450
Kódjah-ílí district, position of, 320
Kodús, or Geduz (Hermus, a river of Aïdin), 309, 310, 311
Kofar Mastadjeade (in Jebel Shammar), 628
Kóf-Tágh (the northern boundary of Lesser Armenia), 96
Kóhak (the Hills, a district of Bálúchistán), 162, 183
Kohdusht, plain (beyond Khorram-ābád), 194
Kohi Tourdulan and Kará sú (branch of the river Kerkhah) 194
Kohistán, province (of Bálúchistán), situation, &c., of, 183
—— desert towards Sárawán, 184
Kohlan Bedawín, of Sahan (district of Yemen), 615
Kóï, Sanják, plain (in Kurdistán), 70
——, town (in Kurdistán), 120
——, river (affluent of the Altún sú), 26, 107
Koisson, river (in Daghestán), 133
Kójah-ílí, district, temperature and scenery of, 360
Kójahnás Irmák (tributary of the Bartán river), 329
Kójah Tágh (eastward of Túz Gólí lake), 290
Kolákh, town (of the Hijáz), 609
Kómer sú, tributary (of the Frát), 41
Komisháh, plain (in 'Irák Ajemí), 212
——, city of, 212
Kóniyeh, village (at the source of the Great Záb, in Kurdistán), 22
——, páshálik of, 344
——, also called Kharidj, or Karamán Proper, 344
——, limits of, 344
——, rivers of, 345
——, mountains and lakes of, 345
——, plain of, 345, 354
——, district and city of, 348, 349
Kóniyeh, population of, 349
Koom, or Kóm, town (of 'Irak Ajemí), 213
——, tomb of Fatima in, 213
——, taxes of, 260
Koomgelai, ruins (in Moola páshálik), 341
Koonik, and site of the temple of Latona (in Moola páshálik), 341
Kopa (part of Tarábuzún páshálik), 307
Koplí sú, tributary (of the Buyúk Mendereh), 296
Kóprí, Ak (on the Saïhún), 298, 299
—— Altún (on the Lesser Zab), 25
—— Keiu (on the Aras), 11
Kora, Kás-el-, and gardens (near Taïf), 608
Kos, gulf (in Moola páshálik), 340
Koseh Tágh, group of (in the Anti-Taurus, northern branch), 68
Kotama, island (in the Red Sea), 571
Kotchkar, river (of Elizabethpol), 150, 151
Kotúl-i-Kumáríj, pass (between Bushire and Shiráz), 208
Kotúl-i-Mullú, pass (between Bushire and Shiráz), 208
Koudial-chaï (in Kúba district), 133, 134
Kourilien, dialect (of the Kurds of Karábágh), 143
Kouroum Khán, town (of Siyáh-band), 164
Koussar-cháï (in Kúba district), 133
Koutaret-el-Brins, aqueduct (near Tripoli), 456
Koweïk, river (of Aleppo), 412
Ksan, river (affluent of the Kur), 155
Kúba, district of, 131
——, plain of, 132
——, town of, 134
——, government of, 140
Kubbet-el-Hedjer (in the route through the interior of Hijáz), 598
Kubr-el-Houd, tomb of the prophet in Ahkaf, 638
Kuchuk Kará-cháï, affluent (of the Orontes), 397
—— Mendereh, river, or Caystrus (separating Aïdin from Mentesha), 311
Kudje Tágh, or Demirjí range (in Kermiyán eyalet), 288
Kudret-halvassiz, or divine sweetmeat (manna), 123
Kuds-el-Sheriff (Sanctuary of the Just, at Jerusalem), 499
Kúfah, district and taxes of, 256, 257
——, country towards, taxes of, 257
Kuhi-Chihul Ná Balighán, mountains (beyond Khorram-ābád), 194, 196
Kuh-i-Sungur, mountain and source of the Abí Shírwán (west of Hamadán), 33
Kuhistán, district, taxes of, 258
Kúkark'h, or Gugars Kúkark (province of Armenia), 101
Kúlah, town (in Katakekaumení), 335
Kulba, port of Batna, district (in Omán), 645
Kullugán, valley (of Mekrán), 179
Kulom Beg (inferior governor), 233
Kúm, place of Shi'ah pilgrimage, 86
—— Kal'eh-sí, and bay of the Greeks (at the Dardanelles), 318

Kúm, castle (at the Dardanelles), 319
Kúma, or Terek, river (in Georgia), 130
Kur, or Cyrus river, 10, 12, 137, 148, 152
——, junction of, with the Araxes, 11
——, basin of, 150
——, affluents of the, 155
Kúr-'Ab, or Cyrus (river of Fárs), 208
Kurahy Nahr, or El Assal, or Honey river (south of Kerak), 519
Kuramus, or Melas (now the Tokhmah sú), (tributary of the Frát), 44
Kurdish tribes, 250
Kurdistán province, 3
Kurds, or Kerad, call themselves Kermánj, 125, 437
——, manners and customs of, 125
——, arms of, 125
——, derivation of the name of, 125
——, character of, 126, 374, 375, 551
—— always mounted, 126
——, hospitality of, 126
——, villages and houses of, 125, 126, 127, 551
——, women of the, 127
——, horses of the, 127
—— easily satisfied, 128
——, in Karábágh, character, &c., of, 143, 144
——, from whom descended, 144
——, occupation and dress, 373, 374, 375
—— range, 67
—— main ridge, or Armenian mountains, 67
—— mountains, geological character of the, 72
——, copper found in, 75
——, description of, 120, 125
——, people of, 125, 128
——, temperature and products of, 122, 123
——, wild and tame animals of, 124
——, women of, 127
——, horses of, 127
——, population of, 128
——, some tribes of, 128
—— contains four districts, 120
Kuria Muria Islands (on the South Coast of Arabia), 638
——, 'Ad tribe, on the, 639
Kurkan, district, taxes of, 258
Kurkur, or Avroman, range (part of Taurus Proper), 33, 70
Kúrnah town and peninsula, 35, 38, 60, 94, 105, 110, 111
Kurpadh or gipsies (of Aleppo district), 436, 545
Kusdi Kabgok, or Chus, of the Caucasus, 218
—— Khorásán, or the possessions of the Cushites (eastward of Persia Proper), 281
—— Nimrodz, or Nimrúz (ancient Persis), 210
—— Nimrúd, the early seat of the sons of Cush, 281
Kush, ruined city (of Babylonia), 280
—— or Cush, land of, also Shus, Sus, and Kushasdan, the land of the sun, and the land of the Magi (within the Araxes), 274, 280, 281
Kushanians (Persian and Hunnish tribes), 281
Kúsh Tágh (near Osmánjik), 5, 6
Kusher Tagh (in the Taurus), 292
Kútáhiyah river, or Thimbres, 296
——, or Kermíyán eyalet, limits, &c., of, 332, 336
——, plain of, 332, 333
——, city of, 333, 334
Kutaïs, district and town (of Imiretia) and population, 149
Kút-el-'Amárah (on the Lower Tigris), 28, 35, 36, 37, 38, 94, 111
Kút Tágh (peak of the Anti-Taurus), 68
Kutha, Kuthea or Kuthah, canal (crossing Lower Mesopotamia), 55, 56
Kuz Tágh, or (Paphlagonian Olympus), 288
——, or Mount Ida, 316, 317
Kuzzilbaches (in Afghánistan), 177
Kydhonïes (Heraclea), (in Béghah district), 316

Laad Abú, island (in the Red Sea), 570
Laara Attalía, and remains (in Tekéh district), 339
Labben, Aïn-el (in Tripoli district), 450
Ladikíyáh, plain of, 449
——, streams of, 450
——, district and town of, 452
Laghche, district, and people of, 141
Lahaj, town (near Aden), description of, 618
Lahissa, or El Ah'sá, province (of Arabia), 645
Lahm, Beït-el- (Bethlehem), 495
Lájiwerd (*Lapis lazuli*), 76
Lak, or Lek, tribe (of Persia), 250
——, where found, 250
——, strength of, 250
Lakemites, objects of their worship, 661, 662
Lamlúm, marshes, 38, 57, 58, 105
——, old canal of, 58
——, town of, 58, 94, 111
Lampsaki, Lampsacus (on the Hellespont), 318, 319
Lankan, river (of Shírván), 137
Laodicea, ancient city (of Media), 218
——, of Asia Minor (now Eski-hisár), 335, 337
—— ad Mare (Ladíkíyeh), 452
Lár, province (of Persia), once a kingdom, 227
——, cultivation of, 227, 228
——, routes through, 227
——, city of, 228
——, julga of, 228
——, kanáts of, 228
Laranda, pass into Ich-ílí, 294
——, now Karamán (in Kóniyeh eyalet), 348
Larissa, or Resen, now Nimrúd, or Ashur (below Nineveh), 21, 120, 311
Láristán, mountains, 73
—— and Moghoston, once part of a Himyaritic kingdom, 231

Larnika, plain of, 457
——, town, commercial port of Cyprus, description of, 459
——, climate of, 460
Latania, now Khandak (in Bólí district), 323
Latona, site of the temple of (below Xanthus), 341
Lazii, people (of Tarábuzún district), 306, 307
Lázistán, district (of Tarábuzún), 306, 307
Lebanon, mountains, 387, 465
——, cedars of, 387
Lebben (preparation of milk), 372, 672
Lebudeans, section (of Assyrians), 542
Ledja, district (Damascus páshálík), (part of the Haouran), 504
Leet, or Liht, town and harbour (in Tehámeh), 610
Left, village (in the Haschid-el-Bekil), 616
Legchoom (district of Mingrelia), 149
Leihun, village (on the Berdizáwí river), 23
Leikosia, or Nikosia, in Cyprus, description of, 459
—— St. Sophia church, in, 459
Lekhoura, affluent (of the Kur), 155
Lelin Tágh (in Aleppo district), 407
Lenkoran, town (capital of Tálísh), 139
Leontes, river or Nahr-el-Litani and Kasimíyeh, 388, 398
Letra, or Leucotra, site of (near Nikosia, in Cyprus), 459
Leucae (now Lefké, in Kójah-flí), 323
Levisey, town (in Mentesha), 341
Leyle, village (of Afiadj, district of Nedjd), 633
Lezgi, tribe (of the Caucasus), 158
——, tongue (a Tartar dialect), 135
Lezgistán, province (of the Caucasus), 158
Liaja (affluent of the Kur), 155
Libyssa, now Herakat (town of Kójah-flí), 324
Liht, or Leet, town and harbour (in Tehámeh), 610
Limasol, or El Nimasoun (in Cyprus), description of, 458
——, old, the site of the Phœnician Amathus, 458
Limosa, plain (Cyprus), 457
Limyra, swamps (in Lycia), 358
Litani, Nár-el-, or Leontes (in Saïde district), 398
Liyárí, port and town (of Lus, in Mekrán), 180
Locust-eater (*Turdus roseus*), the "smurmúr" of the Syrians, 443
Locusts, mode of dressing and cooking them in Arabia, 589, 672
Loehf, valley (part of the Haouran), 506
Logurk, river (affluent of the Kábul river), 170
Lohávah Kasabah, 611
—— country (between Lohávah and Hodeïda), 612
Lórah, river (tributary of the Hélmand), 167
Lort, plain (on the Kerkhah river), 194
Lory, plain (in Shuragel district), 152
Lowa, plain (in the Haouran), 503
Lubban, valley (in Samaria), 488
Ludam, El, village (in Wádí Dowaser) (Nedjd), 633
Ludd, part of a melkana or appanage of the Sultán, 486
——, or Lydda (once Diospolis), 492
Luluwah, table-land (near San'á), 621
Lundye, river (tributary of the Kábul), 170
Luri-Buzurg, district (of Luristan), 206
——, tribe of, or Baktiyárí, 250
Luri-Kuchuk (district of Luristán), 206
—— tribes of, 250
Luristán, province, extent, &c., of, 205
——, features of, 205
——, population of, 206
Lus, or Lussa, district (part of Mekrán), 179
Lusbah, the lower portion of the Jerahi river, 201
——, the, a khór or inlet of Khúzistan, 192
Luwa, town of (Batna district, in 'Omán), 644
Lycaonia, *temperature of*, 361
Lycia, ancient government of, 342
——, climate of, 359
Lycian inscriptions, 342
—— architecture, 343
Lycians, language of the, 343
——, their origin, 343
——, the, had several names, 343
——, customs of the, 344
——, history of the, 344
——, from Lud, 344
Lycoperdon, wild potato of Syria, 442
——, abundant at Baghdád, 442 (*note*)
Lycus, river of Assyria Proper, 120
——, river (of Asia Minor), or Char Shambah-sú, 294, 295
——, or Kilij, river (in Bólí district), 322
——, or Nahr-el-Kelb (Dog river), 466
Lydia, 309, 310, 311
—— Proper, 310, 311
Lylan, a tract, madder there cultivated (in Azerbaïján), 219

Maakbouk, a kind of dough ball given to camels, 581
Maad-be-Jebel (in San'á district), 619
Mawer-ab-Nacher (in Sogdiana), 173
——, territory, taxes of, 259
Maaz, ruined town (eastern side of Jebel Haouran), 508
Maccaddes, Beït-el-, or Holy House of the Múhammedáns (at Jerusalem), 151
Macedonian greyhound, 536
Macestus, valley of (in Kirmiyán eyalet), 332
Macphela, field of (near Hebron), 494
Macrocephali, people (near Ophis), 276
Macrones, tribe (near Tarábuzún), 276
Macropogenes, tribe (near Tarábuzún), 276
Madai, or Media (the country of the Arii), 140, 141

Madai, change of locality, 141
Madeba, ruins (in El Belka), 516
Ma'den Gól, lake (on the western branch of the Jaïhán), 298, 299
—— Gomish, lead, silver, antimony, and iron found at, 75 (*note*)
—— Tschaldar, or Rhodius, river (of Bighá), 315
Mader-i-Suleïman, tomb of Cyrus (plain of Morgaub), 209
Madresehs (colleges), 433
Mæander, ancient, river (now the Buyúk Mendereh), 296
—— sources of, 296
—— valley of, 333
—— climate in the vicinity of, 358
Mæonian plains (in Lydia Proper), 310
—— Megne (in Lydia Proper), 311
Maghná (in Jaffea, district of Yemen), 635
Magi (in Media Magna), 218
——, tenets of, 85, 87
Magne-ad-Sipylum (in Lydia), 311
Magog, or ruins of Ninus Vetus (once Bambyce and Hierapolis, now Munbedj in Aleppo district), 420
Mahadelis or Molockadis, their tenets similar to those of the Magi, 87
Mahámа, tribe (on the Pirate coast), 646
Maharag, town (of Bahreïn), 647
Maherry of Africa, "hajin" in Arabia, "hurkary" of Asia, and the "dromedary" of Scripture, 583
Máhmáh Khátún, affluent (of the Frát), 41
Mahmúd the Sultán's tomb, 170
Mahrah, district, excellent camels of, 584
——, camels of, fed on dried fish, 584
——, limits &c., of, 638
Maïdání (the plain), district (of Kohistán), 183
Májusi, or Gáór Yazdí (pagans of I'rán), 88
Makala, ruins (in Tarábuzún district), 307
Makallah, cape (south coast of Arabia), 570
——, port, description of, 636
——, caravan route from, 637
Makam-es-Shafey (in Beït Ullah, Mekkah), 605
Makams, or places of prayer (at Mekkah), 605
Makerah, village (in Tehámeh), 611
Makiniyat, village (of Jaïlán, in 'Omán), 642
——, village and castle of, 644
——, once a town, 644
Makral, port (in Tarábuzún district), 307
Makri, gulf (Moola páshálik), 340
Mál Amír, or Eidij (in Khúzistán), 206
Malatíyah, plain, 271
——, or Melitene, town (on the Euphrates), 44, 68, 111, 272
——, páshálik, extent, &c., of, 300, 303
Malik, or Sheïk-el-Kebir, choice of, 674
Maloula, village (Aleppo district), 415
Mambar, pulpit of the Ka'ba (at Mekkah), 604
Mamilitia, district (of Colchis), 275
Manama, chief town (of Aval, or Bahreïn island), 647
Manasse, river (in Dághestán), 134
Mandelyah, gulf (Moola páshálik), 340
Manekeye, one of the noble breeds of Ara horses, 585
Manfouah, town and village (in Nedjd), 631
Mángerrah, hills (in Khúzistán), 196
Manish-cháï (tributary of the Saïhún), 298, 299
Máníyás, or Miletopolis, lake (in Bólí district), 322
Manjanik, fire-temples and ruins of (in Khúzistán), 206
Manna (in Turkish "kudret halvassiz"), 123
——, how collected, 123, 124
——, an article of food, 123, 124
——, of Arabia, 590
Manser, or Manisa (Magnesia), (in Sárú Khán), 310, 311
Manufactures, trades, &c., of the Arabs, 693
Mar Djordjos, convent (in Tripoli district), 451
Marághah, town of, and population (in Azerbaïján), 220
Maraldji, peak (in Eríván province), 146
Maran, plain of (S.W. of Kangáwar), 193
Mar'ash, páshálik, position, &c., of, 350
——, mountains and rivers of, 350
——, city, description of, 351
——, called Kermania, also Germanicia, 351
——, to 'Ain-tab, route from, 351
——, to Sis, 351
——, páshálik, comparative geography of, 352
—— people of, 352
Marathesiume, ancient site on the coast of Ionia, 311
Marcellinus, Ammianus, his character of the Arabs, 696
Mardi, people (of Media Magna), 83, 218
Márdín, or Baarem mountains, 104, 106
——, city of, 107, 111
Mardouffs, camels carrying two armed men, 685
Máreb, ancient capital of Belád-el-Jóf, 624
——, dike of, or Sitte Máreb, 624, 666
Mar Elias, convent and grotto (on Mount Carmel), 482
——, convent, near Deïr-el-Kammar, 470
Margh-ab, river (in Margiana), 173
Margiana, province, or "Jezelbas" (Green Head), 173
——, limits &c., of, 173
——, people (of Media Magna), 218
Mar Hannan (tributary of the Záb), 23
Markab, town and defences (in Tripoli district), 452
Marmarass, harbour (in Moola gulf), 340
Maronite (district of the Kesruan), 547
——, ecclesiastical capital, 547
Maronites in Syria, social state of, 547
——, number of, 558
Marsuvan, district and town (near the Halys), 301

Marsuvan, silver, copper, and salt mines of, 301
Marsyas, or Cataractes, affluent (of the Mæander), 296
——, Cheena-chái, 340
Martan and Kartan, Kuria Muria Islands, 638 (*note*)
Martkoby, river, tributary (of the river Cyrus), 10
Marundæ, people (of Media Magna), 218
Marvárid (a pearl), 76
Mary, the Virgin, tomb of (at Jerusalem), 496
Maryandyni, ancient province (near the Sakáriyáh), 323
Masindan, district, taxes of, 260
Masius, Mount (in Mesopotamia), 16, 17
——, height &c., of, 71
——, belongs to the Gordiæi Mountains, 72
Masjid, 'Alí (in the Khybur pass), 171
Masjidi Suleïmáni, Buzurg (in Khúzistán), 197, 206
Maskat, also Meskiet, description of, 642
——, houses, streets, &c., of, 643
——, high temperature of, 578
——, probably the same as Moscha Portus in the Hadramitæ, 644
Massicytus, or Aktar Tágh (in Moola páshálik), 340
Mast (coagulated milk), 241
Masula, mountains (part of the northern branch of the Taurus), 73
——, chain, western branch (in Azerbaïján), 191
Matiani, people (of Media Magna), 218
Mattari, third kind of coffee in Arabia, 621
Maugher-chái (in Moola páshálik), 340
Mauschid, village (near Mokha), 613
Mayeen, town (of Fars), 209
Mázaca, now Kaïsaríyeh, and the Mishag of the Armenians, 347
Mázanderán, province of, 74, 129
——, iron and native steel found in, 75
——, superficies, &c., of, 217
——, productions of, 217
——, fishes of, 217
Mazin, village (in Dhorrah, district of 'Oman), 644
Mazura, island (near the coast of 'Omán), 640
Mechader, town (in San'á district), 619
Medajin or Modáin (on the Tigris, below Baghdád), 56
Medes, the, once the Arii, 141
——, worshipped the planets, 141
Media, or Madia (country of the Arii), 140, 141
——, change of locality, 141
——, name of, applied to different tracts, 221
——, greatest limits of, 222
—— Magna, extent &c., of, 217, 218
——, provinces of, 217
——, ancient people of, 218
——, chief cities and capital of, 218
Median Wall, the, crossing the Mesopotamia, 29, 30, 105
Medicine and surgery of the Arabs, 691, 692
Medinah, pilgrimage of, 86, 688
Medina-el-Néby (once Yatreb), description of, 598
——, defences and population of, 599
Medjaddan, village (in El Lowa), 504
Medjouda, river (of Kartelínia), 155
Medledj Arabs (in El Ledja), 504
Megiddo (on the plain of Esdraelon), 463
Mehallet-el-Hatatbeh (in Wádí Dowaser), (Nedjd), 632
Mehrand, town (of Azerbaïján), 219
Meïn (largest village in the district of Jafa), population of, 635
Meinet Bordja, town and port (of Tripoli district), 453
Meis, district (of Asia Minor), 339
——, town (of Mentesha), 341
Mekhemeks, or courts of justice, 433
Mekkah, pilgrimages to, 42, 44, 86
——, respected by the Sabeans, 112
——, country near the Grand Sherifat, 602
——, situation and description of, 602
——, water scarce at, 603
——, population of, 603
——, canal of, 608
——, climate of, 576
Mekrán, district, extent, &c., of, 73, 178
——, scarcity of water in, 178
——, features of, 179
——, inhabitants of, 179
——, towns of, 179
——, partially cultivated, 179
——, or Gedrosia, 185
——, ancient inhabitants of, 185
——, territory, taxes of, 260
Melas, or Menavgat sú (in Tekéh district), 338
Melfrak, or Fodhein, castle (plain of the Haouran), 512
Melihat-el-Ghazale (plain of the Haouran), 511
Melitene, or Malatíyah, town (on the Euphrates), 44, 68, 111, 272, 352
Melons, large size of, at Bahreïn, 649
Memacenni, tribe (of Fárs), 251
——, from whom descended, 251
Membij, or Mumbidj, ruins of Hierapolis, 420
Menasír, tribe (on the Pirate Coast), 646
Menavgat sú, or Melas (in Tekeh district), 338
Mendájáhá, sect, and their religion, 111, 112
——, called "Sabeans" by the Arabs, 111
——, reverence the pyramids, 112
——, prayers of the, 112
——, priests of, called "sheïks" 112
——, Chaldee language of the, 112
——, supposed to be descended from Ketura, 112
——, religion same as the old Sabean, 112
Mendasht, plain (in Fárs), 73
Mendereh, or Simois, river (of Troy), 317
Mendomi, tribe (of Kurds), 251
Mendsjea Kárvánseráï (in San'á district 620

Menjil, town (on the Kizil Uzen), 191
Menteshá, district of (Asia Minor), 339
Merj Arjun, range, 390
——, branch to Safet from the, 390
—— Ibn 'Amér (formerly plain of Esdraelon, description of, 462
Merján and Besed (coral), 76
Mero or Merw-el-Rud, supposed to represent Antiochia, once Alexandria, afterwards Seleucia (in Margiana), 173
Merom, waters of, or El Huleh lake, 28
Mersyn, cape, or Zephyrium (coast of Asia Minor), 457
Merw Setrijan (in Khorásán), tribute of, 258
Mescheylleh, village in El Afladj (district of Nedjd), 633
Mesjid, or mosque, what constitutes a, 371
—— 'Ali, tomb of (in Mesopotamia), 11, 245
—— el-Aksa (at Jerusalem), description of, 497
——, ancient crypts below, 497
—— el-Hárim (the sacred mosque), 605
—— en' Neby, at Medina, description of, 599
——, tomb of the prophet at, 599
——, treasure, &c., of the mosque, 600
——, history of, 600
—— 'Omar (in Medina), 599
Mesopotamia, and the Sakláwíyah canal crossing, 33, 54
——, width of, 37
——, and Chaldean lake across, 38
——, and the Kuthah canal, 56
——, limits and shape of, 103, 104
——, mountains of, 104
——, description of, 104, 105
——, plains of, 105
——, khórs, and desert of, 105
——, soil and climates of, 105
——, sard-abs of, 106
——, vegetable products of, 106, 107, 108
——, grain and manufactures of, 108, 109
——, commerce to Baghdad, 109
——, imports of ditto, 109
——, exports of ditto, 109
——, population of, 114
——, comparative geography, 114
——, or territory of Babel, 118
Mésoun, Belád, or 'Oman, 640
Mespilla, or Meso-pulai (Mósul), 120
Messarea, plain (near Famagosta, in Cyprus), 459
Messekilites (schismatics of Arabia), 677
Messengers, Arabian, 695
Metckh, castle (of Tiflís), 156
Metile, village (in Wádí Dowaser, Nedjd), 633
Mezar Osha (near Szalt), 517
Mezárluk-cháï (passing through the Taurus), 356
Mezíréh, plain (near Kharpút), 271
Mezza, or Fakkra, pyramids (in the Lebanon), 473
Mharres, mountain (in San'á district), 618
Miana, town and river (of Azerbaïján), 190
——, plain, 219
Midbar, a neglected tract, so called by the Hebrews, 535
Mikhlass, or districts (of Yemen), 614
Mikrís Kurds, 251
Milán-sú (Hypius) in Bólí district, 321
Milkian el Rúm, village (in Jebel Shammar) 628
Millis Kurds, 205, 251
Mináb, plain and town (of Moghostán), 227
Minara, valley (of the Xanthus), 340
Minatzim, or astrologer, 89
Mingrelia, province of, 149
——, extent and position of, 149
——, population and inhabitants of, 149
——, soil, climate, &c., of, 149
——, produce of, 149
Mining, used by the Turks in 1570, 459
Minna, town (of 'Omán), 642
Minnow, or Míná-áb (blue-water), once the Anamis river, also the Harmozia of Nearchus, 227
Mirage, or Sirab (of the Desert), 572
Mírbath, port (of Hadramaút), 636
Miri, or land-tax (in Syria), 556
Mishag, or Mazaca (now Kaisaríyeh), 347
Misís, ancient Mopsuesta (on the Jaïhán), 299, 355
——, plain of, 352
Missema, deserted town (of the Ledja), 505
Mitaulis, or Mu'tazelís, 87, 468
——, where found, 546
——, follow the doctrines of 'Alí, 546
——, under an emír of the Harfuth family, 547
——, character and social state of the, 547
——, population of the, 558
Mithropastes, territory of (in Kirmán), 231
Míthu, town (of Báluchistán), 182
Mitzkheta (on the river Kur), 10
Mizpeh, hills (in Judea), 392
Moab, land of, 518, 519, 655
Moatthale, Bír (enchanted well in the desert of Ahkaf), 638
Modhar, tribe of, 630
Modomasticæ, people (of Kírmán), 230
Moerad, district (on the Jabok or Zerka), 521
Mofhak, coffee plantation, 621
Moghán, plain on the Aras, 9, 10, 11, 137
Moghayr, Haj station (in the Hijáz), 597
Moghostán, Duhistaň, 80
——, district, appearance of, 227
——, derivation of the name, 227
——, chief town of, 227
——, and Laristan formed the chief part of the Himyaritic kingdom of Hormuz, 231
Mogk'h, or Mocks (province of Armenia), 102
Moham, mount and village (of Hadramaút), 637
—— celebrated for precious stones, 637
Mohammarah, town (on the river Kárún), 61, 94, 111, 200

Mohammarah, khór or lake, 192
Mohimoul, a'yánlik (in Kermiyán eyalet), 334
Moïe, Beït-el, or Daphne, 428
—— Amman, river (of Amman), 517
—— Erdjeg, tributary (of the Nahr-el-Kebír), 450
—— Ham, tributary (of the Náhr-el-Kebír), 450
Mojeb, river, or Arnon, 515
——, or valley of the Ammonites, 518
——, plains of, 519
Mokhá, climate of, 576
——, harbour, castle, &c., of, 613
——, coffee trade of, 614
Mokhowa, town (in the Hijáz), 610
Mokledjye, sect (of the Ansaries), 542
Mollá 'Osmán, town and tributary (of the Murád), 42, 68
Monakh, or halting-place (at Medina), 599
Monteval, cape (South Coast of Arabia), 570
Moola, or Mógolla (in Mentesha district), 339, 341
——, ancient Alinda, 341
——, páshálik, 339, 340, 341
——, climate of, 358
Mooleedanee, or Dastí Nudee, river (in Mekrán), 178
Moon, changes of, and days of the week, in Persia, 89
Mopsuesta (now Misís, on the Jaïhán), 229, 355
Morád, or Murad Tágh, Mount Dindymene (in Kermiyán eyalet), 333
Morád-sú-Gólú, or Morád Sóhó Gólú, lake (in Kóniyeh eyalet), 347
Morand, plains (in Azerbaïján), 219
Morbát, opposite the Kuria Muria Islands, 638
Mordecai, sepulchre of (at Hamadán), 212
Mor Hammam, thermal springs (in Malatíyah district), 300
Mosaka, Sultán of (in Jaffea district), 635
Moscha Portus, in the Hadramitæ (probably now Maskat), 644
Moscheid, Kasr (in Ahkaf Desert), 638
Moschi, mountains of the, 68, 72, 286
——, people or Mossynœci; the supposed Meshech of Scripture, 150, 275
Mosques, description of, 370
Mostearibé, El Arab, the mixed or modern tribes of Arabia, 545, and *Appendix*
Mósul, or Ashur, 21, 22, 26, 107, 111, 120
——, or Mespilla, or Meso-pulai, 120
——, Eskí (on the Upper Tigris), 20
Mosynus, or the Karà-sú (tributary of the Mæander), 297
Motteneh, village (near San'á), 621
Moudania, or Myrlæa, gulf, 322
——, town, ancient Apamea, 324
Mout, páshálik (westward of Adánah), 355
Mtkhetha, ruined city (of Kartelinia), 155
Mtkvary, or Kour (in Child'er), 147
Mtwari, river (one part of the Kur so called), 10
Muawíyah, village, near Ta'ez (in Yemen), 620
Mubarrez, fort and town, near, 650
——, cultivation and lakes of, 651
Muchirčan (a derivation from the Shápúr river), 198
Muckloo Nudee, river (of Báluchistán), 178
Muhaddith, or reciter of tales (in Arabia), 663
Múhammed, mounds of, and width of Mesopotamia, 55
—— Ben Mansur's account of precious stones, 75, 76
—— Ahmed Ben, founds Dzifár, 638
—— Khán's, sultan's, tower, 171
Múhammedanism absorbed the ancient religions of Irán, 85
Mujáyah, in Babylonia (probably ancient Au or Orchoe), 93, 94
Mujellibeh (at Babylon), 57, 116
——, hanging gardens, and kasr (near Babylon), 116
Mújúr, a'yánlik and town (near the Halys), 305
Mukatera, town (in San'á district), 618
Mukrán, or Mekrán, duhistan of, 80
Mullá Ya'kúb (on the Abí Shírwán), 34
Mullas, education, &c., of the, 86
——, occupations of the, 86, 87
—— of Afghánistán, 177
—— of Persia, 234
——, use of wine by the, 241 (*note*)
Mullick, or Mooshir (sage of the Afgháns), 175
Muna, valley (leading to the plain of Arafat), 607
Munbedj, or Membidj and Bambuche, ruins of (probably Hierapolis and Bambyce), once Magog, 420
——, necropolis of, 421
Mungasht (Baktiyárí fortress), 206
Munshár, pass (on the Upper Euphrates), 104
Murád-cháï, or sú, source and course into the Frát, 42, 43, 272
—— becomes navigable, 45
—— and Frát branches compared, 45
—— breaks through the Taurus, 42, 44, 45
——, valley of, 68, 272
Murád Tágh, branch (of the Kudje Tágh, part of the Taurus), 288, 294
—— Páshá, bridge (Aleppo district), 407, 424
—— Sóhó-Gólú, or Morád-sú-Gólú, lake, 347
Murjahdak, district, taxes of, 260
Murtah Ováh-sí (north of Angora), 296
Músa, Khór, inlet (of Khúzistan), 192
——, Tágh (in Lydia Proper), 310
——, Jebel, 385
Musellims (second rate Turkish governors), 380
Mush, town and plain (of Kurdistán), 43, 68, 96, 99, 120

Mushabeah, island (in the Red Sea), 570
Mushed, city, and description of, 74, 86, 224
——, or Maxad, also Thus, 223, 224
——, people of, their employment, 224
Múshij, or Maushij (village of Yemen, between Ta'ez and Zebíd), 620
Muskin, village (in Dhorrah district), ('Oman), 644
Muslims, exempt from taxes, 253
Mussendom, Rás, cape (in 'Omán), 640
Musseyib, town (on the Lower Euphrates), 111
Mut Khán, peak (of Anti-Taurus), 69
Mutazelís, or Mitaulis, 468, 546
Muton, or loom used in Arabia, 681
Muttra, or Matarah, town (near Maskat), 643
Muwaseráh, castle and mounds (of El 'Assayah, in Babylonia), 116
Myrlæa, ancient, now Moudania, 324

Nabathæi, people (of Arabia), 655
Nabon, river (in Fárs), 208
Nábulus, groups of, 487
——, town, Neapolis of the Romans, and Sichem or Sychar of Scripture, 490
——, ancient Samaritans at, 490
Nacoleia, probable site of, at Doganlu (in Kermiyán eyalet), 334
Nadávend, section of the Lák tribe, 250
Nadir Khán, 139
—— Sháh, 129
Nadjan, town, in Wádí-el-Kharidj (Nedjd), 631
Nágarí, river (of Mekrán), 185
Nagomar, town and province (of Mingrelia), 149
Nahr Sheïkh-el-Ne'am (in Yemameh district), 630
Nahrawán, canal (from the Upper Tigris), 28, 30, 31
Nahood, village (N.W. of Tehámeh), 611
Nahuét, district (in Arabia), 614
Naim, village (in El Haryk district), (Nedjd), 632
Nain, village (on the plain of Esdraelon), 463
Najar Tágh (peak of the Taurus), 293
Nakárah Burnú, Cape Drum (in the Dardanelles), 319
——, site of Abydos, 319
Nakb-el-Hajar and inscriptions (in Jaffea, district of Arabia), 565
Nakhchiván, town, tradition connecting it with Noah's descent, 99, 145
——, province, obtained by Russia, in 1828, 144
——, features of, 145
——, rivers of, 145
——, wild and tame animals of, 145
——, mineral and vegetable productions of, 145
——, four magals of, 145
——, population of, 145, 146
Nakhchiván-cháï, tributary (of the Aras), 9, 145
Nakhl, town in Batna (district of 'Omán), 644
Nakhodeh, town (of Azerbaïján), 220
Nakle-tein, village (near Medina), 598
Nal, district (of J'halawán), in Bálúchistán, 182
Namámí, or Cherkesh branch, affluent (of the Filyas), 321
Namasíyah, battery (in the Dardanelles), 319
Nanee, Bebee, river, 180
Nar, excavations (N.E. of Mount Argæus), 291
——, Wádí en (near the Dead Sea), 392
Narakhán Khosru, district, taxes of, 256
Nargileh Suyú, affluent (of the Jaïhán), 298, 299
Nárí, river (of Kach'h Gandávah), 182
Narkvavi, river (in Kartelinia district), 155
Nasirah, En, town, or Nazareth (in Galilee), 478
Naumachia, the, at Jerash, 514
Naú-rúz, or Neuruz, festival of New Year (in I'rán), 89, 244
Nav-Kur, district (of Kurdistán), 113
Nazareth, or En Nasirah, town (of Galilee), 478
Neapolis (coast of Ionia), 311
Nebaniyeh, Batah-el-, 629
Nebí Suleïmán, canal (from the Tigris), 27, 30
Nebo, Mount (eastward of the Dead Sea), 517
——, or conar, the soap plant of the Desert, 227
Nedjd, position and extent of, 626
——, routes through, 633
——, called Om-el-Bel, or "mother of camels," 582
Nedjd-el-'Aridh, 630
——, villages of, 630
——, fertility of, 630
Nehm, village (in Kobaïl district), 616
Neïshaget Wásit (mounds on the Haï canal), 36
Nejd (in Kobaïl), 616
Nejrán, district (of I'rán), taxes of, 260
——, valley, description of, 615
——, mountains of, 615
——, produce of, 615
——, principal village of, 615
——, second Ka'ba at, 615
——, village (of El Loehf), 506
Nenate-cháï, tributary (of the Aras), 9
Ner, a class of camels (in Arabia), 82
Neráb, village, 415
Nestorians and Chaldeans, 128
——, seceders, 111, 272
——, or Nassran, churches (in Kurdistán), 143
Neú Shehr, town (west of Kaïsaríyeh), 347
Nicæa (interior of Lydia), now Isník, 311, 323
——, remains of (in Kójah-ílí), 323
Nicephorius, city, in Mygdonia (near the present town of Rakka), 114
Nicomedia (now Ismíd, or Isníkmid), 323

Nicopolis, or Issus, ruins of (Gulf of Iskenderún), 408
Nígdeh, vaïvodehlik (in the eyalet of Kóniyeh), 345
——, plain of, 345
——, town of, 348
——, castle of, 354
Nikæa, city (near Beghram), 172
Nikosia, or Leikosia, capital of Cyprus, description of, 457, 459
——, St. Sophia church of, 459
Níksár (Neocæsarea), town on the Chár-Shambáh-sú (in Sívás district), 286, 302, or 303
Nim, district, and taxes of, 259
Nimrúd, first city of, 116
——, second city of, 117
——, third city of, 117
——, fourth city of, 117, 118
——, supposition that the ruins called after him, near the village of Deráwísh, represent Resen, 119, 128
——, 'Akari, or 'Akari Bábil, 117
——, or Zihru-l-awaz, bund (in the Upper Tigris), 21, 22
—— Tágh (near Mush), 42, 43, 49
——, Sidd, or Chalu (the Median Wall), 30
Nimruz, or Kusdi Nimrodz, territory (afterwards Persis), 210
Nineveh, chief town of Assyria Proper, 21, 120
——, still called by the original name, 119
Niphates, ancient, or 'Alí Tágh (in Erz-Rum páshálik), 16
——, or Nimrúd, mount (west of Lake Ván), 72, 120
Niriz, or Bakhtegan, salt lake (in Fárs), 208
Nísábúr, or Nishápúr, district, taxes of, 222, 258
Nisæan, plains in Media Magna (N.W. of Khorsám-abad), 218
Níshápúr, or Nísábúr, district, taxes of, 222, 258
——, city, 76, 222
——, turquoises of, 76
Nizíb, kasabah of (near the Upper Euphrates), 418
Nisibin, city, or Nisibis, 50, 72, 111, 114
Noah's supposed tomb (at Zahle), 472
Nómar, Wádí (in the coffee district), 608
Nopal, a kind of broom (in Syria), 537
Nosaïrí, or Nazareni, people (of Syria), 542
——, or Ansári, range, 387
Numakn, island (in the Red Sea), 570
Numan, or Belus, river, course of (towards Acre), 467
Núr-ed-dín, one of the Khaliphs, 19
——, a tribe (of Kurdistán), 128, 250
Nurhak Tágh (peak of the Taurus), 293
Núrmanshir, district (of Kermán), 228
——, town and villages of, 228
——, products of, 228
——, extent of, 228
Núr-zayí, Afghán country, 164
——, Farrah, capital of, 164
Nyssar, ancient city (interior of Lydia), 311
Oarlæ (Vourla), anchorage (in the gulf of Ismír), 312
Oases, or cultivated tracts, 641
Obri, town (of Dhorrah, district of 'Omán), 644
Obailites, the 'Abil or 'Obail (a Cushite branch in Arabia), 659
Ockbane, island (in the Red Sea), 571
Odinabazar, river (of Shírwán), 137
Oerak, village (eastward of the Dead Sea), 521
Oerman, ancient Philippopolis (S.E. of Jebel Haouran), 508
'Of, district (in Tarábuzún páshálik), 306 or 307
Olbia, site, probably at Attalia, 339, 340
Olgassys, or Alkás Tagh (westward of the lower Halys), 287
'Oli Jámi' (at Brúsah), 325
Olives, Mount of, or Jebel-el-Túr, 496
—— view from, 496
Olooják, plain (in Moola páshálik), 340
Olou Búrlú (Apollonia), (in Hamíd district), 337
Olympus, now Santa Croce, 457
Omahnaradam, island (in the Persian Gulf), 569
'Omán, fair at, 664
——, or Belád Mésoun, 640
——, boundaries and extent of, 640
——, features of, 640
——, native subdivisions of, 641
——, mountains of, 640
——, products of, 642
——, superficies of, 645
——, or Sohar, town, description of, 645
——, revenue and trade of, 645
——, population of, 645
——, Bahr (the Swelling Sea), or Indian ocean, 640
'Omar, Khaliph, value of wheat in his time, 254
——, his tribute based on the Kor. 253
——, tomb of (at Medina), 599
——, mosque of, 497
——el-Khattab's mosque (at Bozra), 99
Omayyim, or Ommam, Cushite branch (in Arabia), 659
Omisol, town (of Mekrán), 185
Onyx, found in Colchis, 279
Ooloos, clan (of Afghans), 175
Oorloojak, ruins (in Moola páshálik), 341
Ophis (in Colchis), 275
Opis, a chief town (of Assyria Proper), 120
Oranjik, a'yánlik (in Kermiyán eyalet), 334
Orcheni, ancient people who dwelt on the shores of the Persian Gulf, 656
Orchoe, or Aúr (in lower Chaldea), 94
Ordeals of the Arabs by fire, 665
Ordeïrí, valley (of Kastamúni), 328
Ordémi, second kind of coffee in Arabia, 621
Orden, or Urdun (the Upper Jordan), 400
Ordou, port (of Tarábuzún), 307
O'rfah, city (of Mesopotamia), 71, 93, 106, 111, 114
——, once part of Baghdád, 107

Oritæ, ancient people of Mekrán and Cushites, 185, 281
Ormus, or Hormuz, island and straits of, 229, 640
Oroates, river (of Persis), 210
Orontes, sources of, 394
——, two branches unite at Labweh, 394
——, course of, towards Homs and Hamah, 395
——— to Kal'at-el-Medik, 395
——— to Jisr Sogheïr and to Jisr Hadíd, 395
——, scenery of the lower, 397
——, bar and estuary of the, 397
——, flooding, &c., of the, 397
——, proposed opening of, 447
——, soil of the valley of the, 501
Orthosia, remains of (near Tortosa), 451
Ortospana of Strabo, or Karura, in Kábul district, 172
Osal, or Esal, now San'á, 623
Oscana, town (of Mekrán), 185
'Osher, or apple of Sodom, 404
Osiana, now Yárapasón (on the Halys), 347
Osmánjik, town and castle (on the lower Halys), 5, 301
'Osmán Keui (on the Upper Tigris), 16
'Osmánlí Túrks (of Mesopotamia, &c.), 111
Osroëne, district (of Upper Mesopotamia), 106, 114
——, seasons, &c., of, 106, 107
——, extreme climate of, 107
——, grain of, 107
——, insects and birds of, 107
Ossab, district (in Yemen), 620
Ossetes, territory of the, 158, 159
——, population of the, 157
——, field forts of the, 159
Ostriches, mode of killing them in Arabia, 588
Otrar, or Faryab, district, taxes of, 258
Othmans, the, came from Khorásán, 382
Oúdi, or Utí (district of Armenia), 101
Oujan, town (of Fárs), 209
Oukazh, fair of (in Arabia), 664
——, competitors at, 664
Oura-Shehr, town (of Bólí district), 321
Oustoukan-cháï, tributary of the Aras (in Urd-ábád district), 9, 145
Outline of this work, 1, 2
Ová al Bostán (in the Anti-Taurus), 292
Owah of Kharpút, 271
Oxus, river, 161
Ozene, river (of Dághestán), 134
Ozoorget, town and district (of Guria), 149

Paatch, the Syrian road-tax, 555
Pactolus, river of Mæonia (Aïdín district), 311
Padan Aram, or Champagne Syria, also Syria between the rivers, 118
——, also Aram-naharaim, 118
——, people of, called Syrians, 118
Padandus, ruins (on the Saïhún), 298
Pagans (in I'rán) who worshipped the cow, 88
Palmyra, ruins of, 523
Palmyra, necropolis of, 525
——, aqueduct of, 526
——, temple of the sun at, 524
——, cultivation around, 580
——, chain to Zelebi, from, 567
Palmyrena, district of, 540
Palú (near the Tigris), 43
Palus Tattæus, now Túz Gólí, 347
Pambúk Kal'eh, ancient Hierapolis (in Hamíd district), 335, 337
Pamphylia, once Mopsopia, now Tekeh district, 339
Panea, ancient capital (of Gedrosia), 185
Paphos, ancient seat of the Phœnicians (in Cyprus), 458
Paracani, descendants of Chus, 281
Paracoathras, or El Ahwas (in 'Irák Ajemí), 189
Paradise, traditional site of, 267
——, limits of, included Greater and Lesser Armenia, 267
——, its various supposed localities, 268
——, Euphrates and Tigris, two rivers of, 268
——, probably at the source of the Euphrates and Tigris, 268, 269
Parætacene, one of the four divisions of Parthia Proper, 225
Parætaceni, people (of Media Magna), 218
Parapamisus or Ghúr mountains (eastward of Herat), 74
Parnassus, vale of (below Yárápáson, on the Upper Halys), 4
Parrehe, tribe (of the Paropamisadæ), 172
Parrot, the green (of Syria), 537
Parsagarda, or Persagadis, 210
Parsca Haïk, or Persian Armenia, 102
Parsi language, a cognate of the Aramaic, 84
Parsii, a tribe of the Paropamisadæ, 172
Parthenius, or Bartan river, now the Chátísú, 321
——, valley of, 329
Parthia Proper, or Comisene, part of Hyrcania, 225
——, its extent, 225
——, soil of, 225
——, divisions of, 225
Parthian contingent to Xerxes, 225
—— kingdom, 225
Parthians, dexterity of the, 225
——, origin of the, Celtic or Scythian, 226
Partonis, ancient (town of Gedrosia), 185
Paryadres, or Karà Bel, 68, 72
——, mountains (north of Sívás), 286
Pasacarta, city (of Parthia), 225
Paschir (bezoar), 76
Páshá of three tails, his government, 380
—— Tágh, northern extremity of Túz Gólí, 5, 290
Pash-tásh, village and chasm (along the Frát), 42
Patara, or Xanthus river, 340
——, city, site of, 341
Patra, chain (valley of the Xanthus), 342
Patroclus, tumulus of, 317
Pearl-fishery, and produce of, 648
Pearls of Karrak and Borgo the finest, 647

Pearls of ancient Tyrus, 647
Pedia, river (near Famagosta, in Cyprus), 459
Pednelissús, now Balcascooe (in Tekéh), 339
Pehavians, district of, 154
——, population of, 157
Pehlevi, sacred language of I'rán, 86
——, Aramaic, root of the, 84
—— still spoken in Shírván, 84
—— spoken by the Gabrs, 86
Peïshábur, one part of the Khábúr so called, 20
Peium, fortress (in Galatia), 332
Pekmíz (a sweetmeat), 372
Pelegrino Castello, or Attlít (coast of Galilee), 482
Pelevar, river (of Persis), 210
Pella, ruins on Jebel 'Ajlun (in the Decapolis), 513
Pelvereh, village on the Taurus, westward of the Euphrates, and the site of ancient Perre, 352
Pentáteuch, very ancient copy possessed by the Cutheans of Samaria, 490
Perræa Proper, limits of, &c., 503, 521
——, climate of, 533, 534
——, early and later rainy season, 534
Pérez sú (tributary of the Murád), 43
Perga (in Tekéh), 339
Pergamus (ruins of Troy), 317
Perim, island (straits of Bab-el-Mandeb), 571
Pernaz Tágh (in the province of Moola), 340
Perre, ancient site, now Pelvereh (in the Taurus), 352
Persepolis, royal mountain of, 73
——, ancient capital of Fárs, 209, 210
Persia, deserts of, 78,
————, pasturage and shrubs of, 78
——, the Derí, or modern language in, 84
——, heterodox religions of, 87
——, caravan routes through, 236, 337
——, commerce and revenue of, 237
——, dress of the men in, 239
——, dress of the women in, 240
——, mid-day meal in, 240
——, ordinary diet in, 241
——, Diwán Khánah and other apartments in, 242
————, furniture in, 242
——, descriptions of the towns, villages, and tents in, 242
——, preliminaries of marriage in, 243
——, temporary marriages in, 243
——, inmates of the harem in, 244
——, amusements of men of rank in, 244
——, exercise of the jereed in, 244
——, amusements of the people in, 244, 245
——, Naú-rúz (New Year), and other festivals in, 244
——, funerals and feasts in, 245
——, population of, 251
——, revenue of, in the time of Hárún-el-Rashíd, 252
——, ancient guide-books of, 252
——, privileges of Muslims in, 253
Persia, army and government of, how supported, 253
——, value of a year's labour in, 254
——, value of wheat, time of 'Omar in, 255
——, taxes of, 253, 254
—— Proper, position, extent, &c., of, 188, 189
————, like Arabia, 188
————, its twelve provinces, 188 (*note*)
————, general features of, 189
————, central plateau of, 189
————, principal mountain chains of, 189
Persian youth, education of the, 89
—— empire, decline of the, 89
————, under Abbás the Great, 90
————, limits and decline of the, 91
—— Apennines, passes through, 207, 201
——, defiles of, like those in Afghánistán, 208
—— court, the great state of the, 237
—— army, state of the, 238
————, irregular troops of the, 238
—— Gulf, trade of the, 569
————, winds of the, 569
————, Arabs of the, 696
Persians, complexion of the, 232
——, classes of the people, 232
——, the sháh's power absolute, 232
——, chiefs of provinces, 233
——, law and education of princes and people of the, 233
——, mountain tribes of, have a patriarchal government, 233
——, ancient and modern literature of the, 234, 335
——, etiquette and precedency of the, 234
——, sculpture and architecture of the, 235
——, music among the, 235
——, trades of the, 236
——, exports, &c., of the, 236
——, means of transport among the, 236
——, opium, spirits, and wine taken in secret by the, 241
—— cottages and houses of the, 241
————, occupations of the, 244, 245
—— character, dark side of the, 246
————, favourable side of the, 246, 247
—— personal qualities of the, 247
—— skill in horsemanship of the, 247
Persis, rivers of, 210
Perwan Durrah, the Kapissa of Ptolemy, 172
Péshawur, plain, on the river of Kábul, 170, 172
——, city and population of, 170
——, district and limits of, 170
——, once part of Paropamisus, 172
——, features of, 172
——, ancient inhabitants of, 172
Pessinus, city (on the Sangarius), 332
Petra, commerce of, 596
—— of the Greeks, the Rekem of the Arabs, and Sela of the Jews, 655
——, Aretas' palace at, 656
Petroleum and naphtha abundant in Irán, 74, 75

Phæselis, now Tékrova (in Tekéh), 338, 339
Phaitaran, or F'haidagaran (province in Armenia), 102
Phanu (on the coast of Ionia), 311
Pharmacy in Arabia, 692
Pharpar, river (of Damascus), 502
Phasis, river, source of, 96
Pheleche, island near Grane, 569, 649
Philadelphia, one of the seven churches, 311
——, or Ermenék (westward of Mout), 355
——, once Rabbah of Ammon (now Amman), 517
Philipopolis, or Oerman (S.S.E. of Jebel Haouran), 508
Philistia, or Palestine, once Chna, 539
Philomelum, now Ak-Shehr, ruins and lake, description of (in Kóniyeh eyalet), 346
Philosophy of the Arabs in the time of Job, 666
Phœnesus, ruins, now Missema (in El Ledja), 505
Phœnicians first used letters, 541
Phœnicus, temple (on the coast of Ionia), 311
Phrygia Parareius, 337
—— Major, 337
——, central, climate of, 361
Phrygians, ancient, 338
—— sacrificed to Mithra, 381
—— had temples to Belus, Jupiter, &c., 381
—— connexion with Assyria, 381
Pictanus, ancient, probably Beïlán, 409 (*note*)
Pieria, Mons, at Seleucia, 385
Pinara, now Mínara (valley of the Xanthus), 342
Pinarus, or Delí cháï (Issus), 408
Pirate Coast, or Belád Ser, 645
——, piracy carried on, on the, 646
——, people of the, 646
Pir-Man, peak of the Taurus (near the Great Záb), 70
Pírsaghate, river (of Shírván), 137
Pisga, or Moab, peak of (in El Belka), 517
Píshín, valley (in Afghánistán), 167
Písh-Kuh (in Luri Kuchuk district), 194
Pison and Gihon rivers, 266, 267
—— supposed to be represented by the Halys and Araxes, 267
Pistacea Terebinthus, 537 (*note*)
Plague in Syria, nature of, 534
Poets of Ancient Arabia competitors at the fairs, 664
Polybotum, town, once Paroreus, now Bóláwádín (in 'Afiyúm Karáhisár pásháliik), 336, 337, 338
Polygamy of the Arabs, 678
Póntus, ancient, climate of, 360
Poorsal Tágh (near Kútáhiyah), 334
Populzye (Afghán tribe), 176
Poti, fortress of Mingrelia (on the river Rhion), 142
Precipitation, mount (in Galilee), 390
Priams, kingdom, 320
Priams, ancient people of, 320
—— engraving on stone among the Arabs, 666
Prophet, tomb of the (at Medina), 599
Prophthasia, capital of Drangiana, 168
Prusa-ad-Hypium, now Uskúb (in Bithynia), 323
Prusias-s-Cius, now Kimlik, or Kio (on the gulf of Moudania), 324
Ptolemais, or Akká, now Acre, 482
——, fortifications of, 483
Púlí-Gámáshán, bridge (in Luristán), 194
—— tang (bridge of the chasm), in Luristán, 195
Punduran, district (of Jhálawán), 182
Punishments of the Arabs, 675, 676
Puráli, river (of Lus), ancient Arbis, 179
Pushtánah, the name by which the Afgháns call themselves, 175
Pygela (on the coast of Ionia), 311
Pylæ Ciliciæ, in the Taurus, 293
——, and its defences, 354
——, Persicæ, probably at Dey Dasht (in Fárs), 207
Pyramidal mound (of Ashur), 21

Quade, or Grane, port of, 111, 568, 649
——, town and harbour, description, of 650
——, trade of, 650
Quicksand in Roba-el-Kháli, 574, 635

Raban Ormúz, peak of the Taurus (eastward of Sumeïsát), 70
Rabba (Rabbath Moab), or Ariel of Moab, or Areopolis (in Kerak district), 520
Rabbah of the Ammonites, subsequently Philadelphia (now Amman), 517
Rabiya, fair at (in Arabia), 664
Rachel's tomb (near Bethlehem), 495
Ráchí, district (of Imeritia), 149
Rahabah, or Reheboth (near the Euphrates, below the Khábúr), 52, 107, 119
——, village (eastward of Damascus), 522
Rahacharta (in Lower Chaldea), 94
Raï, district, taxes of, 257
Raïdah, village (in Hadramaút), 637
Raïskíyah, town and district (in the Anti-Lebanon), 389
Rakkah, ruined city (on the Euphrates), 48, 106, 111
Ram, 'Aïn, fountain in Yemameh (district of Nedjd), 630
Ramadi, town (on the Upper Euphrates), 111
Ramet-el-Khulil (house of Abraham), (near Hebron), 494
Ramleh, or Arimathea (near Jaffa), description of, 492
Ramyan district, taxes of, 258
Ranel Dháh, mount, and Sabzah, castle (in Jebel Shammar), 628
Ranyeh, town (in Wádí Sobeyh), district of Nedjd), 632
Raphia, ancient, now Ráfa (borders of Syria and Egypt), 486
——, remains of, 486

Rás-al-'aïn, source of the Araxes (in Mesopotamia, 49, 111
Rashan, Nahr, affluent (of the Tripoli river), 450
Rasheia, and source of the Nahr-el-Berde, tributary (of the river Barrada), 502
Rashíl, village (on the Kersín river), 418
Rassass, Om-el-, ruins of, 515
Rasses, sultán of, in Jaffea, district (of Arabia), 635
Rathan, canal (from the 'Adhím river), 30
Raushániyah sect, the, believe in transmigration, 88
Rawa, on the Euphrátes (just above 'Anáh), 52, 111
Rawi, or travelling historian (in Arabia), 663
Rayáhs, subjects (not Muslims), 556
——, condition of, 556
Razir and its thirty-three villages (in the Kesruan), 466
Rebecca, well of (near Háran), 115
Reccan, Rás, Persian Gulf, 568, 570
Recem of the Arabs, or Arecem, or Petra and Sela of the Hebrews, 655, 656
Rechabites, remains of, in the Khiebar district of Hijáz, 598
Redcliff pass compared to Dove Dale (in Derbyshire), 428
Red Sea, the winds of, 571
——, trade of, 571
Refecks (associates in a caravan), 686
Rehavend, tribe (of Kurds), 251
Reïha, town (in Aleppo district), 411
Rejíd, Múhammad Páshá's road from Tarábuzún to Sívás, 308
Rema, mount (a peak of the great chain of Arabia), 564
Remtha, possibly Amathus (in the plain of the Haouran), 511, 512
Resen, now Nimrúd, or Ashur, 22, 119, 120
Reshid Múhammed Páshá's road from Tarábuzún to Sívás, 307
Ressafa, El, ruins (between Palmyra and Thapsacus), 418
Rhaabeni, ancient people (of Arabia), 656
Rhaeplutæ, in Arachosia, 169
Rhagœa, ancient city (of Parthia), 225
Rhajoun, ruins (near the Jeráhí), 200, 203
Rhion, river (in Imeritia), 149
Rhoara, ancient city (of Parthia), 225
Rhodius, or Maden Tschaldar (river of Bíghah), 315
Rhosus, mount (gulf of Iskenderun), 385, 386, 409
Rhyndacus, or Edrenos river (separating Bithynia and Mysia), 332
—— valley of, 333
Riblah (borders of Israel), 540
Riják, glen (on the Abí Holwán river), 34
Rima-el-Loehf, 505
Rimmon and Ben Hadad, temples of (in Syria), 541
Riyám, Benî, tribe (of 'Oman), 642
Ríza, district (of Tarábuzún), 306, 307
——, people of, 306, 307
Roach, valley (in 'Irák Ajemí), 212
Roba-el-Kháli, quicksand in, 574
Roba-el-Kháli, desert in, 632
——, or the empty abode, 634
Robbia, Amer, village, 651
Ródah, town (near San'á), 623
Rödda, district (in Yemen), 619
Rodsje, Beït (capital of Khaulan), 619
Roghafa, town (in Sahan district), 615
Rosták (once the capital of Batna), 644
Roumiss, or Rám Hormuz (in Susiana), 200
Rousse, Boulakh, river (in Dághestán), 133
Route from 'Aïn Tamr to Basrah, 265
—— along the mountains to Ahwáz and Fárs, 264
—— from Aleppo to the frontiers of Syria, 263
—— from Adalia to Kútáhiyah, 364
—— from Amásíyah to Tókát and Sívás, 364
—— from Azerbaïján to Armenia, 262
—— from 'Aïn-táb and Mar'ash to Kaïsaríyeh, 363
—— from Baghdád to Basrah, 263
—— to Khorásán, 261
—— to Mekkah, 262
—— to the Maghrib, 264
—— to Rakkah, 264
—— from Beled to Sinjár, 265
—— from Basrah to 'Omán, 263
—— (ancient), from Berœa by the Caspian Sea, &c., 652
—— from Homs to Damascus, 263
—— from Istakhr to Sirhán in Kirmán, 264
—— from Kúfah to Damascus, 263
—— from Keléndri to Mout and Kóniyeh, 264
—— from Mesopotamia to the sea coast near Yáfá, 263
—— (ancient), Persian Gulf, through Arabia, and by Kirjath-arba into Egypt, 651
——, from Phœnicia, through Heliopolis, Tadmor, and Zenobia, into Assyria, 652
—— Rakkah to Homs, 263
—— Samarrá to Deskerah, 262
—— to Wásit, 263
—— to Tokharistán, 261, 262
—— from Súk-el-Ahwáz to Fárs, 264
—— from Sívás to Armenia, 364
—— to Persia, 364
—— to Kurdistán, 364
—— to Syria and Mesopotamia, 364
—— (ancient), from Syria to Mareb and Saba, 651
Rowánduz, town, 24, 110, 120
——, peak, 122
Rowar, village (in El Sedeir, district of Nedjd), 629
Ruad, island (opposite Tortosa), 451
Rúdbár, pass (in the Masula mountains), 72
——, ruins in Khúzistán, 203
Rudkhonick-Shir, branch (of the river Táb), 202
Rudkhouch Kerdistán, or Kurdistán, chief branch (of the river Jeráhí), 200

Ruffin, second town (of Aval Island, Bahrein), 647
Ruin and Khawaresm, taxes of, 259
Rukhama, a large bird, not yet described, 588
Rúm-ílí-Hisár (European castle), 325, 326
Rúm Kal'ah, town and castle (on the Upper Euphrates), 46, 96, 111
Runnám (the Bedawín sheep), 443
Rustams, country (on the lower Hélmand), 168
——, fort of, or Copee Zur, (on Lake Durra or Zarrah), 168

Saade, or Sa'det, the capital of Sahan (district of Yemen), 615
——, manufacturers of leather at, 615
Sá'ah, village (in Hadramaút), 637
Saba, son of Seth, 112
——, ancient caravan, route of, 651
——, ben-Yashab-ben-Yarab, founded Sabe Regia (in Yemen), 625
Sabæ, or Kesker district, taxes of, 256
Sabaism, became general in Arabia, 662
Sabakkah, lake (in Aleppo district), 415
Sabán Chilah, iñani (in Kastamúní), 329
Sabánjah-göl (Sophhon), eastward of Ismid, 322
Sabayah, district of, in Abú Arisch (Teháméh), 611
Sabbath of the Arab, 677
Sabeans, the Syrians of Ben Chunah, 112
——, Hárán, city of the, 115*
——, ancient, some remains found in Yemen of the manners, &c., of the, 625
Sabe Regia, city, founded by Saba-ben-Yashab-ben-Yarab, 624
——, salubrity of, 624
——, idiocy said to be cured by going to, 624
Sabla, castle and ruins (on the river Kárún), 199
Sábóní (Arabian emerald), 76
Sabzah, castle, at the foot of Ranel Dháh (mount, in Jebel Shammar), 628
Sad Behmen, district, taxes of, 256
Sa'det, town, in the district of Sahán (in Yemen), 620
Sád-Hormiz, district, taxes of, 256
Sadikbad, district, taxes of, 256
Safet, or Japhet, 479
——, probably Jotapata and Béthuliah, 479, 480
Sagalessus, ancient city (in Hamíd district) 337
Saghanlou, mountain, and source of the river Kur, 10
Sahan, district (of Yemen), 615
Sahara Dawater, plain (in Fárs), 208
—— Laeshter, plain (in Fárs), 208
Sahráï-Lur, plain, 196
Sahund, mountains (eastward of Lake Urumíyah), 189
Saïdá, or Sidon, position of, 469
——, antiquities of, 470
Saïde, or 'Akká, páshálik, position of, 461
——, western side, in two portions, 461
——, climate of, 534
Saïds, or Sayyids (descendants of the prophet), 86 (*note*)
Saïhún, river, head waters of (in the Anti-Taurus), 292
——, or Sarus, or Cydnus, course of, 297, 298, 352
Saittæ, ruins (at Sidás Kaléh), 335
Sájúr, tributary of the Euphrates (in Aleppo páshálik), 47, 418, 419, 421
Sakál-túrán, pass, 409
——, or Jonas' pillars, 408
Sakáríyah, or Sangarius, river (flowing from Angora district to the Black Sea), 294, 295
Sakláwíyah, or Isa, canal, 30, 32, 33
——, crossing Mesopotamia, 54
Saklawye, noble breed of the Arabian horse, 585
Salákat, or Saúrún, cháï (affluent of the Jaïhán), 298, 299
Salamast, a fertile district (near Lake Urumíyah), 273
Salamis, now Constantia (in Cyprus), 459
Salamlik, or place of reception, 366
Salem, ruined temple of (in El Loehf), 506
Salian, district and island (of Shírván), 136
——, tax of Syria for the support of travellers, 556
Salm, affluent (of the Abí Shírwán), 33, 34
Salt, valley of (in Aleppo district), 415
Salyán, river (falling into Lake Urumíyah), 77, 219
Samaria, groups of, 391, 487
——, ancient (later Sebustieh village), the Gabiana of the Romans, and the Sebasti of Herod the Great, 489
Samaritans, ancient, at Nábulus, 490
—— offered sacrifices on Mount Gerizim, 490 (*note*)
——, in Syria, number of, 558
Samawáh, or Serayah, canal (in the Lamlúm marshes), 58, 111
——, town (in the Lamlúm marshes) 58, 111
Samidah, marshes (above Kúrnah), 192
Samm, or Simoom (wind of Arabia), 578
Sammara, ruined city (on the Upper Tigris), 27, 28, 111
Sámmurra, town (of Assyria Proper), 120
Samoukh, magal (of Elizabethpol), 151
Samour, or Sambour, cháï (in Kúba district), 132, 133
Sámsún, 6
——, ancient Amisus, town and castle on the coast of the Black Sea, 307, 308, 309
——, imports, &c., of, 364
Samsúr, village (in San'á district), 621
Samunis, ancient capital of the Amazons (of the Caucasus), 140, 141
San'á, mountains of, 564
——, remains of the ancient city of, 622
——, houses and palaces of, description of, 622
——, country houses of the merchants, &c., of, 623
——, pure air of, 623

San'á, population of, 623
——, at one time called Esal or Osal, 623
——, Cordovan leather and other manufactures of, 623
——, title of Imám in, 623
——, founded by San'á Ben Zal Ben 'Aber, 623
——, the idol and well of Ghamadan at, 623
—— Ben Zal Ben 'Aber founded San'á, 623
Sancan, village of (in Abú Arish, Upper Tehámeh), 611
Sandal, plain of (in the Katakekaumené), 335
Sandarli, gulf of (coast of Sárú-Khán), 310
Sandúklí, plain and town (in Afiyúm Karáhisár páshálik), 336
—— chaï, tributary (of the Mæander), 296
Sangarius, or Sakáríyah, river (flowing from Angora district), 294, 295
Sangi-biring, rice-stone (in Khúzistán), 196, 197
Sanják Beï (chief of a small district), 380
Sanjakliks, 16 in the vezírate of Anadoli, 309, 310
Sanni, people (in the mountains near Trapezus), 275
Santa Croce (Olympus), (in Cyprus), 457
—— Saba (convent near Jerusalem), 392
Sanur, and affluents of El Nahr Arsúf, 487
Sanus, ancient, now Assayik (in Moola páshálik), 341
Sapán, peak (of the Anti-Taurus), 69
——, or Supin Tágh, 42, 69
Sara (part of Tálísh), 139
Sará-dara, mountain (of Karábágh), 142
Sar-al-Bágh, range (in Kurdistán), 22
Saracens, probably from Zaraká (a town in Wádí-el-Khardj), 631
Sarapanï, people (of Colchis), 150
Sarasat, village, once Ciliciana (on the Upper Euphrates), 419
Sárawán, district (in Bálúchistan), position of, 180
——, inhabitants of, 180
——, passes into, 180
Sárawánï, range (of Afghanistan), 163
Sard-abs (lower apartments for the hot season), 106
Sardar, palace (in Eríván), 146
Sardis (ancient capital of Lydia), 311
Saree, ancient Zadracarta (capital of Mázanderán), 217
Sarema, khór of (in Khúzistán), 192
Sarí-búlák Tagh (eastern side of Túz Gólí lake), 4, 290
Sar Hasan Beg (range of Kurdistan), 24
Sárí-Chi-Chak, range (southward of Divrígí), 291
Sárichik Tágh (yellow mountain), (westward of Gúrun), 292
Sarkhún Yaïlá-sí (in the Orminius range), 321
Sar-Püli-Zoháb, bridge (on the Holwán river), 34
Sarr Wádí, joining El Woschem and El Kassym (district of Nedjd), 629
Sarso, island (in the Red Sea), 571
Sart (Sardis), (in Aïdín a'yánlik), 309
Sarus, ancient, or Saïhún river (in I'ch-ílí), 297, 298, 352
Sárú Soghlak Khán (in Aïdín a'yánlik), 309
Sarwát, or Yemen Proper, description of, 614
Sás, town (in the a'yánlik of Chúrúm), 301
Sásend, canal (in the Lamlúm marshes), 58
Sataldere, river, or Boklu, once the Æsepus (flowing from Mount Ida), 315, 316
Satrap, or Persian viceroy, 233
Saúrun cháï, and Adánáh só, or the lower Saïhún, 298, 299
Say (a small Arab vessel), 606
Scamander of Homer (now the Búnárbáshí river), 317
Schedder Yaïlá, lake (in Moola páshálik), 340
Scheran, district (on the borders of Roba-el-Kháli), 632
——, Wadi, 632
Schéridji, the best kind of coffee in Arabia, 621
Schomran, district (on the borders of Yemen), 564
Schumah, Ben (author), 112
Schutter (a breed of camels), 82
Schismatic catholics in Syria, number of, 558
Schismatics in Arabia, 677
Scythopolis, or Bethshean, now Beïsan (tract of country near the Jordan), 513
Sebaste, aghálik (of Kútáhiyah eyalet), 334
Sebasti of Herod the Great, now Sebustieh, ancient Samaria, 489
——, remains of a temple at, 489
Sebee, town (of Kach'h Gandavah), 182
Sebekí-Karáa, castle (in Jóf-es-Syrhan), 627
Seberdsched (chrysolith), 76
Sebustieh, village (near the site of Samaria), 489
Sechem, valley (in Samaria), 489
——, the Butm, and other shrubs of, 489
Sedá town (in Batna, district of 'Omán), 644
Seddu-l-Bahr, "Barrier of the Sea," (entrance of the Dardanelles), 318
Sedeir 'Ande, capital of El Sedeir (district of Yemen), 628
Sedeni, ancient people (who dwelt on the sea-coast of Arabia Felix), 657
Sefïd-Rúd (white water), affluent of the Kizil U'zen, 77, 191
——, or Amardus, 219
Seger, a tract of (in Hadramaút), 636
Segicler, aghálik (of Kermiyán eyalet), 334
Segistán, district, taxes of, 258
Sehend, mountains (of Azerbaïján), 219
Sehnah, capital (of Kurdistán), 215
Seïdi-Shehr, sanjaklik (of Kóniyeh eyalet), 344
——, lake, also Sóghlah, 346
——, town, 346
Sei-jan, town (in San'á district), 620
Seïkh Dereh, stream (of Nimrúd or Ashur), 22
Seïmarrah, plain and ruins (on the river Kerkhah), 194, 203

Seir, mount, or Hor (east of Wádí Arabah), 561, 655
Seïstan, province (on the river Helmund), 77, 168, 230
——, desert, 79
——, occupation of the people, 168
Seiyul, Wádí (on the western shore of the Dead Sea), 402
Sejaeth village, or suburb of Gaza, 493
Sekhan and Er-Rub, districts, taxes of, 258
Sekkir (tribe of Kurdistán), 128, 250
Sela of the Hebrews, the Arecem or Rekem of the Arabs, and Petra of the Greeks, 656
Sela' Midbarah, or Ja'ber Castle (Upper Euphrates), 48
Selámeh, town (in Sabayah, district of Abú Arisch, in Tehámeh), 611
Seledge, khor (in Khuzistan), 192
Selenti, on the 'Aïneh-cháï (in Kermiyán eyalet), 310, 311
Seleucia Pierea (Bay of Antioch), 429
——, sarcophagi and other ruins of, 430
——, basin of, 429
——, tombs of the kings, and excavations on Jebel Musa, 430
——, hollow way and tunnel, description of, 431
——, inscriptions at, 432
——, (Selefkeh), (coast of I'ch-ílí), 355
Seleuco Belus, now Jisr Shugher (on the Upper Orontes), 522
Selinty, or Selinus Trajanopolis, 355
Selle, the eastern portion of the town of Der'ayyah, 631
Selma, watering-station (in the Hijáz), 597
Selman Arabs (of El Ledja), 504
Selmast, town and valley (near Lake Urumíyah), 220
Semávah (in lower Chaldea), 94
Semayel, town (in Batna, district of Omán), 644
Semerrud (emerald), 76
Semírám, plain and ruins (on the 'Abí Shirwán), 33, 216
Semmed, oasis (in Jaïlán, district of 'Oman), 642
Senaffer, island (in the Red Sea), 570
Senbadi (diamond spar), 76
Senhan, district (of Yemen), 614
Senn, village (on the Great Záb), 24
Sennakh, district (of Mingrelia), 149
Senníf, village (in San'á district), 620
Sequi, city (of northern Media), 141
Ser, Belád (Pirate Coast), people of, 645, 646
Será Sír, peak (of the Anti-Taurus), 18, 69
Seráï Abú (father of palaces), (on the Mesopotamian Khábúr), 52, 118
Serb Dereh, valley (in Kastamúní), 330
Sereat, town (of Kirmán), 231
Ser-e-Khiyoor, defile (in the Bólán pass), 181
Serhan Arabs (in the Haouran), 511
Seriane, ruins (in the desert of Palmyra), 415
Serkhes, or Serekhs, district, taxes of, 258
Sermein, town (in Aleppo district), 410
Serrane, island (in the Red Sea), 570
Sersar Nahr, canal (from the Euphrates), 55
Se'rt sú (in Kurdistán), 18, 19, 20
Se'rt sú, town of, 99, 120
Serúj, afterwards Batnæ (in Upper Mesopotamia), 111, 114
Sestos Bay (Dardanelles), 318, 319
——, bridge of Xerxes, 319, 320
Setna Fátimah, tomb of (at Medina), 599
Sevanga, or Gouktcha, lake (in Armenia), 97, 146
——, abounds in trout, 146
——, never freezes, 146
Sevilan, mountains (in Azerbaïján), 219
Seyl-el-Medina (a winter stream), 599
Shaara, ruins (in El Loehf), 506
Shádílú (section of the Kurds), 251
Shagga, town in the plain N.W. of Jebel Jara (in the Hijáz), 610
Shagra, ruins (in El Ledja), 505, 506
Sháh 'Ali, citadel (of Tabríz) and ark of, 220
—— 'Abbás (of Persia), 11
—— Abú Nassr Behardirchan, 75
—— band, or Siyáh-band (part of Herat province), 164
—— Núshíravan (of Persia), 134
—— rúd (tributary of the Kizil U'zen), 191
—— Shuja el Moolkh (of Afghánistán), 176
—— Tamas (of Persia), 129
—— Zádah Ahmed, hills (in Luristán), 196
Shahenchees (camel artillery), 177
Shahie, 23
Shahri-Rúdbár, ruins (in Luristán), 194
Shahr-e-Zur, plain (near Suleïmáníyah), 34
Sháh-Sewund, tribe (in Persia), 251
Sháhú, or Cossæi, mountains (part of the Zagros chain), 72
Shajz, Kais-esh-, an extensive fair, 664
Shám, Eskí, or Busrah, once Bozra, 509
Shakra, town (of El Woschem, district of Nedjd), description of, 629
Shál, valley (in Afghánistán), 163
Shalatha, town (of lower Chaldea), 94
Sham, or Damascus, páshálik of, limits at Jebel Tor Hesma, 596
Shamahkee, capital of Shírván, 138
Shamar Arabs, 114
Shamkhál, or Syrian prince (governor of Tarkú, &c.), 140
Shamkura, column of, description (in Elizabethpol district), 151
Shámlú, tribe (of Kurds), 250
Shammar, forest (of Arabia), 591
Shamshadil, circle of (near the Caucasus), 151, 157
Shápúr, or Shawer, river, affluent (of the Diz), 195
——, source of, 195, 196, 198
——, bund, 197
——, bridge, 203
Shárdarwán, reservoir (at Shuster), 203
Sharon, plain (of Judea), 487
Sháshalú, range (near Kal'at-el-Medik), 388
Shawer, river, or Shapur, 195
Shayb, pilgrim station (in the Hijáz), 597
Shebb-Kháneh, alum mines of (near Karà Hisár), 289, 307
——, town and a'yánlik, 307, 308

Shebrye, or haudag (a kind of palanquin carried by a camel), 683, 688
Shedad Ben 'Ad's palace (in Akhaf), 638
Sheep, long-tailed, of Arabia, 587
Sheeraunees, Afghán tribe, 176
Shehr 'Alí, district, 350
—— 'Alí Tágh, or Gouger-houaël, near Mar'ash (part of Taurus), 293, 351
—— El, port of Hadramaút, 636
—— Beg, town, lake, and sanják of, 344
—— or Shahr, port of, population, &c., of, 636
——, capital of the district of Shehr, 637
—— Abú, or Bushire, port, 209
—— Ak, plain and sanják, 344, 345
——, lake (in Kóniyeh eyalet), 346
——, town, once Philomelum, 346
—— Akli Tágh, branch of the Taurus, 294
—— Allah, town (in Aïdín a'yanlik), 309
—— Allah, or Cogamus river (in Aïdín a'yánlik), 310
——, lake of, 346
—— Beg, sanják of, 344
—— Ováh (on the eastern Jaïhán), 298, 299
Shehrsor, district, taxes of, 258
Sheibani, valley, 467
Sheïkh, Bír-es, 601
——, 'Adi (part of the Yezídí), 113
——, people, remains of Sabeanism among the, 113
—— -al-Islám (ruler of the faith), 86, 233
——, choice of the, 675
—— An (chief of the Izedí), 113
——, Ismáili (tribe of Kurds), 251
Sheïkháwí, mountains (in Shehr district, territory of Hadramaút), 638
Sheïks in Arabia, their power and manner of nomination, 675
——, duties of, 675
Sheïk's protection effectual, 676
Sheity, or Shutite, canal (the Muchircan of Edrisi, near Shuster), 198
Shekágí, tribe of Kurds (in Azerbaïján), 251
Shekdof (a kind of large pannier carried by a camel), 688
Sheki, khanát (part of Shírván), 130, 136, 138
——, mountains of, 137
Shekrateyn, village (in Asír, district of Yemen), 614
Shem, Chaldeans from, 92
Shemah Tágh, Mount Flambeau (westward of Guzun), 292
Shemiramgerd, ancient city (of Armenia), 102
Shemitic, people and language of, 83
Shems, Shebeat-ben-, tribe (in the Chaab country), 251
Shémshat, plain (in Kharpút district), 271
Shemsia, a sect (of the Ansárians), 542
Shemskein, or Eshmiskin, town (on the plain of the Haouran), 511
Sheree, town (of Kach'h), 182
Sheri'at-el-Kebir, or river Jordan, 400
Sheri'at-el-Mundhúr, or Jarmuk and ancient Hieromax, affluent (of the Jordan), 401, 507
Sherif-eddin founds an academy in the town of Kaukeban (in Yemen), 616
Sherrah, civil courts in the cities of Persia, 233
Sheryan Tágh (peak of the Anti-Taurus), 68
Shevis Kari, or Dáriyeh (the Caucasian gates), 158
Shi'ah, belief, tenets, &c., of, 85, 86
Shibám, capital (of Hadramaút), 637
Shieban, mount (northward of San'á), 622
Shinar, plain, 117, 119
Shinkis, a tribe (of Kurdistán), 128, 250
Shiráz, basin of, 73
—— route through the Persian Apennines, description of, 207, 208
——, city, description of, 209
——, the Ark or citadel of, 209
——, commerce of, 209
Shirazi, seventh kind of coffee in Arabia, 621
Shírván, territory of, 129
——, position of, 136
——, between the river Kur and Azerbaïján, 136
——, superficies of, 136
——, soil of, 137
——, northern valley of, 137
——, central valley of, 137
——, third valley of, 137
——, three climates of, 138
——, climate of the plain of, 138
——, second and third climate of, 138
——, wild and tame animals of, 138
——, fisheries of, 138
——, annual amount of the exports and imports of, 138
——, Shamahkee, capital of, 138
——, towns of, 138
——, people of, 139
——, ancient city of, 139
——, population of, 139
——, government of, 140
——, Tartar language prevails in, 140
——, manners and customs of the people of, 140
——, name of, dates from the conquest by Khusrau Núshíraván, 141
Shírwán, Abí, principal source of the river Diyalah, 33, 34, 35, 194
Shíz, ruins, now Tákhti Suleïmán, once Gaza, Azata, and the Atropatenian Ecbatana, 220, 221
Shohata, village (in Asír, district of Yemen), 614
Shohba (Dionysius), seat of the Druses of the Haouran, 509
Shooshooah, island (in the Red Sea), 570
Shorawúk, valley (in Afghánistán), 167
Shoropan, district (of Imiretia), 149
Shunda, town (of Lower Chaldea), 94
Shus, or Sus, Kush, and Kushasdan (land of the Sun and of the Magi), (the territory within the river Araxes), 274, 280

Shúshí, only town of Karábáh, 143
Shuster, city, and population of, 173, 202, 203
Shuyukh, Sheïkh-el-, chief town of the Arabs (on the Lower Euphrates), 59, 60, 94, 111
Siale, Arabs (of El-Ledja), 504
Síb, or Síba, port (in Batna, district of 'Omán), 644
Sibma, ruins, now Om-el-Rassass (eastward of the Dead Sea), 515
Sichem, or Sychar of Scripture, Nábulus or Neapolis of the Romans (in Samaria), 490
Sidaká, river, affluent (of the Great Záb), 24
Sídd, Nimrúd, or Chalú (the Median Wall), 30
Sidé, or the Eskí Adalia of the Turks (in Tekéh district), 339
Sidon the Great, remains of the port of, 469
——, description of, 470
Sidra, book of the Sabeans (in Chaldee), 111
Sidyma, probably Cragus (in the valley of the Xanthus), 342
Sigeum, ruins of (coast of Troy), 317
Signakh, district (of the Caucasus), and population of, 153, 157
Sihún, now the capital of Hadramaút, 637
Silandus, ruins (at Selentí, in Kermiyán eyalet), 335
Silásílá, tribe (of Luri Kuchuk), 250
Siliskí, mines (near Divrígí), 305
Silver mountains, Jebel-ábád (in Laristán), 226
Simán, Jebel, 386
Símáwal-sú, skirting the Demirjí range, 322
Simois, or Mendereh, river (of Troy), 317
Simoom, "samiel" or "samm" of Arabia, the "khamsin" of Egypt, and "harmattan" of Guinea, 578
——, Niehbuhr's mistake concerning it, 579
——, account given of its effects by the Arabs, 579
Simserah-il-Mekkáyeh, or Kháns of Yemen, 621
Sinai, and continuous mountain chain from the Taurus, 562
——, mount, view from, 563
Sinde, territory, taxes of, 259
Singerlí, town (in Khodávendi-kár), 322
Sinjár, town, plain, and mountains of, 48, 50, 51, 111, 117
Sínúb (Sinope), (a'yánlik of Kastamúní), 330
Sippara, now Siferah (near Felíyah), 118
Sipylus, Mount (southward of Manissa, in Sárú-Khán), 310, 311
Sír, near Mount Aja, and caves (in Jebel Shammar), 628
——, 'Aïn-el-, village and spring (in El Woschem), district of Nedjd), 629
——, Será, peak (of the Anti-Taurus), 18, 69
Sirab, or Mirage, of Arabia, 572
Sirah, island (at 'Aden), description of, 167
Siral, town (of Azerbaïján), 219
Sirdárs, Afghan chiefs, 182
Sirgian, town (of Carmania Felix), 231
Siríl Alsaghabe, or the "golden throne," a name given by the Persians to the Albanian pass, 134
Sírwán, ruins (near the termination of the river Kerrind, affluent of the Kerkhah), 194
Sís, castle and town (in Ich-ílí), 352, 355
——, Karáa (in Ich-ílí), 299, or 300
Sittacene, province (of Assyria Proper), 120
Siunik'h, or Suaies (province of Armenia), 102
Sívas, or Suas, district, position, &c., of, 300
——, mountains of, 300
——, city (once Cabira), 3, 272, 306
Siverík, town (in Upper Mesopotamia), 70, 111
Síwístán, or Drangiana, province, position, &c., of, 168
Siyah, Ruh or Diz Siyah, now Khórramábad (in Luristan), 206
——-band, or Sháh-band, province (of Herat), 164
Slavery mild in Arabia, 674
Small-pox and fever in the East, 534
Smúrmúr, or "locust-eater" of the Syrians, 443
Smurrin, village (southward of Jebel Haouran), 509
Smyrna, city of, 311
——, harbour of, 312
——, description of, 312
——, people of, 312, 313
——, population of, 313
——, derivation of the name of, 313
——, ancient city of, 313
——, climate of, 314
Soap of Arabia, 593
Sobeyh, Wádí (in Nedjd), 609
——, district (S.W. side of Nedjd), 632
Socotra, island, 570
Soda, one of the Kuria Muria islands, 639
Sodom, the 'Osher, or apple of, 404
——, destruction of, 404
Sof, Abú, village (on the Lower Euphrates) 36
Sógat, or Shughut, plain and a'yánlik of (in Sultán Oni), 333
Sóghánlí-sú, affluent (of the Filiyas), 321, 328
Soghd mines, taxes on the, 259
Sogher, plain (in Kír-Shehr district, on the Halys), 305
Sóghlah, lake, also called Seïdi-Shehr (eyalet of Kóniyeh), 346
——, government (in Aïdín a'yánlik district, now Smyrna), 309
Soghné, town (in the desert of Palmyra), 526
Soham, town (in Batna, district of 'Oman), 645
Sohar, or 'Omán, town (in Batna, district of 'Oman), 645
Solam, or Shunem, village (of Samaria), 346
Solduz, plain (near lake Urumíyah), 272
Soleïma, valley, &c. (in the district of Kesruan), 466

Soleïmán, Tágh, branch from the Hindú Kush, extent of, 162, 294
——, crossed by the Salt mountains, 162
Solma, peak (in Jebel Shammar), 627
Solocler, port (in Tarábuzún district), 306, 307
Solomon, canal of (from the Upper Tigris), 27
——, pool of, 495
——'s bath (on the river Kurahy), 519
Solyma, mount, or Ták talu (in Tekéh district), 383
Soneida, 510
Sonmeany, town and port (of Lus), 179
Soon-Dara, site of (in Upper Mesopotamia), 116
Sophene, ancient (now the district of Kharpút), 69, 271
Sophon, Sabánjah-gol (eastward of Ismid inlet), 322
Sosar-chaï (in Azerbaïján), 219
Sosirate, or Elymais, capital (of the Cossæi, supposed to be represented by Susán on the Kárún), 206
Soucira, ruins of (in El Lowa, Haouran), 504
Souf, village (on Jebel 'Ajulun, eastward of the Jordan), 513
Sougáït, or Bielaïo, white water (in Bákú district), 133
Só-úg Bólák, town (in Azerbaïján), 220
Souk, village (on the river Barrada), 502
Soukh-Boulakh, peak (in Eríván district), 146
Sour, castle and temple of (in El Lowa, Haouran), 504
Souriyyanih language, 660
Sowád, or cultivated portion of I'rák, 254
——, tribute of, 257
Sowánlí Dereh, excavations (N.E. of Mount Argæus), 291
Spaco, a Median word, used by the people on the shores of the Caspian, 141
Speer, or elder of the Afgháns, 175
Sphiri, village (in Aleppo district), description of, 413
Spices of Arabia, 590
Ssleib, or hunting Arabs, 674
Starah, village (in El Afladj, district of Nedjd), 633
St. Stephen, gate of (at Jerusalem), 497
St. Simon Stylites, convent of (in Aleppo district), 423
Stink stones, and use of (found near the Dead Sea), 567
Sub-bil, western portion of the Haï canal, 36
Sú-Chátí, river, or Bartan (Parthenius), (eastern side of Bólí district), 329
Sueta, ancient district, part of the Decapolis (now Ez Zueit), 512
Suffeeism in Persia, 88
Sufurieh, ancient Sapphoris, or Dio Cæsarea, or Tsippori (in Galilee), 463
Sugar cane, in Syria, 456, 537
Sughra, port of Jaffea, population, &c. (south coast of Arabia), 635
Suka, 'Aïn-el- (in Tripoli district), 450
Súk-el-Khamís (in the district of San'á), 621
Súku-l-Basír (in Hadramaút), 637
Suleïmán Wádí (in Judea), 391, 488
Suleïmánïyah, town and district (of Kurdistán), 36, 70, 107, 120
Suleïmánlú, ruins (in Kermiyán eyalet), 335
Suleníyeh, El, town in Wádí El Khardj (in Nedjd), 631
Sultánïyah, plain and town (in 'Irák Ajemí), 190, 212
Sultán Oní, district (in Kermiyán eyalet), 321
——, sanjáklik, 333
——, or In-Oghí, description of, 333, 334
—— Tágh, in Kóniyeh eyalet, 294, 345, 346
Sumeichah, village (on the Dujeil canal of Mesopotamia), 29
Sumeïsát, town, 45, 106, 350
——, river below, 46
——, zeugma, or passage of, on the Upper Euphrates, 46, 114, 544
——, district, 350
Sunk, village, 11 miles S.W. of Aleppo, 410
Sunnie belief, &c., 86
——, Múhammedan religion, 111
—— religion, opposed in Arabia, 677
Sunnies in Syria, number of, 558
Superstition of the Arabs, 677
Supin, or Sapan Tágh (in the Anti-Taurus), 42, 69
Súr, or Tsúr, and Tyre, description of, 480
——, description, and ancient names of, 481
——, population of, 480
——, village (in El Ledja), 505
Sura, ruins (near Thapsacus), 416
Surena, and Crassus, at Basilius river (in Upper Mesopotamia), 115
Surhud, or cold mountains, traverse Mekrán, 162, 163
Surkun, a'yanlik of (in Shapán O'ghlu district), 305
Surmenah, district (of Tarábuzún), 307
Surmudda, wells (in El Woschem, district of Nedjd), 629
Surredge, town in the Khaulun (district of San'á), 620
Surur, town (in Batna, district of 'Omán), 644
Sús, or Susa, ruins of ancient, 60, 195
——, Súsan, or Shushan, ancient capital of, 203
——, derived from a lily, 203, 204
——, ancient Cissiana, part of Chus, 204
Susa, 60
Susán, Susa, or Sus, 60, 195
——, on the Kerkhah, 206
——, Elymais, or Sosirate, capital of the Cossæi, 206
Susiana (now Khúzistan), 120, 203, 204, 205
Sú-Sighirlí-sú, (ancient Macestus), tributary (of the Sakáríyah), 322
Susim, ancient, or Sisim, once near Ashtaroth (plain of Haouran), 511, 539
Suweïdiyeh, port of Antioch, or Bab-el-Jisr, 48, 429

Suweïk, port (in Batna, district of Omán), 645
Suweinit, Wádí, or Bethel valley (northward of Jerusalem), 488
Swanets, a tribe of Mingrelia, 149
Syria between the rivers, or Aram-nahaim, also Padan Aram, or Champagne Syria, 118
—— extended from Babylon to the Issus, 301
—— connects other countries geographically and historically, 383
——, its present shape and name, 383
——, its superficies diversified, 384
——, lakes and valley of the Dead Sea in, 384, 402
——, mountain ridge and water-shed of, 384
——, principal branches of, 384
——, southern slope of, shown by the Nahr Lietani, 398, 399
——, general observations upon, 406
——, now in four páshálíks, formerly in five subdivisions, 406
——, climate of, various, 533
——, cold region of, 533
——, climate of the coast of, 533, 534
——, soil of the highlands, plains, deserts, &c., of, 535
——, alluvium deposit in, 535
——, neglected tracts in (called Barr by the Arabs), described, 535
——, desert tracts of, 536
——, minerals of, 536
——, camel and other domestic animals of, 536
——, wild animals of, 536
——, vegetable productions of, 537
——, birds of prey, and other birds of, 537
——, grains cultivated in, 537
——, imports and trade of, 538
——, capabilities of the country, 538
——, comparative geography of, 539
——, ancient kingdoms of, 540
——, ancient people of, from two stocks, Ham and Shem, 541
——, language of the ancient people, branch of the Aramaic, 541
——, ancient people, at Nábulus, and among the Ansarians, 542
——, conquests and mixtures of the people in, 544
——, Arabs and other nomadic people of, 545
——, connexion with Assyria, 544
——, Nowars, or gipsies, in south-eastern, 545
——, Jews remaining in, their state and number, 545, 546
——, manners, &c., of the Mitaulis in, 547
——, character and social state of, 547
——, Christian sects of Armenians, Greeks, and Jacobites in, 547
——, Maronites in Syria, and their social state, &c., 547, 548
——, Druse districts and people in, 548
Syria, dwellings, religion, and social state of the Druses in, 549, 550
——, dress of the Druses in, 557
——, silver horn worn by the Druse women, 557
——, occupations of the Druse women, 557
——, of the men of the Druses, 557
——, Kurds in, dwellings, &c., of, 551
——, Turkomans in, tents, social state, &c., of, 551, 552
——, Turks in, government, &c., of, 553
——, nomadic and agricultural people of, 554
——, administration of justice, tenures, and inheritance in, 555
——, taxes in, 556
——, avanias and conscriptions in, 556
——, state of the peasants in, 556
——, population of, 558
——, Haj caravan, from thence more numerous than that which goes from Africa, 688
—— of Damascus, founded by Resen, position of, 540
—— of Rehob, or Rohob, afterwards Geshur, position of, 541
—— of Tob, or Ish-tob, position of, 541
Syriac language, 83
Syrians, 111
——, inhabitants of Syria between the rivers, called, 118
——, ancient, of Anti-Casius, &c., 543
——, houses, dress, and occupations of the, 543
——, peaceable character of the, 544
——, religious rites of the, 544
Syro-Medians (in Media Magna), 218
Szalkhat, ancient Salka, ruined town (south-eastward of Jebel Haouran), 508
Szalt, principal town of the Belka, description of, 516
——, scenery near, 516
Szananamein, Es, or the Images, 511
Szolout Arabs (of El Ledja), 504
Szyr, ruins (south-eastward of Szalt), 517

Táb, river (between Khúzistán and Fárs), 201, 202
——, upper branches of, 208
Tabala, city, 311, 620, 632
Tabánlí cháï, affluent (of the Angora sú), 296
Tabariyah, city, description of, 477
——, lake, or Gennezareth, 400
Tabasseran, district (of Dághestan), 131; 132, 133
Taberistan and Demyawend districts, taxes of, 258
Tabiene (a division of Parthia), 225
Tábor, mount, 390, 464
Tabríz, plain of, 219
——, city, capital of Azerbaïján, 220
——, city, description of, 220
——, trade of, 221
——, temperature of, 221
Tadmor, mercantile advantages of, 526
——, history of, 526

Tadmor, trade through, 652
Ta'ez (district and town of Yemen), description of, 620
Tafal, kind of stone (found near Mount Sinai), uses of, 568
Tágh Natchakh (spur of Mount Ararat), 146
Tághí, Begrek, 290
Taïdif, village (on the Nahr Dhahab, Aleppo district), 415
Taïf, description of the houses, gardens (in the Hijáz), &c., of, 609, 620
Taifie, village in the desert (towards Palmyra), 580
Taïr-el-ráouf (a particular kind of bird), 588
Taj-rud, affluent (of the Abí Shírwán and Diyálah), 33, 34
Ták, tributary (of the 'Adhím river), 30
Taka, El, lake (near Kal'at-el-Mudik), 395
Takhta Kóprí, ruins and hot springs (on the Karà gechid-sú, tributary of the Saïhun), 298
Takhti-Soleïmán, or Gaza, now Shíz (at the border of Azerbaïján), 221
Tak-í-Bostan, near Kirmán-Sháh, 216
Ták Kesra (near Ctesiphon), 35
Tak talu, or Mount Solyma (in Tekéh district), 338
Tálamán cháï, or Indus, river (of Asia Minor, south coast), 340
——, valley of, 340
Tálísh, plains of, 73
——, kanat of, 84 (*note*), 130
——, district, description of, 136, 139
——, port of, 139
Talk, district, and 23 villages, population of (near the Caucasus), 157
Tamasea, plain (in Cyprus), 9
Tamaseus and its mines (in Cyprus), 459
Tambú, town (in Kach'h Gándávah), 182
Taneyse, noble breed of the Arabian horse, 585
Tangawán, hill fort (on the Dizfúl river), 196
Tanks of the Arabs, 667
Tapia and cement of the Arabs, 667
Taraba, town in Wádí Sobeyh (in the Hijáz), 620
——, description of, 632
Tarábolus (Tripoli), the eyalet of, 449
——, once a páshálik, 449
——, position, limits, &c., of, 449
——, description of eastern part of the district, 450, 451
—— -el-Sham, 455
Tarábuzún, description and scenery of, 8, 98
——, páshálik, once Pontus, 306, 307
——, city, description of, 308
——, roadstead of, 308
——, climate about, 359
——, fruit and grain of, 359
——, commerce of, 365
——, commercial communication of, 365
Tarba, town (in the district of San'a), 616
Tarbál, village (in Hadramaút), 637
Tarbush (cap of red cloth), 374
Tarichaea (eastward of Lake Tabaríyeh), 513
Tarifa, western portion of Der'ayyah town, 631
Tarik-el-Yemen, Wádí (continuation of the valley of San'á), 621
Táríkh Zenádikah (Way of the Covetous), (a sect in Persia), 87
Tarkali-Ozene, river (in Dághestán), 133
Tarkú, district (of Dághestán), 131, 132, 133
——, capital of, 134
——, religion of the people of, 135
——, character of the people of, 135
——, local government of, 140
——, choosing of a prince in, 140
—— once formed part of the Amazon territory, 140
Tarsus, plain (of Cilicia), 352
——, city of, 356
Tartous, or Antartous, district and isle of Rouad, 451
Tásh Kóprí (Pompeiopolis), (in Kastamúní district), 330
Táshlí Gókcheh, valley of, the Anti-Taurus), 292
Tasim, tribe, destroyed, 630, 659
Taslys, Wádí (tracts S.W. side of Nedjd), 632
Tátlar excavations (N.E. of Argaeus), 291, 365
Tatte, a Tartar dialect, 135
Taurem, town (of Lár province), 227
Taurus, Anti-, mountains, 67
——, peaks and separation of, 68
——, geology of, 69
—— of Strabo, its culminating points, 69
—— and Taurus ridges distinguished, 72
—— of Strabo, 285
——, a local name, 285
—— of Strabo, and its groups, 292
—— Proper, 67, 70
——, diverges from the Kurdistán range, 70
——, geology of, 70, 71
——, eastward of the Tigris, 70, 71
——, in Upper Mesopotamia, 70, 71
——, on this side, 71
——, beyond, 71
——, great extent of, 71
——, north of U'rfah, 71
——, at Gergen Kal'eh, 71
—— and Anti-Taurus distinguished, 72
——, northern branch of the, 73
——, temperate climate of, 80
——, vegetation of the cold and temperate climate of, 80
——, a general name, 285, 293, 294
——, of Strabo, central tract of Asia Minor, 298, 350, 358
——, passes of, 252, 253, 254
Taúshánlú, a'yánlík (in Sultán Oní), 334
Tavium, ancient capital of Western Galatia, now Bógház Kóï (in Chapán O'ghlú district), 305, 332
Tavshán Tágh (near 'Osmánjik), 284
Tayin, tributary (of the river Kerkhah), 194

Tchalanape, magal (in Urd-ābād district), 145
Tcherkiés-Ozene, river (in Dághestán), 133
Tcher-sú, tributary (of the Angora-sú), 296
Tchiftlik, the farm-house of Anadóli, 366
Tchilder, Mount, or Kebbán Tágh (north of Erz-Rúm), 68
——, river, 148
Tchopno-ghell, lake (in Karábágh), 142
Tchoruk-sú, or Lycus (affluent of the Buyúk Mendereh), 296
Tchoterlek Irmák, or Alajah-cháï (in the plain of Amásíyah), 295
Tebric, village (in El Loehf), 506
Tebuk (in the Hijáz, Haj station), 598
Tectosages, the people so called in Galatia, 331
Teger Tágh (westward of Gurun), 292
Tehámeh, geology of the mountains about, 566
—— Proper, features, &c., of, 612
——, tribes of, 614
——, or Batna (in 'O[illegible]), extent and population of, 644
Teignmouth, [illegible] (near Bahreïn), 649
Teïm, Wádí-el- (eastward of the Druse mountains), 389
Teima, castle (in Jóf-es-Syrhan), 627
Tejund, river (of Herat district), 165
Tekéh, district, position of, 338, 339
——, description of, 338, 339
——, rivers of, 338
——, ancient remains of, 338, 339
——, comparative geography of, 338, 339
——, temperature of, 358
Tekelí Tágh (westward of Karà Hisár), 289
Tekrít, description of, 26, 27
——, origin of the name of, 27
—— and bifurcation of Hermás, 50
——, one of the principal towns of Mesopotamia, 107, 111
Tékrova, once Phaeselis (in Pamphylia), 338
Tekua, Wádí (in Judea), 488
Teláv, district (of Karketia), 153
——, soil, climate, &c., of, 153
——, town of, 154
——, population of, 157
Telmessus, site of (in Moola páshálik), 341
Temer, 'Aïn-el-, spring (in Jóf-es-Syrhan), 627
Temptation, mount of (near Jerusalem), 392
Tenedos, island, 316
Tengin Dereh-sú, tributary (of the Gúksún-sú and Jaïhán river), 298, 299
Tenk-i-Kumárij, pass (in Fárs), 207
—— Túrkán, pass (in Fárs), 208
—— -y-tucaub, pass (into the plain of Beïbahoun), 200
Tent life of Turks and Turkomans, 694
Tents of Turks and Turkománs, description of, 369
—— of the Arabs, 3
Teos and temple of Bacchus (on the coast of Ionia), 311
Tepe, mount, or Tumulus of Ajax, 317
Tephrene, ancient town (now Divrígi), 305
Terabolis (Tripoli), (in Tarábuzún district), 306, 307
Terah, Abraham's father, and the supposed ancestor of the Sabeans, 112
Teredon, ancient (in Lower Chaldea), 94
Terek, or Kúma, river, and the Caucasian gate (Dáriyel, in Lezgístán), 130, 158
Terhán, plain (in the district of Pish-Kuh, Luristán), 194
Terím, mountain (town of Hadramaút), population, &c., of, 636
Terján, plain (on the Frát, or Karà-sú branch), 41, 271
Termeda, district, taxes of, 258
Termis-sú (tributary of the river Jaïhán), 298, 299
Terter, river (in Karábágh), 142
Terva, of Ptolemy, now Eríván), 147
——, tradition concerning, 147
Terza'at, or El Woschem (district of Nedjd), 629
Tesaine, fort of, and western branch of the Háï canal, 36
Tesirco, town (of Carmania Felix), 231
Thaer-el-hind (a particular kind of bird), 588
Thakran, village (in Wadaa district), 615
Thalissius, or temple to the Sea (Ba'al, a Sidon), 541
Thamoud, fertile district (of the Hijáz), 598
Thamudites and other ancient people of Arabia, 657, 659
Thapsacus, now Hammam (on the Upper Euphrates), 48, 114
Tharthar, river (in Mesopotamia), 50, 51
Theches, mountain, probably Karágul, or Zingani peak (in Tarábuzún district), 287
Therapia (on the Bosphorus), 326
Thermodon, river, and Schoham, stone, 278 and *note*
Thianetica (in the mountains bordering upon the Black Sea), 276
Thrados, peak of the Olympus (in Cyprus), 457
Thyatira, one of the seven churches of, 311
Thymbres, ancient, now the Kalifatlí-Asmak (the Heptaros of the Troad), 317
Tibareni (in the mountains bordering upon the Black Sea), 276
Tiberias, or Tabaríyeh, lake, description of, 400
Tiflís, town of, 10, 155, 156
——, district of, 152
——, castle of, 156
——, population of, 157
Tigranocerta, or Diyár Bekr, 72, 99, 111, 114
Tigris, river, the Diglah or Hiddekel, 3, 13
——, its two sources, 13
——, western branch, or Hiddekel, source of, 13

Tigris, its course to Diyár Bekr, 13, 14
——— from Diyár Bekr to 'Osmán Keiu, 15, 16
——, true, the Diyár Bekr branch, 17
——, comparison of the two branches, 17
——, trunk breaks through the Kurdistán range, 17, 18
—— receives the Bitlis chái (probably the second Nicephorius of Xenophon), 18
——, three branches compared, 19
——, course through Jebel Judi, and to Jezíreh-ibn-'Omar, 19
——, receives the Khábúr, 20
——, course to Eski Mósul, and Mosul, 20, 21
——, course and tributaries from Mósul to Baghdád, 21–31
——, course to the entrance of the Haï, 31–36
——, valley of, 37
——, rafts on, 32
——, breadth, &c., of, 32
——, course from the Háï to Kurnáh, 36–38
——, floodings of the, 38, 39
——, discharge of the, 39
——, authorities consulted. 39
——, districts, taxes of, 257
——, plains, fertility of, 272
——, Little, or Dujeil, 28, 29, 30
Tih, El, desert (near Palestine), 655
Til, village (on the Upper Tigris), 18
Tilbus, island and ruins (below 'Ánah), 53
Tin, 'Aïn-el-, or Capernaum, 477
Tirahn, island (in the Red Sea), 570
Tiréh, town (in Aïdín district), 309
Tirhoot, or Taroot, island (near Bahreïn), 649
Tiris Ma'den, mines (near lake Sóghlah, Kóniyeh eyalet), 346
Titus, valley and hill of (at Jerusalem), 496
Tjum, ruins (at the estuary of the Filiyás river), 322
Tlos, valley of the Xanthus, 340
Tobbai, an ancient people, 659, 660
Tójik Tágh (in the Taurus), 293
Tokaillah, island (in the Red Sea), 571
Tókáríz, district and town (on the slope of Taurus Proper), 350
Tókát, plain (eastward of the Lower Halys), 8
——, town and valley, 272, 295, 301
—— sú, or Iris, 295
Tókátlí, a'yánlik of (in Kastamúní), 330
Tokharistán, taxes of, 258
Tokhmah-sú, presumed to be the ancient Curamus or Melas, 44
——, or Melas, valley, and affluent (of the Euphrates), 44, 292, 300
Tolistobogi, people (of Galatia), 332
Tomanjí Tágh, ancient Tmolus (in Sultán Oní), 332
Toorfah, Rás (Red Sea), 570
Tortosa (Tartous), 453
——, climate of, 534
Tosiyah, vale and town (westward of the lower Halys), 5, 329
——, river, 330
Touchanli Tágh (branch of the Taurus), 294
Touriane, river (of Shírván), 137
Tourkhal, valley (on the Tokát-sú), 295
Towaïlah, bázár and fortress (in Kaukeban, district of Yemen), 616
Trachea, now Western (or Rugged) Cilicia, 294, 352
Trachonites, now El Ledja, district (of the Haouran), 504, 521
Tralles, city (of Lydia), 311
Travano, cape (in Baffa sanjaklik), 458
Trees and shrubs of Arabia, 591, 592
Tremala, town (in Mentesha), 341
Tremili, remains of ancient Tremilae (in Hamíd district), 341
Trionyx of Arabia, 589 and *Appendix*
Tripoli, 4
——, of Syria (Tarábolús), district of, 449–456
——, river and estuary of, 450
——, plain of, 452
——, town, ancient history of, 455, 456
——, sugar cane first noticed at, 456
——, castle of, 456
——, town, ancient divisions of, 455
——, description of, 455
——, district, products of the, 456
——, climate of, 456, 534
——, silk produced there, 537
Tripolis, ancient city in Lydia, 311
Troemi (people of Galatia), 331
Trouse (a Tartar dialect), 135
Troy, plains, &c., of, described, 316, 317, 318
——, site of, 317
Tschubbet-el-Meneitene Mitanlis (district of Tripoli), 454
Tsippori, or Dio Cæsarea, now Sufurieh (in Galilee), 463
Tubbus, town (of Khorássán), 223
Tuchi, district (of Teláo), 154
——, population of, 157
Tueym, El, 628
Tuheishmeh, Wádí-el- (in Judea), 488
Tukam, valley (in Hadramaút), 637
Tumeyr, in El Sedeir (district of Nedjd), 628
Túnáï, river (of Kastamúni), 328
Tunan, Rás Wádi, cape (in the Red Sea), 570
Turaberan, or Dureperan, district (of Armenia), 102
Túrán, language (probably Aramaic), 84
Turbut, town (of Khorásán), 223
Turcomania, plain of, 77
Turkman-chái, treaty of, 130 (*note*)
Turkomán camel, a mule breed, 553, 584
Turkománs, where found, and strength, 250
——, tents of the, 368
——, customs of the, 368
——, dress and arms of the, 374

Turkománs, occupations of the, 374
——, descent and character of the, 374, 375
—— of Syria, tents described, 551, 552
——, habits of the, 552
——, manufactures and dyes of the, 552
——, agriculture of the, 552
Turks resort to tents in Asia Minor, 368
——, tents of the, described, 368
——, houses and bázárs, 369
——, kárvánseráïs, 369
——, kháns, 369
——, baths, 370
——, mosques, 370
——, bad qualities attributed to the, 376
——, present habits of the, 376
——, personal appearance of the, 376
——, indolent habits of the, 377, 379
——, conduct of the, to the rayáhs, 377
——, employment of the, 377
——, modern dress of the, 377
——, condition of their women, 378
——, their gentleness to children and animals, 378
——, polygamy permitted by the, 378
——, procrastination of the, 379
——, their conduct to the conquered, 379
——, their piety, manners, &c., 379
——, religion of the, based on the Korán, 379
——, summary of their character, 379
——, mining by the, in 1570, 459
—— of Syria, furniture, &c., 554
——, food and social state of the, 554
——, government, &c., of the, 554
Turmeda of the Syrians, the Tipsah of the Hebrews, and Thapsacus Zeugma, now El Hammám, 416
Turnuk, affluent (of the Hélmand river), 166, 167
Turquoise, or A'-bú-Is-hakí, 76
Turshíz, town (of Khorásan), 223
Tus, district, taxes of, 258
Túz-Gólí, or Túz Chóli, or Túzlah, salt lake (at the north-eastern extremity of Koniyeh eyalet), description of, 290, 346, 347
——, formerly Palus Tattæus, 347
—— Khurmatí, tributary (of the Hermás), 30
—— Kóï, salt mines (near Túz-Gólí), 347, 348
Tyana, ruins, now Kiz Hisár, 348
Tyanítis, ancient, now district of Kaïsarí-yeh, 348
Typhon, river, now El 'A'sí (branch of the Orontes), 394
Tyre, Trúz, or Súr, description of, 480
——, ancient remains, 480
——, population of, 480
Tyrian ladder, 464, 481
Tyrina, island, now Kishm, 231
Tzan, Tell, village, and affluent (of the Sájúr), 419

U'ch Kilísá, group (of the Anti-Taurus), 68
——, convent of, 147
Uddas, well (in El-Kassym, district of Nedjd), 629
Ujmt (Aïn-el-Hawra, Barrada), 502
U'leh-Sheïván, mountain district), 289
——, village in, 307
Ulguz Túgh (part of the northe 328
Ullah, Beït, once called El-Belkat (H God), (at Mekkah), 603
Umk, plain of (in Aleppo district), 407
——, soil of, 635
Ummu-l-Huntah (in the Lower Euphrates), 37
Unieh (Oenoe), town and port (of Tarábuzún district), 307
U'r, in Babylonian, now Kal'ah Shirkat (on the Upper Tigris), 25, 93, 116
——, in Upper Mesopotamia, now O'rfah, 114, 115.
Ura Bábá (Peak of the Taurus), 293
Urd-ábad, district (in the Aras), 9, 144
——, climate of, 145
——, rivers of, 145
——, five magals in, 145
——, capital town, same name, 145
——, inhabitants of, and their occupations, 145
——, population of, 145
——, magal of, 145
—— -chaï (tributary of the Aras), 9
Urf, superior courts (of the Persians), 233
U'rfah, or O'rfah, city, 49, 111, 114, 115
Urghand-ab (affluent of the Helmand river, in Afghánistan), 166
Urghesaun (affluent of the Helmand river), 166
Urgul, excavations (north-east of Argaeus), 291, 365
Urlinjah sú, tributary (of Saïhún), 298, 299
Urumíyah, lake of, 22, 67, 77, 97, 141, 189, 219, 220
——, town, supposed to be the birth-place of Zoroaster, 220
Usbek, country, or Zagaty (in Má-wera-l-nahr), 173
Uscheyker, town (in El Woschem, district of Nedjd), 629
Ushák, town and carpet manufactory of (in Kermiyán eyalet), 334
Ushnei, town (in Azerbaïján), 220
Uskúb, once Prusa-ad-Hypium (in Bólí district), 323
Uswúd, Rás-ul (near Jiddah), 570
Uti, or Oudi, province (of Armenia), 101

Vagharshabad, ancient city, now Echmiyadzin, 147
——, cathedral, &c., of, 147
Váhí, district (of Imiretia), 149
Ván, lake, 22, 43, 67, 77, 96, 99, 102
——, town of, 120
——, scenery of, 272
Vasbouragan, or Vaspuracan, province (of Armenia), 102
Vaspurcania, city (of Armenia), 102
Vezír Khán, or Agrilium (south-east of Isnik), 323

[illegible]izus (north-west of
[illegible]r (north-west of Gurun),
[illegible]ain of the, and other remains
[illegible]reth), 479
[illegible]b of the (at Jerusalem), 496
[illegible]na, district (of Yemen), 615
[illegible]ádís and Ghadírs (of Arabia), distinguished, 572
Wahhábís, sect of, 633
—— religion of the, 677
Wálí, the, once the Atabeg (of Luristán), 206
——, the (of Ardelán), 215
Wásel, village (in Hadramaút), 637
Wásit and Shat-el-'A'mah (in Lower Mesopotamia), 36, 37, 94
Week-days of the Persians, 89
Weniserd, village (on the Kizil U'zen), 190
Werdí (on the Upper Euphrates), 52
Werka, mounds, or El Assayah, a place of pebbles (the Erech of Nimrúd), 116
Widin, village (coast of Yemen) 611
Woschem, El, district (of Nedjd), 629
Wudd, district (of J'hálawán, Bálúchistán), 182
Wushutu, mountains (in Bálúchistán), 163

Xanthus, or Patara, 340
——, valley and city, 340, 342
Xebeques, people of Asia Minor, 375
——, dress and character of, 375
Xerxes, bridge of, 319
Xurta, Chaldean name of Jezíreh-ibn-'Omar (Upper Tigris), 20

Yachíl-Irmák (Green River), valley of, 289, 307
——, river, rise of, 294
——, or Chár Shámbáh sú, 295
Yáfá, or Jaffa, or Joppa, a melkana, or apanage of the Sultán, 486
——, or Joppa (port of Jerusalem), description of, 490, 491
——, ancient names of, 492
Yáfá'í, tribe (in Hadramaút), 637
Yaghrah, river, or Karà sú, affluent (of the river Orontes), 396
Yagra, valley (in Aleppo páshálik), 407
Yahsab (the Himyaritic palace at San'á), 632
Yákút (sapphire), 76
Yalobách, town (in Hamíd district), 337
Yamboo, Ras (in the Red Sea), 570
—— -el-Bahr (port of Medina), 597
—— -el-Nakel, or Kara Yamboo (in the Hijáz), 597
Yamúr Tágh (Sívás district), 291
Yaoud, Wádí (in Abybda, district of Yemen), 615
Yapráklí, fair (in Angora district), 330
Yárapasón (Osiana), on the Halys, description of, 4, 7, 291, 347
Yárbassán (southward of Sívás), 289
Yarpus, district (in the Anti-Taurus), 350
Yashab (jasper), 76
Yásmén (jessamine), thickets of (near Múshij, in Yemen), 620
Yatreb, now Medina, 598
Yauboo, the hack horse of Persia, 81
Yazil, hamlet (in San'á district), 621
Year, divisions of the (in I'rán), 88
Yel Gadugí, group westward of Gurun, 292
Yemameh, Wadí (district of Nedjd), 630
Yemani, or Akil (stone), 567
Yemen, climate of, 577
——, tribes of, 614, and *Appendix*
——, boundaries of, 610
——, superficies of, 610
——, width of, at Mokhá, 610
——, at Lohayah and Hodeïda, 610
——, features of, 614
——, Proper, or Sarwát, description of, 614
——, population, &c., of, 618
——, local governments of, strong, 625
——, mikhlass, or districts of, 614
——, derivation of the name, 656
—— is the seat of the Himyaritic kingdom, 656
—— known as the territory of the Saheans, 656
——, Kaktán and his sons settled in, 656
Yení Bázár, and temple of Diana Leucophryne (in Kermiyán eyalet), 311
—— Shehr, and ruins of Sigeum (Troy), 317
——, town (of Khodávendi-Kár), 320
——, lake, 322
Yerálah Göz Tágh (a branch of the Olygasses), 287
Yerdikhást, valley and town (of 'Irák), 212
Yerim, town and mikhlaf of, 619
Yeshíl Jámi' (of Brúsah), 325
Yezídí, people (of Sinjár), 51
——, like the Mendajáhá, 113
——, entertain the evil principle, 113
——, their reverence for saints and prophets, 113
—— do not use circumcision, 113
——, manners, customs, &c., of, 113
——, education and social state of, 113
——, section of Kurds, 251
——, where found, 272, 273
Ylaghún, town (eyalet of Kóniyeh), 348
Yoghourt (clouted cream), 372, and *note*
Yori, river (affluent of the Kur), 10
Youmirah, district (in Tarábuzún), 306, 307
Yuldúz Tágh (Star Mountain), (in Sívás district), 289
Yumistan, or Ez-Zumár district, taxes of, 256
Yúruks (Turkomans), dress and occupations of, 374, 375
Yuvalaki-Patamos (in Moola páshálik), 341
Yúz-Kát and valley (in Sívás district), 5, 7, 271, 305

Záb, greater, or Zerbis, 22, 23, 24, 70
——, sources and course of, 122
——, valley, 272
——, lesser, or Caprus, and Záb-el-Soghaër, also Altún Sú, course of the, 25, 26, 70
——, father of Rustam, from whom the Memacenni tribe of Fárs claim descent, 251

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